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"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—(1 Timothy ii. 5, 6.)

NEW YORK, JANUARY, 1874.

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☞ *In no case will the Editor be responsible for the sentiments of Correspondents.*

VISIT TO PHILADELPHIA, PA.—The Editor of this Magazine spent two Sabbaths in the above named city during the month of December, and spoke to a good assembly, of most attentive listeners, five times during his stay. His reception by old friends and new ones was most gratifying. Six years had passed since he was last in the city, and great changes had taken place. His visit, he trusts, was blessed not to himself only but to many others; and much regret was expressed that he could not remain longer; also, a unanimous request by the congregation, the last evening, was made that he be invited to visit the city again at an early day.

During the week he visited the aged and venerable Dr. WILLARD, at his residence in Haddonfield, N. J., where, for the first time, he had a personal interview with his family, who are rejoicing together in the full belief that "Jesus Christ gave himself a ransom for all" men, "to be testified in due time."

THE BIBLE EXAMINER.—I will supply volume 17 in sheets (perfect sets) on the receipt of *sixty cents*. Also, *odd* numbers of that volume (or broken sets) for *one cent* for each two copies, which is simply to pay the postage. Who will scatter them?

I will still supply Nos. 1, 2, or 3, of the present volume, for *ten cents* per copy to any one who wishes to send a sample to a friend; or all three for 25 cents.

CORRESPONDENCE.

ELD. T. K. ALLEN, Winona, Minn., writes: I am much pleased with the BIBLE EXAMINER in its present form and dress; also, with its being issued *monthly*. I have taken it for the two years past in a newspaper form, and have read it with much interest and care, and can say, although I do not see everything it advocates, connected with the promise and oath of God to Abraham, yet it has my warm sympathy and prayers. Of the enclosed, $2 is to help you in publishing the glorious message that "Jesus gave himself a ransom for all, to be testified in due time," as you may think best.

L. VON ESCHEN, Bloomer, Wis., writes: I like the form of the EXAMINER, but much better its contents, and feel to thank God that I have ever been permitted to learn of His love. I have much that I would like to write. I would like to see you and talk with you; but I suppose that will never be till after Jesus comes. I hope and pray that God may bless you and direct you to do much good, and make you a partaker of all He has promised. I feel to thank God for the Christian's hope.

AMOS SANFORD, Esq., Columbus, Kansas, writes: The BIBLE EXAMINER, in its new form, is splendid. I like it and the doctrine it advocates better and better. I am obliged to cut off some of the many papers I have been taking, but I must "somehow and in some way" hold on to the BIBLE EXAMINER. Will help you with some funds as soon as I possibly can. Yours for the truth.

D. C. BLAKEMAN, Jessup, Iowa, writes: I am almost alone here, as concerning the faith; but the good Lord is with me, and I feel to bless His name for the light I have received in reading the EXAMINER. Your brother, looking for the great King.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 5–6.

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THE FINAL SALVATION OF ALL MEN.

LIGHT CLAIMED.

BRO. STORRS: There seems to be but one point that troubles you in relation to the redemption of the *race;* and that is, the sin against the Holy Ghost. Will you allow me to give you a little light on that point? First: That language was spoken to the Jewish Sanhedrim *only*. When Jesus came up out of the water, the Holy Ghost descended from heaven in a bodily shape like a dove: and a voice came also, saying, "This is My beloved Son: hear ye him." They refused to hear him after having ocular demonstration as to who he was. It was the only time the Holy Spirit was ever seen in a bodily shape, and an audible voice heard from heaven directed to any people to hear God's Son. This they refused to do: and this was the sin against the Holy Spirit. No other people ever had a chance to commit that sin; and Paul wrote to the Hebrews about it, and to no one else.

Now mark: It was the Law Age yet; and to the Jew it was to-day: and the Gospel was not given to the Gentiles until the day of Pentecost; it is still the Gentile Age, or world. Blindness still rests on the Jew's world, and will till the Gentile world ends; then the Deliverer will come out of Sion, and turn away ungodliness from Jacob: for this is God's covenant unto them when He takes away their sins; and *then* all Israel will be saved: for God hath concluded all under sin that He may have mercy on all. O the depth of the *riches*, both of the wisdom and the knowledge of God. For of him and through him are all things: to whom be glory in all ages, Amen.

GEO. W. FOSTER.

Mt. Pleasant, Iowa.

RESPONSE BY THE EDITOR.

It becomes me, and all others, to be thankful for any honest attempt to give us "light" on the Scriptures of truth. I thank friend FOSTER for his work of love. Before replying, directly, a few mistakes in his statements must be corrected.

1. If there was a "bodily shape" of the Holy Spirit, there is no evidence in the record that the "Sanhedrim" saw it, or any other person except John the Baptist. The sight was given him as the proof of the Messiahship of the person to be manifested. Read John i. 29–33.

2. The voice which came from heaven, at that time, said, "This is my beloved Son, in whom I am well pleased;" but did not say. "Hear ye him." This command was given "only" to Peter, James, and John, out of the cloud on the Mount of Transfiguration (Matt. xvii. 5, and Mark ix. 7). The command was not addressed to the Sanhedrim, as my friend supposes; no "ocular demonstration" was given to them at Jesus' baptism.

3. The discourse of Jesus in relation to the sin against the Holy Ghost does not appear to have been addressed to the "Jewish Sanhedrim" at all. It was a general discourse, though occasioned by some of the Scribes and Pharisees accusing Him of casting out demons by the prince of the demons; or, in other words, doing it in league with an evil power. There seems no more reason for confining that discourse to the Jews than any other of Jesus' instructions about sin. To my mind, it is clearly a lesson for all people wherever and whenever the Gospel should be preached "with the Holy Ghost sent down from heaven," whether in the Jewish age or any other of "the ages to come." To suppose otherwise, is to conclude that, "whatsoever things were written aforetime were" *not* "written for our learning" (Rom. xv. 4); and much of what is recorded of the teachings of inspiration is useless to us.

My friend's remarks were evidently designed to enlighten me to see that the ultimate end of all the human race is to be saved, as commonly understood by Universalists; and he seems to think, if he can succeed in confining the unpardonable sin to the "Jewish Sanhedrim," his object will be accomplished. Could he confine it there, universal salvation would not follow; for the persons composing that "Sanhedrim" would "never be forgiven" (Mark iii. 29).

Apparently, to ward off the force of the argument that some of the race will ultimately be

hopelessly lost, my friend refers to the fact that the Epistle, which seems clearly to set forth that result, was written to the "Hebrews, and to no one else." Were the Hebrews, to whom Paul wrote that Epistle, a part of the "Jewish Sanhedrim?" Were they not "holy brethren, partakers of the heavenly calling?" (Heb. iii. 1.) And did he not exhort to "go on to perfection, . . . for, it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance," etc.? (Heb. vi. 1-8.) And, furthermore, did not Paul say, "If *we* sin wilfully *after* that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries?" (Heb. x. 26, 27.) Do all these testimonies relate to the Jews, and to them "*only?*" Are they not clearly addressed to all men who have professed faith in Christ, and who have been "made partakers of the Holy Ghost?" How, then, dare I tell men that "no other people ever had the chance to commit the sin" against the Holy Ghost? Those who do so must act on their own responsibility; I cannot share it with them.

That every son and daughter of Adam will have a fair and honest opportunity to gain an ultimate or final salvation into an endless life, I have no doubt. That view vindicates the character of God as honest, just, and good, to every soul of man to whom He has given life; and further, If any soul of Adam's race has, by unavoidable circumstances, been deprived of the opportunity to secure an endless existence, while in the present life, they have secured to them by the promise and oath of God such an opportunity in a future state. This view gives no license to carelessness or neglect in the use of means now granted us of knowing the "only true God and Jesus Christ;" and it recognizes man's responsibility to God for the use he makes of the means before him.

Till final salvation can be proved to be *unconditional*, I cannot accept the doctrine of what is called "Universalism." If man is a responsible being, possessed of freedom of will, then a *liability* to fail is inevitable. If he is not responsible, and a failure is impossible, then *law* seems a mockery, and *grace* is only an act of justice, which the CREATOR is bound to exercise; and man is but a *machine*, for the working of which the Creator alone is responsible; and all threatenings and promises are a mere pretence, the same as they would be to any other machine; and no blame or praise belongs to man in any event. Such a condition of things is *fatalism;* and "whatever is, is right;" and to call any thing sin is a misnomer; because sin is impossible, or the Creator is the only sinner.

But if the Bible is our guide, man is responsible, and is liable to fail, and the CREATOR asks, "Why will you die?" and says, with an oath, "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live" (Ezek. xxxiii. 11). "But God is long-suffering, not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9); yet, "the day of perdition of ungodly men" will come (verse 7). But there can be no ungodly men if man is not responsible, and has not a free will; and the great and final sin for which men will ultimately perish, is a wilful rejection of the truth concerning "the only true God and Jesus Christ," confirmed by the Holy Ghost. Such sinners will never have "forgiveness, but are in danger of *eternal* condemnation" (Mark iii. 29). If there is no such condemnation, no man can be "in danger" of it; and it would be an absurdity to use such an expression.

As to the word "*all*," of its primary meaning there can be no doubt; and unless there are exceptions made, or the circumstances forbid it, it must have its unlimited sense; as when it is said, "Christ gave himself a ransom for all." There being no limitation, nor any circumstances limiting the application to "all men," it has its primary signification, and embraces the entire race; and this sense is confirmed by many other testimonies of the Scriptures. In a multitude of other cases it is necessarily limited to the mass, or multitudes; as when Paul says, "Death passed upon ALL men, for that all have sinned" (Rom. v. 12). Now, it may be a fact that the latter "all" has no limitation; but the first "all" has a limitation, or has exceptions, though none are expressed in this text. As a fact, however, we know Enoch and Elijah are exceptions, and that the saints who "are alive and remain unto the coming of the Lord," will also be exceptions; they will not die.

So when Paul says, "*All* Israel shall be saved," it is manifest he speaks of the mass, and not of every individual of Israel; for there are those of Israel (the "Jewish Sanhedrim," if you please,)

who have sinned the "sin unto death" (1 John v. 16), even "blasphemy against the Holy Ghost," which "never hath forgiveness." The prophets, also, who "spake as they were moved by the Holy Ghost," have clearly spoken of exceptions of some of Israel who will not be forgiven. Please read Ezek. xx. 33–38, where it is clearly shown that there will be "rebels," at the final gathering, who will be "purged out from among" the mass, and "shall not enter into the land of Israel." Thus Paul's "all Israel shall be saved," has its exceptions; but the salvation of the mass of Israel is a certainty, both from the prophets and from the New Testament utterances. But, as I regard the matter, we have no authority to encourage any man that his final salvation is infallibly secured. He must and will have his trial; and a fair and impartial opportunity to secure an endless life; but he must secure it by an improvement of the means and opportunity granted him as a responsible creature, or utterly perish at last. For, "It shall come to pass that every soul which will not hear that Prophet," [the Christ; the "prophet like unto Moses"], "shall be (*exolothreutheesetai*) *utterly exterminated* from among the people" (Acts iii. 23). No language can more strongly express a hopeless and final extirpation than this; and my friend FOSTER must admit that the "Jewish Sanhedrim" have committed the sin here spoken of, whether any other men "of the race" have done or will do it; hence, I cannot accept what he calls his "light;" and must still maintain that we have not authority to affirm that every individual of the human race will finally be saved. Let us rejoice that every one will have an opportunity to secure that result, and can only fail by a wilful rejection of the LIFE-GIVER when made known to them.

A QUESTION ON MATT. XXIV. 14

The Saviour said, "This Gospel of the Kingdom shall be preached in all the world for a WITNESS unto all nations," etc. I would like to see an article from you on the *testimony*. *What* does it witness of, or testify to? What is the aim, object, or purpose of this testimony? Please tell us your understanding of the passage.

G. W. STETSON.

Edinboro, Pa.

It is not always possible to tell with certainty what the object of a command or testimony is. In this case it is said, the Gospel of the Kingdom of God should be preached in all the *oikoumenee*, —translated, *world;* but its real meaning is, the then *Empire*,—the Roman Empire. In this sense the word is used in Luke ii. 1, where it is said, "There went out a decree from Cæsar Augustus that all the world (*oikoumenee*) should be taxed."

The expression "all nations," is, in the original, all *ethnesi—heathen;* which term in Scripture was used to signify any people not Jews, and in this case relates to all persons or communities in the Roman "*Empire;*" and not to those outside of it; though doubtless some outside did hear that proclamation. "For which signification of *oikoumenee* (says Dr. Bloomfield in his 'Notes, edited by Prof. Stuart,') there is valid authority." The *testimony* was "concerning the kingdom of God and those things relating to Jesus" as the "Anointed" King. See Acts xx. 25, and xxviii. 23, 31. The witness, then, was concerning a kingdom to be set up, next to follow the last of the four kingdoms represented in Daniel 2nd and 7th.

The next inquiry of friend STETSON is, "What is the aim, object, or purpose of this testimony?" It would be folly for me to attempt to explain fully what the "purpose" was; but though it was in part "to take out of the (*ethnoon*) Gentiles a people for His name" (Acts xv. 14), that does not seem to be all. The words of Jesus were spoken in answering the disciples' question concerning the destruction of the Temple and "the end of the (*aionos*) age." They said, "Tell us, when shall these things be," etc. Jesus warns them to "take heed that no man deceive you;" and goes on to state certain things that would first occur, and concludes that part of His discourse in this language, "And this gospel of the kingdom shall be preached in all the" Empire "for a witness unto all" men, not Jews only: "then shall the end" of the Jewish "age come," when "there shall not be left one stone upon another, that shall not be thrown down," and their age, or dispensation, shall end. Luke's record of the same discourse reads, "There shall be great distress in the land and wrath upon this people: and they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled" (xxi. 23, 24).

Thus we see the destruction of the Temple and the overthrow of the Jewish nationality, was the "end" spoken of; and as this was one of the important prophecies uttered by Jesus to be fulfilled by the Roman *Empire* itself, before its fulfilment commenced it was an "object" to have

the whole Empire filled with the knowledge that He who was to be King of the "Kingdom of God" had expressly foretold the destruction the Roman Empire would bring upon the Jews, their City and Temple; and this destruction came upon that people because they rejected and crucified their King; and Pilate had caused to be written on His cross, "THE KING OF THE JEWS," mortifying as the inscription was to the Jewish officials, who begged Pilate to alter it to, "*He said* I am king of the Jews." But Pilate persisted, and said, "What I have written I have written." Thus a high Roman officer bears testimony to the truth.

By preaching the Gospel of the kingdom in all the Empire, all these matters would come before the people, and would be a *witness* of the truth that the crucified One was yet to be King of nations as well as King of saints; and the overthrow of the nation of Jews, and the destruction of their City and Temple, in the manner described by Jesus, would prove a powerful and convincing proof that He is yet to rule the world, and establish the kingdom of God on earth. Such, at least, appears to have been one grand "object, or purpose" of preaching the Gospel of the kingdom in all the Roman *Empire* before the *end* of the Jewish *age*. which, in fact, did not end till the destruction of their Temple and of the service in that place; for we find that even the believers in Jesus, among the Jews, continued their offerings there, and were "all zealous of the law" (Acts xxi. 21); and this language about their attachment to the law and its ordinances, was used by James some twelve or fifteen years after the memorable council recorded Acts xv., and only a very few years before the destruction of the Temple, at which time that *age* (*aionos*) ended, and with it all Jewish rites and ordinances among believers in Jesus and the Kingdom of God.

Jewish believers, themselves, now looked only for the return of Jesus from heaven, and the establishment of that kingdom of which He would be the King. They looked, too, for "the *end*" of that Empire (*oikoumenee*) which would be superseded by the establishment of the Kingdom of God. In the meantime, believers in that event would continue to publish the glad tidings that a righteous government was to be set up on the earth, and to encourage each other to live in a state of preparation for it, and a constant "looking for" it; endeavoring to induce "all men, everywhere," to do the same, "because God hath appointed a day (or time) in the which He will judge (rule or govern) the world in righteousness by that Man whom He hath ordained (or *anointed*); whereof He hath given assurance unto all, in that He hath raised him from the dead" (Acts xvii. 30, 31).

The Jews and Romans together crucified God's anointed King. God defeated their united act by raising Him from the dead; thereby showing that His counsel would stand, and that He would yet "set His King upon His holy hill of Zion" (Psa. ii. 6); and the heathen (the nations) should be made subject to Him; and that the kings and rulers of the earth, who refused submission, would be "dashed in pieces like a potter's vessel" (verses 9, 10). The resurrection of this King from the dead was demonstration that God's purpose of the establishment of His kingdom on the earth could not be defeated. ED.

AN UNAUTHORIZED DOCTRINE.

THE doctrine of eternal death, or of hopeless torments in a future life, without ever having given the person the means and opportunity to know "the only true God and Jesus Christ," is at war with the character and attributes of God, and is irreconcilable with what He has revealed of Himself and His regard for the race. Because—

1. It makes a man responsible for not improving means and opportunities which he never had, and of which he was deprived by unavoidable circumstances. Every human intellect, sufficiently developed to "discern what is right," cannot but condemn such an administration of government as unjust and an outrage. Suppose the CREATOR had determined that Adam should die if he eat of the tree of the knowledge of good and evil, but gave him no knowledge concerning the matter; and Adam, in his ignorance, had eaten of that tree: Could there have been any *justice* in arraigning and condemning him to death for the act? But says one, "The CREATOR cannot do wrong: whatever he does must be right." How do I know *that* except by His *acts*? How can any man know that He is *just*, if He does that which all sense of justice, implanted in us, cannot avoid regarding as an outrage and unreasonable? The claim of responsibility rests upon benefits conferred and the knowledge of them. If a man has no knowledge of benefits bestowed, how can he be expected to improve them? To make a man responsible for

the use of a thousand dollars which you have placed in some bank for his benefit, but never gave him any information concerning it, and he knows nothing of it—Would that be just? There can be but one answer. To inflict pains or punishment upon him for non-improvement would show the worst form of injustice, and prove the author an unscrupulous tyrant. "Where there is no law, there is no transgression" (Rom. iv. 15). This must be true under all just government.

2. The theory under consideration is irreconcileable with what God has revealed of Himself. He has proclaimed a *love* for "THE WORLD" vaster than we can have any adequate conception of; so great that He gave His only begotten Son to humiliation, sorrow, and death, for their salvation, and to win them to His love and service. Will it be pretended, at the same time, He determined that vast multitudes should live and die without knowing anything of His love or the sacrifice He had made for their redemption? Is any such idea at all in harmony with the Divine veracity in the professions of His love? ED.

THE TWO-FOLD UNION WITH CHRIST.

UNION with Christ is two-fold. First, Christ has united himself with the race, as such. Without this He could not have been our *Kinsman*, or have the right to redeem. But now "the head of every man is Christ" (1 Cor. xi. 3); and this union can never be dissolved except by a personal and wilful rejection of Him. This union is a pledge to "every man" that "the gospel" shall be "preached to "every creature;" else it would be mockery for Christ to give "himself a ransom for all" (1 Tim. ii. 6), unless he was "to be testified in due time" (God's time) to all. Any other construction of this and similar language, it appears to me, makes God's great expenditure of the blood of his Son an inexplicable mystery. Why all his agony, sufferings and death for the untold millions whom God foreknew would never hear of him, nor have a chance to believe on his name? Why "taste death for *every man*," when only a few could ever have any benefit from His death? He was united to "every man" and is "the head of every man," till a wilful severance takes place after men have "received the knowledge of the truth" of God's love to them, and of Christ's death for them, "that they might have life, and have it more *abundantly*" (Heb. x. 26, and John x. 10); even an endless life. Men will have life—who have not wilfully rejected Christ after He has been proclaimed to them—and they may have "it more abundantly" by its being made eternal, if they improve God's offer, in his Son, when proclaimed to them.

To say no man can have a resurrection from the dead unless he has, in this present life, had a union with Christ's divine nature, or a spiritual union, or union by the Holy Spirit, is to leave all infants, dying in infancy, in eternal death; for a spiritual union can only be formed by *faith*, and faith cannot be exercised in one of whom we have never heard. Hence, all who take the ground that a future life can only be had by a spiritual union with Christ, must of necessity—when pressed on the subject—take the position that none can have salvation who die in infancy; and any position or argument that can bring such to life is equally good to give a life in the future to all others who have never committed the sin of rejecting the LIFE-GIVER.

"Non-Resurrectionists," as they are called, must meet this question. I have been burdened with it, in time past; but truth has delivered me from that load; for which I am thankful to our heavenly Father, and go on my way rejoicing that "GOD IS LOVE."

Those who now receive Christ, and form a spiritual union with Him, will rise from the dead immortal, and can not die any more. They are pre-emiuently blessed: and shall live and reign with Christ on his throne, as He has overcome and set down with his Father on his throne. (Rev. iii. 21.) ED.

SUICIDISM.

"I would like them to show some authority, first, for splitting the Abrahamic blessing at all, and secondly, for saying that the 'antecedent' is to have a great, big 'ALL,' and the 'consequent' but a little '*all*,' measured and circumscribed by faith."

Such is the utterance of a contributor to the "Non-Resurrection" theology, and an opposer of my present views. I have been asked to respond to it. It is sufficient to say, it needs no response; for it is a mere attempt to separate what God has joined together; and should result only from a mind insensible to argument. A common laborer knows the difference between "antecedent" and "consequent" blessings; and knows that the sun, the soil, and the rain are

"antecedent" blessings given to "a great, big ALL;" and he knows, as well, that unless he improves upon these he will "consequently" have "but a little *all*;" and that "measured and circumscribed by *faith*" in the improvement of the antecedent blessings.

If the aforesaid writer has logic and religion enough to see the point of his *sneer*, he will ultimately discover that it resolves itself into this:

"Christ gave himself a ransom for *all*,—tasted death for every man,—is the propitiation for the sins of the whole world" (1 Tim. ii. 6; Heb. ii. 9, and 1 John ii. 2); "a great, big ALL;" an "antecedent blessing."

"A little *all*" is an absurdity, because "measured and circumscribed by faith" in Christ!

Therefore: The "big ALL" will be saved, whether they *believe* or not.

Such an attempt Paul might characterize as "another Gospel." The idea that it is "a little *all*" who will be blessed with the "consequent blessing, measured and circumscribed by faith," is no part of the theory advocated in this Magazine. So far from it, I maintain "a great multitude, which no man can number," will have "washed their robes and made them white in the blood of the Lamb" (Rev. vii. 9–14), as the *consequence* of having improved antecedent blessings; and the "great, big ALL" might have done the same but for the lack of "FAITH;" for which they will have no excuse, because they were blessed with all necessary means and opportunities, which were the "antecedent" blessings, or blessings without which *faith* was impossible. ED.

AN INQUIRY.

Are you sure there is a single passage in the Bible, when speaking of the nations of the earth, that has any reference to the dead? Is there a single passage that intimates, even, that any class of the inhabitants of the earth will be made alive to enjoy a second probation? J. A.

RESPONSE BY THE EDITOR.

If we consult human philosophy we are perhaps not "sure" of anything. If God has promised to do a work which necessarily involves another work, though that other work is not named, yet it is as certain to take place as the one that is named. For example, God promised Abraham to give him all the land which he saw for an everlasting possession; yet He said nothing to him of a resurrection. Was a resurrection less certain because not mentioned? The everlasting possession of the land involved it. So the seed of the woman shall bruise the serpent's head, of which the promise and oath of God to Abraham was only a repetition and confirmation, involves the certain abolition of the death that came by Adam; and no man can be holden in *that* death except by a personal rejection of the Second Adam — the LIFE-GIVER, who "tasted death for *every man*." In this respect "Christ hath *abolished* death, and brought life and immortality to light" (2 Tim. i. 10). So that, "as by the offence of one, judgment came upon *all* men to condemnation; *even so* by the righteousness of one the free gift came upon *all* men unto justification of life" (Rom. v. 18). I repeat it—no man is held by necessity in the death by Adam. Christ is the LIFE-GIVER; and until a known and wilful rejection of him, none can be held in bondage to death. Death, as a penalty and finality, is for personal sin; and that sin is *unbelief* in God's promise relating to a Redeemer one who should come, or has come, to bless the race for whom He died, or was to die. That promise covers the whole of Adam's posterity, or we can have no assurance that it reaches any of us in particular.

As to a "*second* probation" for individuals, I know of no such, nor do I teach any such doctrine. No man is on probation for eternal life till such life is, in some manner, set before him, and the means pointed out by which he can secure it. The very idea of probation implies this. Such probation multitudes of the human family never have had; and if they die *eternally* without this knowledge, they die without ever having had a probation. God is pledged, in a thousand ways, to see that they are "blessed in Abraham and his seed" with a probation for the life he offers. To deny this, to me, would be to reproach their MAKER.

WE may safely conclude that the entrance of evil into the world can never *permanently* derange the purpose of God; the *ultimate* design he had in view in the creation of man, whatever that might be, will eventually be carried out. Evil, be that evil what it may, can *do* nothing which, if it seem good. God cannot *undo*. The Divine intentions, however accomplished, will finally be brought about with the least possible loss consistent with the honor of the Creator and the highest interests of the *creature*. Implicit *faith* in God can accept no theory which contradicts these conclusions.

The Study of the Bible.

BY HENRY DUNN.

Chapter IX.

On Distinguishing Between Scripture Facts and Human Inferences.

"The bigot theologian has an art,—
A kind of hellish charm, that makes the lips
Of truth speak falsehood; to his liking turns
The meaning of his text; makes trifles seem
The marrow of salvation, and to a word,
A sect, a sound, gives value infinite."

POLLOCK.

THUS far we have treated the Bible simply as a *Book*, and altogether irrespective of the particular teaching it is supposed to contain. We now proceed to deal with impediments to its comprehension which spring up in our path *after* we have fully recognized the authority of the revelation, and are prepared to study Scripture as a Divine repository of Truth, intended for our practical guidance and spiritual advancement.

The first to which we would draw attention is that which arises from the confusion engendered by mixing together facts and inferences.

We are quite aware that an illustration or two will be needful to render the distinction we are drawing intelligible to ordinary readers; for popular attention has not been much directed to to this point. Few are probably aware of the extent to which, in the exposition of Scripture, facts and inferences are blended; or how frequently, by this process, that which is merely *human* is, by theologians, placed on a level with that which is Divine. Few remember, that while theology is "the science of inferences," the Bible is merely a revelation of facts.

But it is necessary, before proceeding further, to explain what we mean by a Scripture fact. And perhaps we cannot do better than by calling attention to the following passage, which occurs in Robert Hall's well-known sermon on "the glory of God in concealing a matter."

These are his words,—"The revelation contained in the Scriptures extends only to FACTS; not to the theory of these facts, or their original causes. The most important truths are communicated in a dogmatic, not a theoretic manner. We are taught, on the testimony of Him who cannot lie, *insulated facts*, which we cannot connect with those reasons with which they are undoubtedly connected in the Divine mind. They rest solely on the basis of Divine authority; and we are left as much in the dark with respect to the mode of their existence as if they were not revealed."

A SCRIPTURE FACT, then, is to us *a revealed truth*, dogmatically communicated; resting solely on the basis of the Divine authority; and viewed apart from any *reasons* for its proclamation or any *deductions* which may be drawn from it. And this, be it observed, whether that which is revealed be *an event*, or whether it be what is usually termed *a doctrine*.

By AN INFERENCE we simply understand *a deduction* from some revealed truth. Such deduction may be right or may be wrong; for it is, at best, but the result of a process carried on by a finite mind, dealing with that which has relations to the Infinite.

The following examples will show what we mean:

(1.) "Jesus looked round about, and saith unto his disciples, how hardly shall they that have riches enter into the kingdom of God!" (Mark x. 23); using the term "riches" apparently in a very extended sense, and applying it, probably, to all who, having full barns and provisions laid up for many days, were likely to forget their dependence on Him from whom they received their daily bread. This saying of our Lord's we call THE DIVINE FACT.

The apostles, "astonished out of measure, said among themselves, Who then can be saved?" or, How few will be saved! That was THE INFERENCE they drew; and it seemed to them a necessary, nay, an unavoidable one.

The Lord practically replies, Your finite minds are not capable of dealing with matters which have relation to the future world, when he adds, "With men (or, according to the deductions of human reason from my words) it"—an extended salvation—"is impossible, but not with God: for with God all things are possible" (ver. 27).

(2.) Jesus, according to the narrative of the evangelist (Matt. xxviii. 19), meeting the eleven on a mountain in Galilee soon after His resurrection, spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in (or into) the name of the Father, and of the Son, and of the Holy Ghost." This is *the Scriptural Fact;* and since "all nations" meant the Gentiles (for their work among the Jews had for some time been going on), whosoever goes to heathen lands, or among any people where "the Father" is not known, as revealed in "the Son," and ever present by "the Holy Ghost," and there teaches and baptizes his converts, obeys the injunction. He baptizes them into the belief of the one God, revealed as Father, Son, and Holy Ghost; just as John baptized the Jew into the belief that Messiah was at hand; and as the

apostles baptized both Jews and Gentiles into the belief in a triune Jehovah.

THE INFERENCE, now all but universally drawn from this fact, is, that therefore baptism is to be administered, either to infants, the children of Christian parents, who come into the world under the relationship in question (for, says the apostle, "now," i. e., by their birth, "are they holy;" meaning by the term, they are no longer in the condition of the heathen, 1 Cor. vii. 14); *or* to adults, on their profession of a supposed renewal of heart, indicated in a special *quickening of the spiritual life*, by virtue of which they claim to be recognized in a new capacity, that of living members of the living Head; the *theory* being that, until this change takes place, men, however virtuous, and however firmly believing in Divine revelation, are not, in the sight of God, *Christians*.

Now it is simply because the views of each party in the controversy between Baptists and Pædobaptists rest *merely on an inference*, neither being able to furnish a single scriptural example *in point*, that division in relation to it has become permanent, and reconciliation hopeless.

[We say "in point," because the case of the three thousand at Pentecost—of Cornelius—of the jailer—or of the Ethiopian eunuch, are not so; all these being instances of baptism on conversion either from Judaism or heathenism. What we want, in order to settle the controversy, is an instance of the baptism, *either as child or adult*, of any person born of Christian parents. As the sacred records stretch through two generations, during which *thousands* of children must have been born and brought up in Christianity, it is, to say the least of it, singular, on the supposition that the rite was, *in their case*, essential to membership, and introductory to the communion of the Lord's Supper, that not a single reference to its administration, either to child or adult, is to be found in the New Testament. Baptism, as administered in the Apostolic Age, was such a *public profession* of Christianity as involved liability to persecution for Christ's sake. It is so in India still. It is so amongst the Jews everywhere. A man unbaptized may be a Christian by conviction without suffering loss, so long as he does not make a public profession of it by baptism. Hence it is said, "He that believeth, *and is baptized*, shall be saved." From some letters of the late Mr. Jay, of Bath, it appears that John Foster, the Essayist, although until his death a Baptist minister, took somewhat similar views to those we have stated. His most intimate friend (Mr. Hughes, of the Bible Society,) says Foster never dispensed the ordinance of baptism, or attended the ministration of it.]

Who does not see that, if the question is made to rest entirely on Scripture, *it is quite possible* that both parties may be wrong; since, for any thing that appears to the contrary, baptism might be intended to have relation *only* to persons, whether Jews or heathen, *entering* into the Christian Church, and so first recognizing, *by a public act, with all its attendant risks*, their belief in God as their Father, revealed in Christ, and ever present by the Holy Spirit? That such a profession carried with it, as a matter of course, the baptism both of slaves and children, we do not for a moment doubt, since the household was then subjected to the head of it, and would be immediately brought under Christian instruction.

Surely, in a controversy carried on under such conditions, *forbearance* is a primary duty, and *candor* in judging others an imperative obligation. Far be it from us to imagine that God is displeased, either when parents dedicate their *children*, or adults *themselves*, to Him and to His Church by baptism with water; but surely it is highly offensive to Him for brethren in Christ to question each other's honesty, when conclusions adverse to their own, in relation to any such obligation, are arrived at.

(3.) St. Peter teaches most distinctly that Christ "hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. iii. 18); that "His own self bare our sins in His own body on the tree;" that "by his stripes we are healed" (1 Pet. ii. 24); while St. Paul with, equal distinctness, asserts that Christ "redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13); the author of the Epistle to the Hebrews, that "without shedding of blood there is no remission" (ix. 22); and our Lord himself, that "the Son of man came to give His life a ransom for many" (Matt. xx. 28).

These are the great revealed FACTS on which the doctrine of the atonement rests; and happy is he who, receiving them in the spirit of a little child, believes and lives.

The INFERENCES ordinarily deduced are various and commonly relate rather to *the philosophy* of the Atonement, than to the fact of its having been made.

They are such as these:

(i.) God could not, in accordance with His *justice*, have accomplished the salvation of man in any other way.

(ii.) Christ propitiated God's *wrath* by His blood.

(iii.) Christ was *punished* in order that Law might be satisfied, and so God be free to pardon, —and such like.

Now it is quite clear that these, and all similar *inferences*, whether right or wrong, are of little value compared with *the fact* to which they refer; since a man may honestly hold *all* that Scripture reveals as to "the necessity" of the sacrifice of Christ for the salvation of mankind,—all that is *really* included in such terms as "propitiation," "oblation," "satisfaction," and "sacrifice" (so far as Scripture informs us what these terms include), without feeling himself at liberty to accept any one of the conclusions we have enumerated. Why, then, should I call my brother an unbeliever, if he is unwilling to admit the inferences I, perchance, may feel obliged to draw? Why should I separate from him as heretical?

True it is that many, when first awakened to a sense of the evil of sin, and to an apprehension of its penal consequences, can find peace only in such a contemplation of the cross of Christ as is involved in the thought that He, as the substitute for the sinner, *literally* bore the penalty of our transgressions. But this is rather the result of particular teaching than the impression naturally left by Scripture. And if it be equally true, as it unquestionably is, that there are others who habitually dwell much more on the sad fact of their natural alienation from God, than on their exposure to His condemnation; who contemplate far more frequently the holiness and love of their heavenly Father than his justice or his threatenings; and who, therefore, only see in Calvary *a transcendent mystery*, before which they bow with awe, who shall justify us in concluding that to such the Cross is of none effect? God forbid that we should consent, for a moment, to stake the great verity of man's redemption on any particular mode of explaining either the principle on which it rests, or the process by which it is accomplished.

(4.) Christ explicitly declares, in the Gospel, that He has a Church given him of God, for whom, exclusive of the world, he on one occasion prays (John xvii.); and St. Paul speaks distinctly of such persons as "elect," and "chosen in Christ before the foundation of the world" (Eph. i. 3–5). These are SCRIPTURE FACTS; and to deny them is to fly in the face of the clearest revelation.

The INFERENCE deduced by some is, that God has "foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of His justice." (*Assemb. Cat.*, Q. 13). By others, holding different views regarding human freedom, the conclusion is, that although "all" are called, in a sense which leaves them without excuse for not coming to Christ, only "the elect," or, as some would put it, "few," will be saved; since, however free the human will, the resistance of the depraved heart is never overcome except by *special* grace. In either case the inference, *being purely human*, is of small value; for who can tell whether both may not be altogether erroneous, and experience prove that the doctrine of Election perfectly harmonizes with a much more extended salvation? The truth is, that nothing short of a new revelation could substantiate half the conclusions of theologians.

But let us not be mistaken here. We are not denying the propriety of drawing inferences at all,—for the process is a mental necessity; reason itself must depart before we shall cease to deduce one truth from another. Neither are we seeking to support the extravagance of those who will not admit any doctrine to be scriptural which is not expressed in Scripture language; for every one knows that a mere string of texts may be made to prove almost anything. We are simply urging the importance of separating *the fact*, whatever it may be, from the inference ordinarily deduced therefrom; and so of escaping the folly involved in giving to the one an authority which belongs only to the other. The one (the Scriptural fact), we hold to be Divine, and, therefore, authoritative; the other (the inference), however probable, is but human, and has, therefore, no right to lay claim to anything beyond *probability*. The inference may be more or less reasonable, and, therefore, more or less likely to be true; but it can never justly be urged upon any man's conscience as "necessary to be believed."

The opposite supposition forms the basis on which all the creeds, formulas, and confessions of christendom build their high pretensions. The Church of England and the Church of Scotland, and we believe all the Continental churches, alike hold that the articles of faith, which are to be regarded as "requisite or necessary to salvation," are not only "what is *read* in Holy Scripture," but "what may be proved thereby." The Church of England, therefore, binds her ministers to declare that the three creeds, "the Nicene, the Athanasian, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed" (Art. vi. and viii.); while the Church of Scotland, the Free Church, and the Presbyterians generally, impose a Confession of Faith, the length, and breadth, and assumptions of which are perfectly astounding. The *reason* given for the imposition is the same

in all cases, because "they may be proved by most certain warrants of Holy Scripture."

We are, of course, writing only for Protestants, who hold, or profess to hold, in utter abhorrence the Romish notion that a Bible, even at the best, is but "a vulgar and imperfect vehicle of truth; that doctrine is treasured up far more sacredly in the bosom of the priest, and far more safely dispensed by oral communication; that tradition must explain the New Testament, or that creeds possess an authority independent of the Scriptures." And it is with this protest fully in view, that we lay it down as a cardinal rule in the study of the Bible, that Scripture facts, and inferences deduced therefrom, are never to be confounded; that Christian verities must always be carefully separated from theological propositions; that no human deduction from Scripture, however venerable by age, or however honored by the support of great names, is ever to be insisted upon as if it were a matter of Divine Revelation; that Scripture truth, and human expositions of it, are on no account to be placed on the same level; that the doctrines of God's Word must always be distinguished by the broadest line of demarcation, from the commandments of men, however wise or good such commandments may be.

It was the neglect of this great principle which led to the formation of that vast system of logical theology which, like Romanism, has survived the wreck of empires, only to form the greatest of all obstacle to the union and peace of the Church of Christ; and to become a chief cause of the infidelity which now so frequently finds a home in the minds of speculative men.

To class our human interpretations of religious truth, our inferences from it, or our formulas in expressing it, with the great Revealed Facts on which such truth alone rests, is to sap the foundation of all intelligent belief, and to betray the Gospel with a kiss. It is so, because it confounds the essential with the unessential; makes both doubtful; and so destroys all hope of attaining to *certainty* in religious truth.

Chapter X.

On Bias, as Occasioned by Undue Reverence for Great or Good Men.

By the Bias of Reverence, we mean that which arises from an exaggerated regard for the many great men who have preceded us in the search for truth, and whose conclusions have been received for ages as authoritative. These conclusions, in relation to Scripture, are, for the most part, embodied in the expositions of the Fathers, the Reformers, or the Puritans; they are presented to us in every variety of shape in standard commentaries and other religious writings; they are enforced, in one form or other, Sunday after Sunday, in the pulpits of almost every religious denomination.

An influence of this character is, from its very nature, all but overwhelming; for it is wielded by men who have every claim on our sympathy and respect, and it presses upon us, like the atmosphere, from infancy to age, without disturbing our equanimity. To modest and humble inquirers, who distrust their own ability to judge, and *long for guidance*, it is commonly irresistible; since submission to the decisions of others is by such always regarded as essential to piety. It is supported *from within* by delusions which have long separated lay responsibility from those of the ministry; it is buttressed *from without* by indolence and carelessness; it is defended by the pretext that independent research might lead on the one hand to painful doubt, or on the other to irregular zeal. Priestcraft, wherever it exists, always encourages a state of mind favorable to the influence of authority; for its pretensions suppose that the people may advantageously be kept in a state of perpetual dependence.

To get rid of this bondage it is only necessary to trace it to its source. The moment we begin to do so our chains fall; for it then appears that with the same devotion with which we follow our pious forefathers, they in turn followed theirs; that the Puritans were really but the pupils of the Reformers; that the Reformers, while rejecting much that had been said and done by the Fathers, bowed with the most surprising humility before the theological opinions of Augustine; and that Augustine, with all his genius and piety, was so far from being a safe guide, that he notoriously supported nearly every superstition of his time.

Having thus reduced, as we fairly may, theological past—so far, at least, as it affects evangelical churches—to the authority of a single great mind, we must deal with Augustine precisely as Lord Bacon dealt with Aristotle; we must subject him *to facts*. In doing this, we shall quickly find that we have the same errors to encounter in theology that Lord Bacon had in philosophy, and that the remedy for the one is the only remedy for the other.

The *errors* in question are of two classes,—*first*, those which belong to the religious, which almost always sum themselves up in the declaration that all that *can* be known of Scripture *is* known; that nothing now remains to be discovered; and that since whatever is new can-

not be true, independent inquiry is useless. The *second* belong to THE SCEPTICAL, who, proceeding to the other extreme, are ever proclaiming, in spite of abundant evidence to the contrary, that the little we think we know is untrustworthy; that the world is really in darkness both as to its past and its future; and that little or nothing worthy of a rational man's confidence can, by any possibilty, be made out of the Bible.

The *remedy*, in each case, may find its expression (merely substituting Scripture for Nature) in the very words which Lord Bacon uses in reference to philosophy. "Man," he says, "the servant and interpreter, can only understand and act aright in proportion as he *observes* or contemplates God's order; more he can neither know nor do." His favorite phrase is, "We must be content simply to stand before Nature and ask questions." In like manner, the Christian must stand before *Scripture*, and feel that he can do little more than *observe* and carefully note *its facts*. Whoever faithfully follows out such a method will soon find, in the words of the great father of modern philosophy, "how wide is the difference between the *idols* of the human mind and the *ideas* of the Divine mind."

But to do this it is absolutely necessary, first, to free ourselves from the vassalage of great names, then to fear God and take courage. Our progress, when thus left alone to work out truth, may be slow, but it is a comfort to be assured that it is certain of ultimate triumph. Yet not without difficulty. Whoever enters upon this course must lay his account with the endurance of no small share of obloquy; he must be content to suffer for follies and pretensions not his own; he must be willing to endure the very natural remonstrances of those who have spent their lives "in reducing theology to order;" and he must be prepared to meet the suspicion which inevitably falls upon every man who is bold enough to disregard the force of prevailing prejudices.

We do not, of course, pretend that any one *can* now read the Bible as if it had dropt but yesterday from the clouds; nor do we think it desirable that he should do so, even were it practicable. We are not among those who despise the opinions of the wise and good, either of our own or of past times. We rate the laborious researches of many of our commentators, both ancient and modern, at a value above all price. So far as these laborers have tended to promote purity in the text, or thrown light on any matter calculated to render that text better understood, no gratitude can be too deep to be awarded to them. It is with their *inferences* alone we quarrel; and above all, with the dogmatism which would force these inferences on mankind, as if they had a right to stand side by side with Inspired Truth.

It is the opinion of many, that a new and far more extensive reformation than that which was accomplished in the sixteenth century is at hand. If it be so, the best preparation we can make for its approach will be found in the extension to Truth of that deeper sense of responsibility which has of late years come over us in relation to Life; in a growing conviction that he who is "of the truth" only rightly hears Christ's voice; and by a corresponding assurance that truth cannot be reached by any process short of a laborious, self-denying, and independent search for it, in the spirit of the martyr, and under the purifying influence of the Holiest in the heart.

CHAPTER XI.

On Bias, as Arising from the Affections.

By the Bias of AFFECTION we understand that impulse in any given direction which the mind has received, either from early education and training, or from associations connected with the first steps of the spiritual life.

We by no means regard such bias as *in itself* an evil. We are far from denying that truth is, to all of us, a prejudice before it is a personal conviction. We think *with children* it ought to be so. But only during childhood. The passive must in due time be exchanged for the active, and the objective form must become a subjective reality, or that which has been received, however humbly, will not prove of much service in the struggle of life, or be found to stand firm when exposed to the pressure of temptation or doubt. This is emphatically true of Scripture, which must be "inwardly digested." as well as read, before it can come to be a part of ourselves, or, like food, strengthen and sustain us.

At this stage it is that the Bias of Affection often operates unfavorably. It seems to many of us such a great sacrilege to cast aside *anything* that has been sown in our hearts by the bedside of infancy, and watered by the tears of those whom we can never again behold on earth, that we naturally shrink from undertaking any investigation which we foresee *may* perhaps lead to the breaking up of associations so inexpressibly precious to us. And yet, as we all admit, it must frequently be done before truth can become a reality, or faith in God a living power. It is in such cases that we are made to feel the force of the declaration, "he that loveth father or mother more than Me is not worthy of Me."

Care, however, must always be taken to avoid the influence of mere *reaction*. Many a man who has been religiously,—perhaps we should rather say *strictly* brought up,—when he becomes free from parental or other control, flies to an opposite extreme of theological opinion, sometimes for no better reason than because it *is* opposite. He has seen, it may be, weakness and inconsistency associated with certain professions,—perhaps even dominant selfishness or flagrant hypocrisy,—and so he flings himself off to the greatest possible distance from all his early associations, and thinks that in so doing he is acting wisely and honestly. But this by no means follows. He may be doing the very reverse. He is certainly guilty of folly, and probably of sin, in forsaking the faith of his fathers, if he has no better reason for doing so than a vain desire to manifest independence of thought, or mere disgust at what he may consider vulgarity or insincerity in some of those who belong to it. Principles are not to be so dealt with. Right and wrong, truth and error, are not questions of taste, or interest, or conventional convenience, but solemn realities, on faithfulness to which character both for time and eternity frequently depends. In avoiding *Scylla*, therefore, in this matter, let us beware of *Charybdis*.

But early instruction is by no means the only form in which human affection is apt to bias the views we take of Divine Truth. "A man," says a recent writer, "may have been converted from a sinful life by hearing an Evangelical preacher, or by intercourse with an Anglo-Catholic priest. He is filled with gratitude and enthusiasm, and is eager to communicate to others the blessing he has received. He attributes his conversion to the particular phase of revealed truth which was brought before his own mind,—whether it be a strong feeling of the heinousness of sin, and the doctrine of salvation through the Atonement, or whether it be union with Christ through the blessing of the sacraments and the Church. Believing himself to be saved by the influence of these doctrines, he naturally dwells on them almost exclusively, sees them everywhere in the Bible, is blind comparatively to other portions. Hence his bias in interpreting the document which gives him a title to the kingdom of heaven." "This," says he, "I am persuaded, is one principal cause why very earnest men take such different views of the interpretation of God's word,—pure gratitude for salvation received."* Add to this, affection *for the individual* by and through whom the Gospel has been imparted, and love *for the religious community* with which the new convert has been brought into connection,—involving, as it almost invariably does, participation in its prejudices and party spirit,—and we shall then perhaps be able to perceive the vastness of the hindrance thus cast in the way of candid inquiry.

But is there no remedy for this? We think there is,—in the recollection that in all matters of truth and duty the human must bow before the Divine; that God uses all kinds of instrumentality, from the Romish priest to the city missionary, and every shade of doctrine, from the highest Calvinism to the lowest Armenianism, to bring sinners to himself; and that *therefore* no authority whatever in favor of any particular agency or doctrine can properly be drawn from the mere fact that God has made use of it for the conversion or spiritual awakening of the children of men.

Agencies and particular doctrines—regarded as forms of thought, and separated, as such things easily may be, from that which is "Spirit and Life,"—are at best but *instruments* through which attention is arrested, thought excited, and reflection deepened.

TRUTH, as the pabulum of the soul, and GRACE as the gift of God to sinful man, are above them all.

* "Idealism Considered," by Rev. Wm. Gresley.

GOD'S BLESSING TO ABRAHAM.

THE SEED.

(*Continued from the last number.*)

THE blessing the nations is the object of the promise. The seed are the means by which to accomplish that object. The *work* of the seed is to *bless* the nations.

WHO ARE THE SEED?

1. *Christ is the Seed.* "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matt. i. 1). The Son of David is also the Son of Abraham. "And the angel said unto Mary, Thou shalt bring forth a Son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David" (Luke i. 30–33). "For he took not on himself the nature of angels, but he took on him the seed of Abraham" (Heb. ii. 16). "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ" (Gal. iii. 16).

Christ then is the seed. His name represents

all the means by which the nations will be blessed. As the vine represents the branches, or as the head the body, or as the king the government.

2. *Those who are Christ's are also the seed.* "If children, then heirs; heirs of God and joint-heirs with Christ" (Rom. viii. 17). "I am the vine, ye are the branches" (John xv. 5). "Now ye are the body of Christ" (1 Cor. xii. 27). "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise" (Gal. iii. 29). "The children of the promise are counted for the seed" (Rom. viii. 9).

The *joint-heirs* with Christ. The *branches* of the vine which is Christ. The *body* of Christ, and those that are the seed of Abraham, because they are Christ's will share whatever inheritance Christ receives, and whatever position he occupies. The children of the promise are those that believe the promise.

To him that overcometh will Christ grant to sit with him on his throne. If Christ reigns they will reign. Whatever He does they will do. Then Christ and those that are Christ's are the seed. They will bless the nations.

The Qualification of the Seed.

If the seed are to bless the nations, they must be qualified for such a work.

1. *Christ's moral character.* He loved the Father so that he always did those things that pleased him. He loved the work his Father gave him to do. He loved the world with a love stronger than that of life. He was faithful to his appointed work. He did no sin, neither was guile found in his mouth. He went about doing good. He endured the contradiction of sinners. He was tempted in all points like as we are, yet without sin. He can therefore be touched with the feeling of our infirmity, and succor them also that are tempted. He blessed though He was rejected and cursed. He was true to His purpose, although it cost him his life for the life of the world. Thus, He was competently qualified *morally* to bless the nations.

2. *Christ's physical character.* Of himself he said, "I am he that liveth and was dead, and behold I am alive for ever more." He was raised from the dead so that he can die no more. He now ever liveth. He now has life in himself. He lives by the power of an endless life.

Thus He is qualified *physically* to bless the nations perpetually.

3. *The work to which the seed will be appointed.* The seed was to bless the nations. He was to possess the gate of his enemies. He was to sit on David's throne. God appointed unto him a kingdom. The government was to rest upon his shoulders. He was to have authority to execute judgment. All power in heaven and earth was to be given unto him.

Thus, by appointment the seed will be qualified to bless the nations, and thus Christ will be perfectly qualified, *morally* and *physically*, and by the appointment of the Father, to bless all people, nations and languages, as God spake to Abraham.

Those that are Christ's.

1. *Their moral character.* They were enemies in their minds by wicked works, but now they have become reconciled to God. They have believed the Gospel. They have repented of their sins. They have confessed their sins to him who is just and faithful to forgive them their sins and cleanse them from all unrighteousness. They have become members of Christ's body, by being baptized into his name. They have denied themselves of ungodliness and worldly lusts, and have lived soberly and righteously and godly in this present world, looking for that blessed hope. They have made God's purpose their purpose; God's plan their plan. They have loved the things which God loved, and hated the things which God hates. They have been faithful in little. They have been blessings wherever they have lived. They have borne the fruits of the Spirit. They have endured temptations. They have overcome that wicked one. They have purified themselves even as Christ is pure. They were Christ's, and thus they become the seed of Abraham and heirs to his promise.

Those that are Christ's, then, are qualified in their *moral* character to be joined with Christ in his work of blessing the world.

2. *Their physical character.* They will be raised from the dead. They that are found worthy to obtain that world will be raised from the dead so that they can die no more. In the world to come they will receive everlasting life. At the last trump the righteous living will be changed, the worthy dead will be raised. They will put on immortality. Their vile bodies will be fashioned like unto Christ's glorious body. They will bear the image of the heavenly.

Thus, those that are Christ's will be qualified *physically* to be joined with him in his work of blessing.

3. *Their appointment.* As the Father appointed unto the Son a kingdom, so Christ will appoint unto them a kingdom. He assured them that it was their Father's good pleasure to give them the kingdom. Christ appointed them to sit with him on his throne, and to have power over the nations. Thus, those that are Christ's,

are qualified by appointment to share with Christ the Rulership in the Kingdom which is to bless all nations.

Thus it is, that the seed of Abraham, Christ and those that are Christ's, will be perfectly qualified in their *moral character*, and in their *physical nature*, and by the appointment of God, to bless, in the highest sense of blessing, all the nations of the earth, as God promised to Abraham.

The Seed have not yet Blessed the Nations.

Christ, at his first advent, was despised and rejected of men. He came unto his own, but his own received him not. He *blessed*, but was in return himself cursed. He went about doing good, but was accused of the worst of crimes. He was arrested, tried, condemned, and crucified. He did not bless his own nation, but it became cursed. He occupied no position in which he could bless the nation.

They that are Christ's, have been as sheep in the midst of wolves. They have been hated of all nations for Christ's sake. They have been accused before kings and governors, and condemned to death. They have not blessed the nations. They have never occupied a position in which they could bless the nations.

When will the Seed Bless the Nations?

They will bless the nations when they inherit the promise that they shall bless the nations. But they are now only heirs to that promise. Christ has gone into heaven to receive for himself a kingdom and to return. But he has not yet returned. Those that are Christ's have died, not having received the things promised. They are asleep in Jesus. But when Christ does return, having received the Kingdom, he will raise the dead that are found worthy to obtain the Kingdom, and change the righteous living, and give them a position in which they can bless the nations. Then the seed will bless the nations.

How the Seed will Bless the Nations.

The Seed will bless the nations by ruling over them.

1. Christ, the Seed, will occupy the throne of his father David.

If the seed are to bless the nations, they must occupy a position in which they *can* bless the nations. The position of rulership is perfectly adapted to such an end.

"I have made a covenant with my chosen. I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations" (Psa. lxxxix. 3, 4). Rulership is here promised to the seed. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders: of the increase of his government and peace there shall be no end upon the throne of David" (Isa. ix. 6, 7). This is another promise of rulership. "The angel said to Mary, Thou shalt bring forth a son, and shalt call him Jesus. And the Lord God shall give unto him the throne of his father David" (Luke i. 32–33). Mary said this promise was in remembrance of God's mercy, as he spake to our father Abraham, and to his seed for ever. Zachariah said, "that God had raised up a horn of salvation for us in the house of his servant David, to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham." And Peter testifies that "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, he would raise up Christ to sit on his throne, spake of the resurrection of Christ, for this very purpose to sit on his throne. Pilate said unto Jesus, "Art thou a king then? Jesus answered, To this end I was born."

Thus, we have the testimony of David, of Isaiah, of the angel who spake to Mary, of Mary, of Zachariah, of Peter, and of Christ, all testifying that *Christ*, the seed of Abraham, shall sit upon the throne of David. The birth of Christ, his life, his death, and his resurrection from the dead, were all for this end, that he might occupy the throne of David. This is the position which is to be given to the seed of Abraham, that they may bless the nations.

The Dominion of the Seed.

The seed shall bless the nations. Then they must have dominion over the nations. He shall have dominion from sea to sea, and from the river to the ends of the earth. He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. He shall have the dominion, and the glory, and the kingdom, where all people, nations, and languages dwell. He will be King over all the earth. He will inherit the promise, which made Abraham the heir of the world.

The position, then, that will be given to the seed, will be the *rulership of the world*. In such a position the seed can bless all the nations of the earth.

Joint-heirs with Christ.

2. *Those who are Christ's will share with him this rulership.*

They are the stones in the same building of which Jesus Christ is the "chief corner stone." They are the branches of which Christ is the vine. They are the member of the body of which Christ is the head. They are heirs of God, and joint-heirs with Christ. If they suffer with him they will also reign with him. As Christ receives a kingdom from his Father, so they will receive a kingdom from him. Christ will share the same kingdom that he receives from his Father with his saints. They that overcome will sit down with Christ in his throne, and also have power over the nations. They that have been redeemed by the blood of Christ out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, and they will reign on the earth, over *all* nations. They that are found worthy to obtain that world, will be raised from the dead so that they can die no more, and to them will be given the Kingdom and dominion, and the greatness of the Kingdom under the whole heavens. They will be complete in Christ, which is the head of *all* principality and power.

If Christ inherits the Kingdom, they will inherit it. If Christ is King, they will be kings. If Christ is a priest, they will be priests. If judgment is committed to Christ, it will be committed to the saints. If Christ will execute judgment in the earth, the saints also will execute the judgments written. If Christ judges the world, the saints also will judge the world. Thus it is that Christ, and those that are Christ's, are perfectly joined together in their position and work.

They are the seed of Abraham, and constitute a complete rulership for the world. It is under this rulership the nations will be blessed.

(To be Continued.)

For intelligent men to shrink from the investigation of truth of any kind, however specious may be the pretext, whether it be called indolence or timidity, or whether it be baptized by the Christian name of humility, is, in fact, to evade the most important part of their moral discipline, and to render the complete development and perfection of human character impossible; for humility, patience, candor, and charity find very little scope for exercise in the mind of any man who accepts his opinions on the authority of a party or sect, or who holds his opinion for any other reason than that they are supported by evidence.

The Bible is a river of truth and love that flows from God.

Human Redemption.—No. 4.

The Revelation of the Wrath of God.

It may, perhaps, be said that the view taken, in the preceding chapter, of sin is inconsistent with those portions of Scripture which declare, in the most unequivocal manner, that "the wrath of God resteth on the children of disobedience."

I propose, therefore, in the present chapter to inquire into the precise teachings of the Bible on this point.

The word "wrath," as expressive of the Divine indignation, occurs first in connection with the death of Nadab and Abihu (Lev. x. 6). It finds expression *there* in an awful judgment on the sons of Aaron, which comes forth from God as the theocratic Governor of Israel, on account of disobedience. Similar examples are recorded in the Book of Numbers (xvi. 32–35; xxi. 6), and in other places.

In the Book of Joshua (x. 20), in the Second Book of Chronicles (xix. 2), and in other portions of the Pentateuch, judgments of a like character are seen to fall on the Canaanites, on Jehoshaphat, and on various offenders.

In the prophets, the word "wrath" is applied to different degrees of punishment, whether inflicted, or only threatened. Isaiah speaks of "a little wrath" (liv. 8), as he looks forward to the time when Israel shall again enjoy the Divine favor. He *implies* the same thing when he represents God as saying to Israel, "In my wrath I smote thee, but in my favor have I had mercy upon thee" (lx. 10). Jeremiah, describing the scattering of the people, calls that judgment "great wrath" (xxxii. 37). Zephaniah, looking forward to a special punishment about to fall on Judah, regards its approach as "a day of wrath," and "the great day of the Lord" (i. 14, 15). Habakkuk, under similar circumstances, prays God "in wrath to remember mercy" (iii. 2); and the Psalmist, looking forward to the second and triumphant coming of Messiah, says, "He shall strike through kings in the day of His wrath," and that "His enemies shall perish from the way, when His wrath is kindled but a little" (Psa. ii. 12; cx. 5).

In all these places we observe the wrath spoken of is temporal, and inflicted *in this world*. Even that which is to be executed by the triumphant Messiah is regarded as poured out upon persons who are in the flesh, and *in arms*, so to speak, against His authority. It is judgment proceeding against a people who, in their "rage," are vainly imagining they can break loose from the rule of a visible Christ, and cast away His

restraints from them. (Compare Psa. ii. with Rev. xix. 11–21.)

It is difficult to see that these passages have any relation to the judicial decisions of the world to come, or that they can be justly applied to the careless and ignorant around us. Yet Sunday after Sunday are they used, in all earnestness and sincerity, *as if they did*.

That they involve a great principle, belonging alike to all times, and to all worlds, viz., that the law of God cannot be trifled with; that sinners are, in one way or other, and in one world or other, as surely punished as that saints are blessed; and that no man is able successfully to contend with his Maker,—cannot be doubted; but they throw no light whatever on the question, What is the precise condition of an unrenewed man, *as such*, in the sight of God?

Perhaps the only passage in the Old Testament in which Divine judgment is exhibited to us as affecting man in a future state, is that in which Isaiah, speaking of "the new heavens and the new earth," in which the "seed" and "name" of Judah shall "remain" before God, says, "They shall (then) go forth, and look upon the *carcasses* of the men that have transgressed: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh" (lxvi. 24). The criminals, whoever they may be, are here represented as dead,—their corpses perpetually corrupting and perpetually consuming,—the objects not of pity, but of *abhorrence*. It is the loathsomeness of corruption, symbolizing the loathsomeness of the sin, which had deprived its victims of eternal life, and made them everlasting objects of disgust and dislike. It is this passage which our Lord quotes when He would teach the Jews what He meant by "hell," or Gehenna.

There is not a syllable in the Old Testament which leads us to suppose that the nations *outside* of Israel were all without hope and without God—simply condemned criminals. The history of Abimelech, of Melchizedek, of Laban, of Joseph, of Jethro, of Balaam, and others, all teach a different lesson. Everywhere we discover *traces* of a pure worship, although too often mixed up with different forms of corruption and idolatry. These outside nations are not, indeed, like Israel, the elect of God; but they are neither disowned nor deserted by their heavenly Father.

The first passage in the New Testament in which "wrath" is spoken of *as future* is in Matthew (iii. 7), where John the Baptist is represented as calling upon the people to "flee from the wrath to come." But there is no reason to suppose that the Forerunner here spoke of the judgments of eternity. It is obvious that he used the phrase in the sense in which our Lord afterwards applied it, viz., as a warning of the approaching ruin of the nation: "These be the days of vengeance, that all things which are written may be fulfilled. There shall be great distress in the land, and *wrath upon this people*" (Luke xxi. 22, 23). Dean Alford says, "John is now speaking in the true character of a prophet, foretelling the wrath soon to be poured on the Jewish nation." So also Dr. Gill and others.

The precise word "wrath," as indicative of the *Divine* displeasure, does not appear again in the New Testament until we find it used by St. Paul, when writing to the Romans. It occurs in that epistle repeatedly. It is here said to be "revealed from heaven against all ungodliness and unrighteousness of men, *who hold* [or, rather, keep back] *the truth in unrighteousness*"—those to whom God hath "showed" what may be known of His Being and character, but with no other result than the production of greater wickedness (Rom. i. 18–32). In harmony with this teaching, the apostle goes on further to affirm that *practically bad men*, whether *professing* Christianity or not; men who addict themselves to the vices of the heathen ("*doing* the same" ii. 3);—men who "despise the riches of God's goodness and forbearance," and cherish "hard and impenitent hearts," treasure up unto themselves "wrath against the day of wrath,"—the day when they that reject the truth, and "obey unrighteousness," shall suffer "indignation and wrath, tribulation and anguish" of soul (Rom. ii. 5–9). Nothing can be clearer than his assurance that retribution is in reserve for the wicked; and that judgment shall fall with peculiar emphasis on the idolatrous, the immoral, the persecutor, the despiser of grace, and the concealer of truth in unrighteousness: but not a syllable to lead us to conclude that the worshipper of the true God, the virtuous and the just, if careless, and unspiritual, and unrenewed, are involved in *precisely the same* condemnation.

The twentieth verse of the first chapter is, indeed, commonly quoted to prove that the heathen everywhere—the benighted African and the idolater of the South Seas—are "*without excuse*," inasmuch as in creation and providence alone a revelation may be found clear enough to involve all alike in responsibility and ruin. But this is not the meaning of the text. It refers clearly to men who have known the truth, and still *know* it, but keep it back by unrighteousness. The guilt of these persons is aggravated by the fact that God has, for their warning, *witnessed* to the truth, both in their hearts, by "showing" it to

them; and in nature, by His wondrous works. Whatever may be the fact of the case, it is certainly not asserted *here* that creation and providence are adequate to instruct a heathen in the knowledge of the "invisible."

In relation to *the race* generally, the apostle argues thus: By law—the law given from Mount Sinai, *both moral and ceremonial*, (for he does not separate them)—viewed simply *as law*, and apart from any work of Christ, cometh "wrath" (or judgment); "the law *worketh* wrath;" for "sin is the transgression of the law;" hence, "where no law is, there is no transgression" (Rom. iv. 15). But from this *general* condemnation (for "all have sinned, and come short of the glory of God") Christ *saves:* "While we were yet sinners, Christ died for us" (v. 8).

On this general redemption of humanity, whatever it may involve, he founds an argument in favor of the special blessedness of the elect. If, says he, Christ died for us all, while in sin, and impenitent, "how much more" shall *believers*, who are "justified through His blood, be saved from wrath (judgment) through Him." "For if, when we were enemies (in our unconverted state) we were reconciled to God by the death of His Son, *much more*, being reconciled (i. e., conscious of reconciliation by and through faith) we shall be saved by His life" (verse 10). And then he goes on to rejoice in the fact that as "the many" were made sinners by Adam, so, by the obedience of Christ, shall "the many" be made "righteous;" while they which receive "abundance of grace and of the gift of righteousness shall *reign* in life by one, Jesus Christ" (verses 17–21).

To me it seems clear that Paul teaches that God *does not* now look upon mankind as condemned in Adam, but, on the contrary, as brought by Christ—even while enemies and in an unconverted state, into a new relationship, "reconciled to God by the death of his Son."

In only one other place in this epistle does the word "wrath," as applied to God, occur, viz., in the ninth chapter (verse 22), where the unrepenting Jews, then on the eve of their destruction as a nation—for the apostle was writing only a few years before the event took place,—are spoken of as "vessels of wrath fitted to destruction," * by whose condemnation the riches of God's glory, in calling of the elect Church, would be made known both to Jews and Gentiles; or, as it is expressed by our Lord himself, that the Gentiles might see, and the Jews be blinded (John ix. 39).

In the Epistle to the Ephesians, renewed men are bidden to remember that they are "by nature the children of wrath, even as others" (ii. 3); and in that to the Colossians they are further reminded that once (viz., in their unrenewed state) they *walked and lived* in the indulgence of the very vices and abominations *on account of which* "the wrath of God" fell upon them (Col. iii. 6).

Two things are here distinctly taught us. The *first* is, that by nature (i. e., apart from Christ's redeeming work) *all* men are alike condemned by law and liable to judgment; or, as it is expressed elsewhere, "dead in trespasses and sins." The *second* is, that "the wrath" of God is poured out upon men, *not* on account of their natural corruption through Adam; not on account of their being thoughtless, careless, or unspiritual; but on account of actual vice and idolatry; "*for which things sake* the wrath of God cometh on the children of disobedience" (Eph. v. 6). Whatever may be the condition of the unrenewed in heart, *as such*, it is clearly unwarrantable to say that *here* the wrath of God is revealed as resting upon *them*.

In the First Epistle to the Thessalonians the Jews are again spoken of in reference to the coming ruin of their nation, as a people upon whom "wrath is to come to the uttermost" (1 Thess. ii. 16).

Let us next notice what is emphatically called "the wrath of the Lamb" (Rev. vi. 16, 17). This phrase, which is found only in the Apocalypse, is essentially connected with the second advent of the Lord, and is exclusively used to express the judgment which, at that period, will fall upon the men who are in direct conflict with the authority of the Redeemer. It is of this day that the apostle Paul speaks, when, recognizing the *possibility* of Christ's immediate return, he says to the Thessalonians, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." "For ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. v. 9, and verse 4). It is *to this day*, or to its immediate percursors, that those passages must be referred which speak of the *filling up* of "the wrath of God" upon the earth, of the "pouring out of the wrath of God" and of the "treading the winepress of the fierceness and wrath of Almighty God" (Rev. xv. 1; xvi. 1; xix. 15).

* So Doddridge and others. The best commentators, both ancient and modern, are agreed that the Jews are here meant. There is not a shadow of reason for supposing that the expression, "vessels of wrath," is to be taken as indicating individuals intended by God for eternal punishment.

In all these cases, let it be observed, the wrath falls upon men *in the flesh*, and while on earth; and the persons who experience it are the *active opposers* of Christ's rule.

A careful review of the words translated "damnation," "condemnation," or "judgment," do not lead us to any different conclusion.

The Scribes and Pharisees—"hypocrites"—are told by our Lord himself that *they* shall receive "the greater damnation" (Matt. xxiii. 14); that it is difficult to see "how" *they* can escape Gehenna; that *he* who blasphemes against the Holy Ghost is in danger of eternal condemnation; and that they *who have done evil* shall at the last day "come forth unto the resurrection of damnation" (John v. 29); but there is not a word to intimate that this is, after all, the lot of the entire race, with the exception only of the Church. In John v. 29 Christ clearly refers to men such as were those to whom He was speaking,—Jews who "sought to kill Him" (verse 16-18), persons who had rejected and hated light, "because their deeds were evil."

St. Paul tells us, regarding those licentious Christians who, in his day, said, "Let us do evil that good may come," that "their condemnation is just" (Rom. iii. 8); and of the apostates who shall be on the earth at the second coming of the Lord, that "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but *had pleasure in unrighteousness*" (2 Thess. ii. 11, 12). I do not say that in any of these cases the word "damnation," "condemnation," or "judgment" *necessarily* means the highest form of it,—the damnation of hell, or Gehenna; although in *some* of these declarations it seems undoubtedly to have that interpretation. The fact that our Lord adds the words, "of Gehenna," when He speaks of the Pharisees, alone shows that the word "damnation" does not always and necessarily imply that doom. Be that as it may, it is clear that, in relation to men generally—to the race—Paul says that "the ministration of death" (that of the law, given from Mount Sinai) is "done away" (2 Cor. iii. 11); that it has now "no glory, by reason of the glory that excelleth;" and that "with open face"—without reserve of any kind—he seeks to manifest this truth "to every man's conscience in the sight of God" (iv. 2).

I am not inclined to dispute that many an amiable but unconverted man is practically an unbeliever, and that, as such, he has too often "pleasure in unrighteousness;" but no one, surely, can pretend that this is what St. Paul *means* either in the Epistle to the Romans or in that to the Thessalonians.

On what, then, it will be said, does a doctrine which seems to lie at the very root of our evangelical theology—forming, in fact, the basis on which Christ is commonly preached—really rests?

I reply, certainly *not* on any direct and explicit scriptural declaration faithfully interpreted but on INFERENCES; on inferences, I allow, that are *supposed* not only to be legitimate, but necessary; on conclusions which are drawn chiefly from the words of Christ himself; but still on human inferences. The doctrine in question is one which, like many others, although not to be *read* in Holy Scripture, may, it is believed by Christians generally, be clearly *proved* therefrom.

I do not say that anything is to be *rejected* simply because it cannot be found in so many direct words in Scripture; or that nothing should be believed which is arrived at only by a process of deduction. But I do say that no doctrine which is based on *inference* can ever have the same authority as that which rests on *fact*,—using that term as indicative of direct and explicit revelation.

The reason is obvious. In all inferential conclusions a human and therefore imperfect element is introduced, which carries with it, of necesssity, the liability to err. I hold, therefore, that all conclusions thus arrived at are open to question, in a sense which by no means applies to any plain declaration made either by Christ or his apostles.

HOPE.

Strength to bear the ills of life,
Doubts, bereavements, toil and strife,
Yieldeth hope with balm for pain
Till the Master comes again.

Hope that in the azure sphere
His fair sign may soon appear;
Hope that to the midnight cry
Love expectant may reply.

Strength it gives whate'er we do
That to zealously pursue,
Seeking not one task to fly,
Though it were for Him to die.

Since was formed the wondrous plan
Eden to restore to man,
Hope and Love through tears behold
Gates of pearl, and streets of gold.

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"Literature and Dogma."

THIRD PAPER.

We have criticized freely, though briefly, a few of the more salient defects in Matthew Arnold's Essay. We turn to the more grateful task of commenting upon one or two of its striking excellences. These excellences account for its popularity and its power, but do not, for this reason, make it less dangerous. We ought to say rather that the more truth there is in it the greater is its capacity to do evil, by reason of the plausibility lent to its earnest extravagances from the important principles which the author recognizes so clearly and relates so forcibly and eloquently.

The first point which we notice is the truth that the Scriptures are a series of productions in literature, and in no sense a collection of dogmatic propositions or arguments. This truth cannot be stated too strongly, nor can it be conceived too vividly by any writer. All the eloquent reiterations of it in this essay are not excessive. Every book in the Scriptures, both in matter and form, every line even, is conceived and expressed for the popular mind and the popular ear. To a large extent, if not uniformly and universally, the writers think and write in the modes of thought and speech which are entirely estranged from the schools. The beliefs are conceived very largely in conceptions and terms which are appropriate to men in common life. The language employed is any thing but abstract and precise. It is very frequently the language of excited and poetic feeling. Illustrations are used with the most liberal carelessness of their being misunderstood and misapplied. Assertions, which in form and phrase are self-contradictory, are freely hazarded. The language of the schools is abstract and dead; that of the Scriptures is concrete and living. The language of the creed and confessions of faith is painfully exact; the language of the Scriptures is painfully careless, at least to theologians. The atmosphere of the Scriptures is warm, sunny and exhilarating; that of church dogmas and theological systems is cold and gloomy and depressing, at least to the common mind.

The truth is fruitful in its consequences and applications. The first and most comprehensive inference is that the Scriptures should be interpreted as literature and not as a collection of scientific propositions. This literature is poetry, history, parable, exhortation and counsel. It should be interpreted as each of these forms of literature require to be interpreted, according to the genius and structure which is appropriate to each of these forms of writing. To treat the language of a poetic figure or a parabolic illustration as though it were the diction of sober and scientific truth is the height of unreason. To find a logical argument or a precise definition in a word-play, an allegory, or a casual coincidence, is to sin against common sense, and the sin is none the less heinous because it is committed in the service of a sacred cause. That these rules of interpreting and applying the Scriptures have been frightfully overlooked and violated is obvious to any moderately well-informed student. The proof texts that garnish our catechisms and bolster our creeds; the weak commentaries that so weakly dilute so many grand and glorious, solid and sober Scripture texts; the misapplied parables and imagery that illustrate nothing so much as the empty minds of preacher and exhorter; and the traditional spirit which quotes by the sound to the ear rather than by sense to the mind, are all examples of the frightful abuse to which the Scriptures are subjected by overlooking the truth, that being written as literature, they can be rightly intepreted only as literature. More than this is true. As long as examples of these offences abound, the Scriptures and the cause which their expounders are given to defend must continue to suffer in the judgment of a large number of cultivated men, who are unhappily more familiar with other literatures and the principles by which they are interpreted than they are independent and earnest students of the Bible. We do not assert that the cultivated critics, who are repelled and disgusted by these weaknesses of the expounders of the Scripture literature, are not themselves at fault. We do not contend that the opposition of many to Christian truth is not something deeper and more deeply mortuate than opposition to the form and accidents under which it is set forth; but we do assert that the interpreters and defenders of this literature are none the less greatly at fault in the ignorance and stupidity, the self-conceit and dogmatism which very largely occasion these misconstructions. A heavy woe may rest upon the world because of the offenses which it finds in the Word, but the woe is no less heavy upon that man by whom the offense cometh. The Pharisaism which perverts the Word by its illiterate or metaphysical dogmatism, or which crushes its living and potent spirit by pompous pretenses of form, by histrionic or hysterical excitements of ritual or spectacular displays of millinery, is none the less deserving of the perpetual woe which the Master originally pronounced against it, because

the unbelief that exposes its delusions fails to discern and to honor the truth of which this Pharisaism is the caricature. As long as there are such theologians as the Bishop of Winchester, we must expect to find such satirists of their ignorance and pretension as Matthew Arnold.

The mistakes of Arnold are transparent. Conceding, as we do, that the Scriptures are literature, it by no means follows that they assert no objective truth of both sorts—truth of historic reality and of scientific verity. The Greek epos and drama are literature, but when criticism has done its utmost upon both it finds in each a residuum of most important facts and principles. Not only does it find both, but it is forced to search after both, as the explanation of the literature itself. To conclude that because the Scriptures are literature they contain no objective truth is to offend against the teachings of criticism itself. To infer that because this objective truth is not stated in the forms of dogma it cannot be recast and restated in the forms of scientific definition and argument, and so be made to reappear as the theology of creeds and confessions, is to commit an error of extravagant inference which the spirit of enlightened criticism not only fails to justify, but positively reproves and condemns. To infer that none of these facts can be supernatural and none of these truths can be revealed is to beg the question, not on the ground of impartial literary criticism, as enlightened by the true and penetrating *Zeit Geit*, but as such criticism is misled by the partial reading of scornful satire and the superficial thinking of a shallow philosophy.

Against this charge that he finds no positive import in the Scriptures, Mr. Arnold would protest most emphatically by pointing to the subjective truth, on which he lays such emphasis. We are not unaware of the emphasis which he gives to this subjective truth, and are not disposed to deny its importance. We find in the honor which is paid to conduct and character one of the great merits of this essay. But we protest against giving it such exclusive prominence as would exclude objective truth.

We agree with Mr. Arnold that the character and conduct are the main thing, and, in some sense, the sole thing with which the Scriptures concern themselves. We would affirm as emphatically and as persistently as he could wish that doctrinal and theological truth are in themselves of no consequence whatever, and certainly are of no possible importance when contrasted with spirituality and integrity of character and life. We have no hesitation in affirming that an intellectual assent to an orthodox creed has in itself no virtue whatever. We would concede that a creed that is seriously defective, or in many points erroneous, may be so received as to be far more effective for good to the recipient than a creed that is faultless in every possible particular of thought or diction.

The great merit of this essay—its power to do good, and, incidentally, its power to do harm—lies in the honor it puts upon character, and the hearty appreciation which it renders to the scriptural conceptions of character both in the Old and the New Testaments. In his genial appreciation of the conceptions of character which are found the Old Testament, Mr. Arnold shows that he is not too old to learn, and that he is held by no rigid bonds to his own consistency. If we do not. misremember, it is not many years since the severe and uncompromising ethics of Hebraism were a grievous offence to his taste in comparison with the facile and æsthetic Hellenism of modern literature and modern life. The glowing language and hearty power with which in this essay he sets forth the sensitive spirituality of the Hebrew saint is not only fervent testimony to what in itself is most worthy, but is most honorable to his own allegiance to truth. It is also interesting to see how, as he passes from the Old Testament to the New, he is impressed with the deeper and sweeter morality that is taught by Jesus and exemplified by the early disciples. There are passages concerning both these topics which almost lead us to forget and pardon the hasty and bitter utterances and the extravagant reasoning with which the volume abounds.

One defect we ought to notice, which is a defect at which we ought not to be surprised, and that is the feeble emphasis which is laid upon personal responsibility and individual guilt. With all the emphasis which Arnold places on purity of aim and unselfishness of love, he fails to do the fullest justice to the emphatic sense of responsibility and guilt by which the Old and New Testaments are so distinguished. Mr. Arnold is fond of searching out a theological tendency in the Bishops and other theologians whom he so freely criticises. We would not be treating him unfairly to find in his pantheistic bias the explanation of his failure to sympathize with the intense sense of the "sinfulness of sin," which the theistic interpreter never fails to discover in the Scripture literature, even in spite of sundry scholastic dogmas of predestination and grace which have almost if not altogether a pantheistic sound.

But without pressing this point, and taking Arnold's interpretations of the character and

conduct set forth in both Scriptures to be open to no exception, they suggest a word of emphatic commendation and a word of critical inquiry. The commendation has already in part been adverted to. More fully expressed, it would read as follows: Religion, whether as a matter of faith or science, is of value only so far as it tends to purify and reform the character, and to make the conduct more just and more beneficent, more true and more clear. Whatever be a man's faith or his creed, whatever his zeal or his worship, whether he believes in one God or many, whether he accepts a personal and knowable Deity, or an impersonal or unknowable force, just so far as what he believes in is held by him, in Arnold's phrase, "to make for righteousness," and just so far as the quality and intensity of that righteousness is pure and fervid, just so far is the religion of value. For practical purposes every man's religious faith and every man's religious creed takes up into itself its relations to character and conduct. Not only does it take this element into itself, but it makes it to be the most important constituent of itself. It, so to speak, takes up this and nothing more. While orthodoxy of faith is of no slight importance, as we shall insist, while exactness, consistency and completeness of theology even can be shown to be of supreme necessity, this importance and necessity all turn upon the relations to life and character which are involved in our objective belief.

It follows that there is a wide range in tolerance among the advocates of different creeds. The follower of one system of theology is very free to say to the advocate of another, *your God is my Devil*, but in doing so he overlooks the truth that his opponent connects with the phrases and words which are such an offense to himself a meaning in respect to character and conduct which seems to him the reverse of what they ought to have. Charity and tolerance require, in such cases, that the most favorable construction should be accepted as possible. It does not follow, however, that because charity and tolerance not only allow but require this in individual cases, they forbid us to attach supreme importance to theological truth, and even to theological controversy, for the reason that although conceptions and phrases may have a different import in their meaning as construed and applied by individuals, and even by communities, from what they will have when fairly interpreted by many communities after long periods of time. We have distinguished between an objective faith and a scientific or theological creed. As both of these derive all their importance from their relations to righteousness, that is of greatest consequence which has the most direct relation to character. As between the two, there can be no question that that which is of supreme concern is what is expressed in literature as contrasted with dogma. The hymns and prayers of the church are of greater immediate importance than are its creeds and confessions. Its creeds and confessions are important, because, in the long run, they affect its prayers and its hymns. The creeds and confessions which it uses for worship and devotion should be written in the language of literature, and uttered as offices of worship, as prayers and hymns.

If Matthew Arnold had said this and no more, he would have rendered a greatly needed service, not only to the Bishops of Winchester and of Gloucester, but to the whole Protestant Church.

We marvel that he chose to utter such one-sided extravagances as that because the Scriptures emphasize conduct, they are indifferent to everything besides. We marvel, also, that, while he does such eloquent and fervent justice to the transcendent conceptions of character which are furnished in the Old Testament and the New, he does not notice that these conceptions were connected with and created by the very faith in a personal God and a supernatural Christ which he dismisses so cavalierly as scholastic and worthless dogmas, because, forsooth, the Scriptures are to be interpreted as literature. There is no end to the curiosities of literature, but among them, none seems to us more paradoxical and bizarre than the mixture of sense and paradox, of wisdom and extravagance, which we find in this essay. We doubt not that the second thoughts of most considerate readers will teach them to separate the wheat from the chaff, and to value the wheat none the less because the chaff is so empty and so light.

N. P.

Yale College.

Household Christianity.

To the Christian Church of Eastern Virginia in State Convention Assembled, at Richmond, Va.:

Dear Brethren: Permit one, "who knoweth in whom he hath believed, and is persuaded that he is able to keep that which he hath committed unto him against that day," as a member of the one body, which constitutes the church, to offer a few thoughts for your consideration.

You appropriate the name "Christian Church" —the name which belongs to "the general assembly and church of the first born written in

heaven," and which it derives from the fact of its having been constituted "the body of the Christ," and as a consequence of which it also becomes "the house of God, the pillar and support of the truth." If you have rightly appropriated the name, then, truly, we can lay our hand on that congregation of individuals which stand out conspicuously, as owned and acknowledged of God, as His House, His Habitation, His Temple; and it is our Christian privilege to be built into that organization, for each of us are constituted by that change wrought on us and in us, at our regeneration, "living stones," and by consequence of our being made "*living* stones" the life thus imparted builds us into and constitutes us individually integral parts, or stones in God's "spiritual house." Of course, as God is Spirit, his house must of necessity be like him; and so whatever is predicated of God, must of necessity be spiritual. Thus, His children are only such because they are born of Him, and, therefore, possess His nature, and consequently are *living* stones; and cemented and compacted together they constitute a "spiritual house."

These are all necessary and inevitable consequences of the change which God works in us when he adopts us into His family, or when he "begets us of his own will by the word of truth, the gospel of our salvation," or when he "creates us anew in Christ Jesus." They are not results to be sought after after we have entered the family relationship, but they are the inevitable consequences of the creation of these relationships. So that it is an unquestionable truth, an undeniable fact, that "the church is the body of Christ." It does not remain, that it should now, or at some future time be constituted such, but it now is, and has always been such, since the first of Adam's race was "baptized *into the Christ.*" Here we stand on established truth—ground not debatable,—the impregnable fortress of revelation. And from hence we are forced to suggest some of the consequences that necessarily flow from these premises.

I. Then, the adopted, the begotten, or born, and those "created anew in Christ Jesus," are by the change thus severally expressed in these and other processes constituted in reality "children of God."

Paul affirms, We "are all the children of God by faith in the Christ Jesus. For as many of you as have been baptized in the Christ, have put on the Christ." Again, "As many as are led by the Spirit of God, they are *the sons of God.* . . . The Spirit itself beareth witness with our spirits that we are the children of God; and if children then heirs; heirs of God, and joint-heirs with the Christ." We see, then, that our title to the future inheritance is absolutely dependent upon the establishment of the fact of present childhood, and therefore it is that the apostle John is so emphatic, when he says, "Behold! what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, *now are we the sons of God;* and it doth not yet appear what we shall be; *but we know* that, when he shall appear we shall be like him, for we shall see him as he is."

Nothing can be added to the completeness,—the fulness,—of these testimonies; they could not be stronger or more conclusive. The truth is established beyond question; its consequences must follow. As, therefore, God is Spirit, so are his children spiritual, for like begets like, and they are "begotten of his own will by the word of truth." Again: their sonship is a new creation consequent upon the putting to death of "the old man,"—his crucifixion with his affections and lusts. It is true that our fellows never lose sight of our old man, and never having seen (because they cannot discern or see spirit) the new man, they only recognize him as manifested in the fruits of the Spirit developed in every day life. Thus, John saith, "*the world knoweth us not,* because it knew him not." It knew Jesus of Nazareth, but it never recognized his relationship to the invisible God, simply because its sense cannot discern spirit, and therefore it persistently denied that he was "the Son of God,"—"*It knew him not.*"

II. Heirship is dependent upon sonship. If we should have been unable to establish our sonship, then we could by no possibility have gained any title to anything beyond the original "kingdom prepared for Adam at the foundation of our world," namely, Have "thou dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." To subdue physical nature and rule the lower creation is the extent of the jurisdiction that man is capable of, or that God has ever conferred or promised to confer on the sons of men as such. But to those of the sons of men who by faith have become supplanters of their natural birth-right, and by consequence have been "created anew in the Christ Jesus," God hath given sonship, and consequently made them heirs with himself, and joint-heirs with his elect Son to all his own inheritance, for he has already seated him "at his own right hand," and given him "all power in heaven and earth." He hath also promised to give to him a personal throne from whence he shall rule till he hath

"put down all rule, and all authority, and all power. For he must reign till he hath put all enemies under his feet. The last enemy death shall be destroyed."

Is it indeed true that such is the glorious royal dignity to which our Elder Brother has been called and exalted? no less than the subjugation of the rebellion of our race, all rule, all authority, all power, yea, he shall "put all enemies *under his feet*," and in this prostrate condition they shall acknowledge their subjection to him; for "every knee shall bow to him and every tongue shall confess him Lord, to the glory of God the Father." And thus John declares, "He was manifested that he might destroy the works of the devil,"—and so "*the last enemy death* shall be destroyed," for "He shall destroy him that hath the power of death, that is the devil." Glorious consummation, involving consequences to our race that "eye hath not seen, nor ear heard, nor yet hath it entered into the heart of man" to conceive what is involved in the utter and complete destruction of the works of the devil. Can we begin to estimate the glorious advantages that shall flow to the race, when every vestige of the works of the devil, which necessarily involves all the consequences flowing from those works, shall be utterly, completely, and perfectly destroyed. Well may He be called the Saviour,—the Deliverer. And what a glorious assurance the prophet Isaiah hath given us, "*He shall see of the travail of His soul, and shall be satisfied.*"

Surely, then, to be called to partake in such a glorious destiny is motive strong enough to prompt to the most noble self-sacrifice and devotion. And that we are, James affirms, in the council at Jerusalem, when he says, "Simeon hath declared how God first looked to take out of the Gentiles a people for *His name.*" And with this the words of the prophets harmonize; as it is written, "After this," (namely, after he had taken a people from among the Gentiles to bear his name, to be his sons and heirs, and joint-heirs with his elect Son,) "I will return, and I will rebuild that tabernacle of David which has *fallen down;* and I will rebuild its ruins, and will re-establish it; in order that the *remainder of men* may seek the Lord, even all the Gentiles upon whom my name has been invoked."

Here, then, we find the plainest statement of the apostle that, it is the unalterable purpose of the heavenly Father to give to his first-born Son the throne of his fleshly father David, on which he shall reign as His own throne, so that, as He at present sits on his heavenly Father's throne, because He overcame, so shall He have the privilege of giving to his own brethren, who like himself *overcome*, (overcome what? The world, the flesh, and the devil,) the privilege of sitting down with Him "on his own throne, even as he overcame and sat down on his Father's throne." Thus, we who are by the Father constituted his own heirs, and joint-heirs with His first born Son, will be gladly welcomed to a joint inheritance of the First-born's throne and kingdom. Well might the apostle speak of the redeemed as perpetually rejoicing with joy unspeakable and full of glory. What greater joy can fill the heart of fallen but redeemed man, than to contemplate from his position and surroundings these unspeakable provisions of his Father's love? Where is the mind of man that can fathom or grasp intelligently the magnitude of this incomprehensible provision for the exaltation of poor redeemed humanity? Truly, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him." But "our light afflictions work out for us a far more exceeding and eternal weight of glory."

But, if we who, because of our child-like submission, are constituted children, are called to his kingdom and glory, to possess and enjoy this "far more exceeding and eternal weight of glory." James tells us that it is only that we may be the channels through which the unbounded and immeasurable grace of our heavenly Father may be conferred upon the nations; even that the blessing of Abraham may come upon them, or "the restitution of all things, written in all the holy prophets since the world began." Such then, is one of the consequences of sonship: but I would call your attention to only one of the many others named in the blessed word.

[*To be Continued.*]

Our views of God re-act upon ourselves. By an eternal law, we are more or less changed into the likeness of the God we worship. If we think Him hard, we become hard. If we think Him careless of men's bodies and spiritual interests, we become careless also. If we think He hates unregenerate men, we hate them also. If we think "God is Love," we shall reflect some thing of his loving-kindness. To produce in us holy tempers and dispositions of mind, God gave us his image in his beloved Son, that we, as it were, "with open face beholding as in a glass the glory of the Lord, might be changed into the same image" (2 Thess. iii. 18). False notions of God's character and government are injurious if not ruinous.

Confession of the King.

A great number of Englishmen—dukes, earls, barons, merchants, mechanics, and peasants—were at one time out of harmony with the existing rule, and looking for another monarch in whose divine right they believed most devoutly.

Their position was false and dangerous, the claims of their saintly hero to the throne was very questionable, and the grace and glory with which they invested him purely imaginary. But still the worship was profound, and the aspiration fervent; they nourished an intense though an unholy and devouring fire, by speaking to each other of the grand time when *the king would have his own again*.

We have a better standing, a loftier hope, which nourishes a finer fire and a nobler enthusiasm; for the King, whose presence we desire, has in his person and character all the elements and attributes which are beautiful or sublime, which are saintly, heroic, or God-like. The righteousness of his claim to the throne is beyond controversy, and the power in reserve for enforcing such claim beyond all limit.

The present visible kingdom is the kingdom of darkness, where the god of this world bears rule. Men do not perceive this, because, there is a *veil* spread over *all nations*. It is, however, the dread and sober certainty; the purple, gold, and fine linen, the diplomacy, war and commerce, the art, science, and philosophy, the power, majesty, and glory, are all at present of the world, and of that evil spirit, who rules for a season its destinies.

But "there is another King, one Jesus," supposed by some to be dead in a "lone Syrian town," affirmed by others to be alive, yea, Prince of Life, righteous claimant of David's throne, and true Lord of all thrones, forces, and dominions. We are among those who believe in the words which peal so clear, so audible, so solemn, and so inspiring, through the halls of time, and the abysses of eternity, "Fear not; I am he that liveth, and was dead; and, behold, I am alive for evermore, amen: and have the keys of hell and of death."

A rapid glance at a few of the passages in which the King was confessed, may occupy us profitably for a season. "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. ii. 1, 2). The wise men were Gentiles. Their insight and their journey growing out of it indicated that the King whom they came to reverence, though born King of the Jews, would have a dominion wider than Palestine, and gather under the wings of his regality princes and subjects with other blood than Hebrew. We get a glimpse of the comprehensiveness of the salvation provided, and the breadth of the descending empire, and the glory of the golden gates of the true holy city, beginning to shine forth. While the entranced shepherds, amid celestial radiance and song, receive with gladness the new-born King—on the Jewish side—the wise men receive him as representatives of Gentilism. We see the walls of partition falling down, and a new temple rising where men of all races and languages may worship with one consent the Ancient of days, and the Father of all spirits.

The wise men were astrologers. The knowledge of the period, though wonderfully various, and far more inspiring than the present, had not assumed methodic or scientific shape. It cannot, however, be reasonably questioned, that the prevalent faith of that time, that all fields of information had connection with the mystical and the spiritual, gave grace and glory, charm and rapture, to the study of plants or stars, which we miss in modern days.

While the magi were busy in their sublime work of midnight meditation, traveling on wings of wonder and ecstacy among countless worlds of light, there shines forth a NEW LUMINARY. The calculations of Ideler and Kepler render it probable that in connection with the conjunction of Jupiter and Saturn, a new star was actually visible to observing eyes, about the time of our Lord's birth.

But it matters little. We could perhaps as easily prove that there was a a natural eclipse when our Lord was crucified. It seems to me we are in a region where Kepler and Newton have no more light than the rest of us, unless the insight of the spirit be deeper. The new star belongs to spiritual astronomy. Whether it burn out, or shine in some higher heavens, or whither it may be wandering, we cannot tell. The star is gone, but the Lord remains, in undiminished brightness. He is Lord of all the stars; all things were made by him, all things were made for him, and in him all things consist, or stand together.

After our Lord had fed the Jewish people by miracle, which revealed creative power, they wanted to take him by force and *make* him a king. But he departed and hid himself. He would not be *made* a king; he was *born* one. "Where is he that is born King of the Jews?" It is easy to clothe a person with Tyrian purple,

to give him a throne blazing with precious stones, to blow trumpets before him in solemn and imposing procession. But it is no easy matter to find royalty in the spirit. In the last bad days of the Roman Empire, the throne was several times sold to the highest bidder by the degenerate pretorian guards; but the wretches who bought the name were never kings, for they could buy no inward glory, and there was no regnancy of soul to shine forth in outward majesty.

Strauss, and others among the devil's advocates, have urged that it was wrong to enlist fiction in the cause of truth, to make astrology subservient to Christianity. This is passing strange. What ever would become of the world, if all its moral scenery and circumstances were not continually made subservient to something higher? The birds of prey consume the carrion, the scavengers remove the uncleanness. Sennacherib may blaspheme, and Pilate sneer, and Julian fling dust in the air, but all are in some way laborers for God. The most tremendous crime of Jerusalem and its rulers opens a fountain of life, and the saintly blood of martyrs running in rivers nourishes the church.

It seems to be one of the laws of human nature that love shall be testified by gifts. The law has operated in all ages, in all places, and among all the races of mankind. Each true man can speak of some dear one for whom, or to whom, he would give his heart and his life. If power were equal to good-will, whither would we not wander to find things rare and costly for the beloved one? The secret treasures of the deep, the shells and jewels of Indian shores, the silk in purple of Tyre, the gold and rubies from the mine, would all be gathered and laid down in secret joy at the feet of the beloved one. The same powerful love, with like spontaneity, works in the higher and deeper region, and the magians were under its inspiring potency. It was equally made manifest in the journey and the offering. Owing to the immense distance, and the nature of the roads in the remote east, such a pilgrimage was no slight matter. It has been considered probable that they began their journey about the time of the conception of our Lord, and only arrived at Bethlehem to find the young child lying by his mother. But no distance, or danger in the path, or weariness of the flesh, could daunt the eastern travelers. It was not scientific ardor, or political interest. Victorious love was there, and so they gather the richest things which their country could produce, and resolutely travel on laden with their treasures; for the service is one of love, profound and absorbing, and all labor is sweetened on the road, and rewarded at the end with fulness of content.

We need not be discouraged if we have no frankincense or gold, or anything very costly or glorious, to bring into the service of the Lord. The poorest can bring their whole nature, body, soul, and spirit, and what richer offering can be presented? Only let us feel, whatever our circumstances may be, that all we are, and all we have, are his. Give him freely in love, being, property, and time, and receive his fulness in return.

The offering of the wise men was homage rendered to a king. Such homage was customary among the people of the earth when they drew near to sovereign power, and so the magians testified their allegiance to a monarch high above all the kings and princes of the earth. It was predicted, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." The wise men knew that he was born King of the Jews, and he himself, when he witnessed his good confession before Pontius Pilate, acknowledged that such monarchy was his. It is indeed true, and the precious truth, that the rule of Christ begins in the inward man; he lays the deep foundations of his sublime kingdom in willing, human souls; but it is equally true, that his empire would be wanting in one essential point, if it failed in subordinating to itself the external world, and becoming finally realized in the glory of perfect transfiguration and visible dominion.

It is quite possible that there was more in the nature of the offering than the worshippers were able to perceive. The informing and guiding Spirit of God was in the matter from first to last. In the composition of the holy anointing oil, pure myrrh was the principle ingredient. With that holy oil, the tabernacle, the ark of the testimony, the table and all the vessels, the altar, the laver, the priest, and all his helpers, were to be anointed, that all might be sanctified as most holy. Frankincense, pure, was the chief ingredient in that confection, which was beaten into ashes or powder, and which, from the altar of incense, rose up in clouds morning and evening, as prayer and worship would arise on prevailing wings, in a nobler dispensation. As to gold, almost every thing about the mercy-seat was made of pure gold. "And he made the mercy-seat of pure gold;" "and he made two cherubims of gold, beaten out of one piece, made he them, on the two ends of the mercy-seat. These golden cherubims spread out their wings on high

and covered over the mercy-seat, with their faces one toward another, and both gazing down towards the mercy-seat." (Exod. xxxvii.) The church at Laodicea is counselled to buy of the Lord pure gold, tried by fire, that she may have the true riches. The streets of the Holy City are to be pure gold. It seems from these and kindred passages that gold, in the natural world, symbolizes *truth* in the spiritual. All the glorious work of pure gold in the ancient time anticipated Him who was truth absolute and truth essential, and to hold fast the truth as it is in Jesus is the crowning glory of man.

If, then, we consider gold as symbolizing *truth*, frankincense as representing *worship*, and myrrh as setting forth *holiness*, we catch the living spirit of the transaction. The magians were led by the Spirit of God to present an acceptable and significant offering before the Great King. Into a world where the murderer of human souls was deceiving by his corrupting lies the Great One had come, who was himself *truth*—divine, perfect, unchangeable; who would give himself as the food of famishing humanity, that the new life might ascend on the triumphal wings of *worship* to the throne of God, and flow out in the beauty of *holiness* before men.

We have another remarkable confession of the King on record in the first chapter of John. "Jesus saw Nathaniel coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile. Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Phillip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel answered and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel!" In reply to this explicit and solemn confession, the promise is made by the Lord, "Verily, verily I say unto you, hereafter, ye shall see heaven open and the angels of God ascending and descending upon the Son of man." The men of *guile*, in the midst of opulent revelation of power and goodness, were inclined to give Satan the honor, though a little more thought and a little less wickedness, would have shown them that the Anarch, the spirit of evil, would surely not shake his own kingdom, and cast out his own retainers. But the man without *guile* has eyes for the signet ring of the King—for the sign manual of the Lord—a scintillation of evidence is sufficient to flash conviction into his open heart. "Thou art the Son of God, thou art the King of Israel." We are irresistibly led back to the memorable vision of the patriarch Jacob. He lighted on a certain place and tarried there all night, because the sun was set, and took the stones of that place for pillows, and lay down to sleep. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it." After the patriarch awoke he exclaimed reverentially, "Surely the Lord is in this place, and I knew it not." "How dreadful is this place; this is none other than the house of God, and this the gate of heaven." We are better pleased now with pillows of down or feathers, but some of us would be willing to try the stones, if in compensation we could have visions so glorious. It was quite time for Jacob to learn that God was in *all* places, and that the connection between heaven and earth was certain and well established. Man in league with the evil spirit had done his utmost to destroy such connection, but God in the promise of the life-restorer had reserved the earth unto mercy. But we reach the true Jacob's ladder when we come to the Life indeed made manifest in visible glory. As Son of God he touches heaven, which is his native place, for he was in glory with the Father before the worlds were; as King of Israel he touched the earth which will be his territory when he *cometh to reign*. Then, and not till then, shall we see the angels of God ascending and descending upon the Son of man. He is the one who substantially unites heaven and earth with golden chains, and brings the divine and the human into rich and indissoluble union.

As the chestnut tree is wrapped up in the nut, or the oak tree in the acorn, so all offices were wrapped up in our Lord when on earth. A man might say with the nut in his hand, potentially this is a magnificent chestnut tree, but it wants development by contact with sun and soil, and all the auxiliary ordinances of nature. In regard to Jesus, the Anointed, or Christed, there were comprehended the prophetic, the priestly, and the kingly functions to be successively developed. It is true, an objector might say, was there not royalty revealed in the stupendous works of the Lord, in the very splendor of power, and in the perfectness of beneficence? And was his sacrifice not at least a priestly work, and even the intercessory prayer, in which he held up the apostles, and in them, all Christian humanity before the throne of God? All this may be granted, and yet it remains in substance true, that the offices were to have successive development, to be unfolded in fine stages. He was revealed as a Prophet or Teacher in Judea, and his great works were mainly to show forth his authority to expound. He could not have been a Priest had he remained on earth, for there were priests who offered sacrifice according to the law.

He has had development as a Priest at God's right hand by the golden altar, pleading the value of his own most precious blood.

He will be revealed as King, when he bows the heavens and comes down, when we see him as he is, with his eyes like lamps of fire, and many crowns on his head. There is a blessed and only Potentate, King of kings and Lord of lords, and the time comes for the revelation of his august power and his eternal glory.

Oh, how we yearn and long for the brightness of his appearing! "For our life is hid with Christ in God; and when he who is our life shall appear, then shall we also appear with him in glory."

Come, Lord, for darkness surrounds us, which like that of Egypt may be felt. The supreme leaders of human thought are all drifting into godless regions, where there is neither light nor life. The Church visible has no sublime unity, but is a discordant rabble of warring sects, not much above the world in either faith or holiness.

Anointed and holy One! descend in thy chariot of light and power, revealing that kingdom for which we continually pray.

G. GREENWELL.

—*The Rainbow.*

Correspondence.

[Many persons are idle, just now, through "hard times." Give them something to read that shall rouse their minds to a consideration of the glories of "the ages to come," soon to open. Read the following.—ED.]

AN INTERESTING STATEMENT.

EDITOR OF BIBLE EXAMINER—

Dear Sir and Brother: As you will see by the date, this is the day set apart by those in authority, as a day of "Thanksgiving, humiliation, and prayer." While all of us, as a nation, as separate commonwealths, as communities, as families, or as individuals, have had very much in the past and are enjoying very much in the present, for which we ought to be thankful and continually praise our Creator for his love, goodness and mercy, which he constantly manifests towards us, I feel as though I had quite recently received a blessing for which I trust I am truly thankful. If I know my own feelings, I know that I am happier; that I have clearer and more appreciative views of my heavenly Father than I had two weeks ago.

I have for years been striving to serve my God, and have ever believed in and leaned upon the Lamb of God, trusting in him entirely for salvation. Have been for years a communicant at His table, and fully believe that it will be well with me when He shall come to judge the world.

About two weeks ago I was taken sick, so I had to be confined to the house, but not to my bed. My next neighbor, a good friend of mine, wishing to add to my comfort, handed Nos. 1 and 2 of the BIBLE EXAMINER, and said I might find some very interesting and instructive reading matter therein. He asked me to read without any orthodox prejudice, accepting what commended itself to my judgment, and harmonized with the Bible, as I understand it. I told him I would do so. I have read both of them through carefully, and it is for the good derived thereby that I feel so thankful to-day; for I feel elevated in perceptions of Deity: I have clearer views of His love, mercy, and justice. I can see how he can be just and the justifier of him who believes in Jesus. There are some points which I am not fully prepared to endorse; but I will not condemn simply because I do not understand a given theory. But I desire to read, study and know more of the will of God towards his creatures. I will continue to love Him, praise Him, and will give Him all the glory of my salvation through the Lord Jesus Christ, who became a ransom for all who open their hearts to him.

Go on, dear brother, in your good work; and may you long be spared to spread the glad tidings to millions, who, as yet, have no clear, intelligent, saving views of their Creator and his only Son, who is the only Mediator between offending man and an offended God.

Yours, in search of more truth,

H. A. HOYT.

Buffalo, N. Y., Nov. 27, 1873.

FROM ELD. J. S. WHITE.

BRO. STORRS: I have read the EXAMINER with a great deal of interest, though I do not endorse all that has been written.

I am led to the conclusion, either that all the human family that come under the head of accountability will have the offer of salvation through Christ, or, that God did from the beginning predetermine that some portion of our race should not be saved. God has made provision for the salvation of all, or he has not. If he has not, then that was his purpose, and, of course, he purposed to leave them out: and it follows that they cannot be saved.

If Christ tasted death for every man, that is, for *all* men, and if this means that provision is made for the salvation of all, then this was his

purpose; and it follows, that if he has not made provision for all, it was his purpose not to do so. If the atonement was made for all, and God in his providence has left a great part of the race in a condition in which they could have no knowledge of Christ in this life, and if they must believe in Christ in order to be saved, it follows that the provision made for them is useless, and it follows that God did purpose that some should be lost though he has made provision through his Son to save them. There can be no difference between making provision to save man, and then placing man in a condition so that he cannot be benefited by the provision, and making no provision for him at all.

There is no way brought to view in the Scriptures by which man can be saved, as a condition on his part, except by receiving Christ. If man cannot be saved without faith in Christ, and if God has placed him in a condition in this life so that he cannot believe in Christ, it follows that God will give him an opportunity to comply with the conditions of his salvation, or else the doctrine of predestination is true. That is, God did intend to save some by making provision and by giving them the means to accept the provision, and that He did purpose that others should perish by giving them no opportunity to comply with the conditions of salvation.

The subject is, to me, narrowed down to this point, Either God did predetermine that a great portion of the human family should not be saved, inasmuch as he has given them no chance to be saved, or he has purposed to give all an opportunity to comply with the provisions he has made through his Son for their salvation. I do not *know* which is the truth. But our friends, who oppose the views you advocate, must either receive them in the main, or receive the doctrine of election in the sense of foreordination and predestination.

Some say that God has given man a law in his nature by which he is to be judged, and by obedience to which he can be saved. "If there had been a law given which could have given life, verily righteousness should have been by the law. But the Scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."—Paul.

East Boston, Mass., Dec., 1873.

FROM T. J. HARRIS.

BRO. STORRS: I agree mainly with the doctrines of the EXAMINER, and hope it may all be true; although I cannot say I understand it all. I have believed in probation after Christ comes since 1843; and I neither see nor hear anything to make me change that opinion. If Christ should come, shortly, and all would be destroyed that do not believe the Gospel, and probation end, there would be more lost than saved. I can not believe that; yet I hope and believe there will eventually be more saved than lost; for Christ did not die in vain; and He tasted death for every man—for the whole world; and God has given him all flesh; and he will see of the travail of his soul and be satisfied. I think He would hardly be satisfied if the devil should get the majority. I do not believe in *universal* salvation; but I believe there will, eventually, be more saved than most people believe. If Christ should come now, and probation end, there would be a great many prophecies unfulfilled; and I believe all that are not fulfilled in this age, will be in the age or ages to come; for God says that his word will not return unto him void, but will accomplish that to which it is sent.

Who the "little flock" are (Luke xii. 32), that are to possess the kingdom, I cannot tell, but always believed that it included all the saints, from Abel down to the present time; and I was requested (by Bro. Lingle) to ask you, if it included all the saints, or only a select few.

Yours, in hope of meeting you in the kingdom.

Harrisburg, Pa., Dec., 1873.

RESPONSE BY THE EDITOR.—I can only say, in response to the closing question, that all who have on the "wedding garment" will constitute the "little flock:" but must add the words of Jesus, viz., "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able, when once the Master of the house is risen up and hath shut to the door." The door into the *inheritance* of the kingship and priesthood will close, so far as I can see, with the return of Jesus from heaven; for then "the times of the restitution" begin; and the workmen must be prepared before that can begin.

Those who have entered at the strait gate and walked in the narrow way, with their lights burning, will be *heirs* of the kingdom, and enter into the inheritance at their Lord's return. Worldly minded Christians, who are unwilling to bear reproach and suffer for Christ and his cause, will not have attained to that maturity which will fit them for the kingly and priestly offices; and hence will be excluded from that "high calling," and will "suffer loss;" yet they may be saved, "so as by fire" (1 Cor. iii. 11–15); which implies deep sorrow and affliction for past

negligence: the amount and continuance of which I do not pretend to determine. All professed Christians will find that entire consecration to Christ and his cause is the wisest, the safest, the most blessed course. Let Christ be our pattern—our example, and strive, first of all, to be like Him, meek and lowly, till we attain to that maturity of grace which shall enable us to say, "I *delight* to do thy will, O God." Then we need have no fear that we shall not have "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11).

FROM RANDOLPH E. LADD.

BRO. STORRS: I am delighted with the change in the style and form of the BIBLE EXAMINER, from a Semi-monthly to Monthly, and from the large sheet to the octavo 32 page size; it so forcibly reminds me of its old time history, when its earlier battles were being fought with traditionary errors, and its sometimes startling new positions were being taken. I *think* you have never printed a volume or a number that I have not read its contents, and I mean, by the mercy and favor of God, you *never shall* while I live.

To say that I am profited by the reading of it, is not sufficiently strong and comprehensive: I am much more than that; I am *educated*, *enlightened*, and every way better qualified to perform my duties as a servant of Jesus Christ. Coming monthly they afford me a "Thanksgiving feast," and fully as much as I can enjoy and digest and incorporate into my intellectual and spiritual being.

It has been my fault or misfortune that I am very slow to take advanced positions, and especially where it requires the re-adjusting or retracting of former ideas. But when the *truth* upon any point is made clear and unmistakable, my *love* for it will not allow me long to hesitate in embracing it.

I look back with pleasure over the past history of over thirty years that your labor of pen and tongue have been familiar and a delight to me, and I can most truly say, that more than any other man, living or dead, you have been my safest and best teacher.

I have never been so interested and profited by the EXAMINER as I am now. My whole being is full of hope that your present views, as therein set forth, are true, and I long to be as *fully satisfied* and convinced of their truth as I am that Jesus Christ is the Son of God and the Saviour of the world. I have no opposition to it in my heart, and but very feeble and few objections upon my tongue; and yet, you will allow me to say, that I have difficulties that will arise and cross my path, though they are sensibly diminishing as I continue to read, pray, think, and compare Scripture with Scripture.

Said a good sister to me, a few days since, to whom I had given some of the papers to read, "O, I *do* hope it is true with all my soul:" and the thought occurred to me, "Well, if the subject so strongly appeals to the sanctified heart of a servant of Jesus Christ, is it not an evidence in favor of its truth?"

I never read a more interesting and profitable series of articles than those by Henry Dunn on "The Study of the Bible:" every article is worth a year's subscription to the paper. But I will not specify where *all* is so intensely interesting and good.

May the blessed God preserve you and enable you to let the light shine forth through the BIBLE EXAMINER, until Zion's King shall come.

Your brother in Christ.

Springfield, Mass., Dec., 1873.

LETTERS RECEIVED TO DEC. 23.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

H. A. Hoyt, H. Young, Elias W. Coit, Emeline T. Hobbs, Dr. John Fondey, Charles Hope, Martha A. Hause, M. A. Tillotson, Wm. Erwin, James M. Young, Eld. H. Rockwell, Tallman Grover, Mrs. E. T. Hooker, Thomas J. Harris, Mrs. D. O. Hopkins, Joseph Motte, Jr., Thomas Scott, Wm. Nichols (please consider *your* EXAMINER paid for to the *end* of this volume), James N. Sherman, G. H. Danforth (sent as you desire), Miss M. P. Bush, Zina Ford, N. D. Wight, Abraham Lincoln, Dr. J. F. Lee, Randolph E. Ladd, Geo. Tilton, M. C. Lee and Mr. Humphries, Jos. Parks, Jacob Shafer, H. N. Plumb (thank you), W. H. Maule (all right), T. Williams, Eld. J. Lewis, Eld. J. S. White, T. J. Newman, W. T. Taylor, Jacob Grim, (date, Dec. 21), Wm. H. Simmons, Chas. E. Caldwell, G. H. Bundy.

PARCELS SENT TO DEC. 23.

H. A. Hoyt (2 parcels), Orin Carpenter, Emeline Hobbs, Eld. H. Rockwell, Tallman Grover, Miss M. P. Bush, N. D. Wight, Mrs. D. O. Hopkins, Abraham Lincoln, D. B. Salter, J. R. Goulby (by Exp.), Geo. Tilton, Jacob Shafer, Mrs. Maria Johnson (2 parcels), T. Williams, T. J. Newman, Eld. J. Lewis, W. T. Taylor, H. V. Reed.

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All communications to me should be addressed as follows:

GEO. STORRS,
Box 4,658, New York.

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Bible Examiner.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—(1 Timothy ii. 5, 6.)

NEW YORK, FEBRUARY, 1874.

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☞ *In no case will the Editor be responsible for the sentiments of Correspondents.*

Editor's Notices.

THIS MAGAZINE has now been sent five months to quite a number of persons who have made no response nor excuse for not remitting anything in its support. That "the times are *hard*" has been the excuse the Editor has made for this neglect; and he is willing still to wait on such as notify him of their determination to pay at the earliest possible period: but without such notice or a remittance, the regular issue of the EXAMINER will be embarrassed. Those, also, who have made "pledges" for its support will much oblige by an early remittance of the whole or a part of their pledge. Others who have made no pledges, who feel able and willing to help in this work, are invited to lend their aid. Let all please give an early response.

THE RAINBOW, ("New Series"), January, 1874, is received, filled with good and interesting matter. Dr. LEASK, its editor, holds on his way bravely, battling against the corrupt theology of the age, and in favor of Life and Immortality only by Christ, the Redeemer of our race. I hope to find more room for extracts from his Magazine soon.

GEO. W. YOUNG, 25 Chambers St., New York, still acts as agent for it. I presume, also, GEO. A. BROWN, 114 North 4th St., Philadelphia, Pa., is agent for it, as he is of the firm which, I understand, now publish it; and he is spending some time in this country soliciting orders for various Biblical works published by their firm in London, and has an office in Philadelphia, as above named.

"THE RESPONSIBILITY OF A CREATOR."—I have been repeatedly urged to publish in a *Tract* the article, by H. H. DOBNEY, on the above subject, which appeared in the BIBLE EXAMINER some eighteen months since. All I can now say is, No funds are on hand to do such work; and I shall not venture to publish tracts till there is a surplus beyond what is necessary to carry on this Magazine. If tracts are wanted, funds must be supplied. I have gone to the full extent of my duty in the matter.

THE BIBLE EXAMINER.—I will supply volume 17 in sheets (perfect sets) on the receipt of *sixty cents*. Also, *odd* numbers of that volume (or broken sets) for *one cent* for each two copies, which is simply to pay the postage. Who will scatter them?

I will still supply Nos. 1, 2, 3, or 4, of the present volume, for *ten cents* per copy to any one who wishes to send a sample to a friend; or three of either for 25 cents.

THE "SURPLUS SEED" THEORY.—Those who wish an antidote to the above named theory will find it in the BIBLE EXAMINER for November last, pages 39 and 40, under the head, "LET GOD BE TRUE." Please read it again and loan it to others, and send for more of that number, if you want them.

MRS. D. C. CORWIN, Chicago, Ill., writes: I am much interested in the contents of the BIBLE EXAMINER. It is a great help to me in reading and looking out what the LORD says to his people. He blesses and will uphold his own truth. To Him be all the glory. We will hold on and wait for Him: and if He tarry, we will wait for Him. Amen. Your sister waiting for the crown.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5–6.

Vol. XVIII. NEW YORK, FEBRUARY, 1874. No. 5.

The Prayer of Jesus, John xvii.

This prayer of our Lord naturally divides itself into, at least, four parts: (1) for Himself; (2) for His disciples: (3) for those who should believe through the words of the disciples; and (4) for "the world."

I do not propose to examine it in detail. It occurred immediately after one of the most familiar and protracted discourses with His disciples, running through the three preceding chapters, and opens with this declaration. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father," etc., (verse 1). That part which relates to the power given him, and the knowledge requisite to obtain life eternal, I pass for the present, and also the general prayer for himself.

2. He prays especially for His immediate disciples, whom He is about to leave, and for none others. That part being in verses 6 to 8, inclusive. "The world," or mass of men, were not included in those petitions, but expressly exluded at verse 9.

3. At verse 20 commences a more general supplication, viz., "For them, also, who shall believe on me through their (the disciples) words. The disciples form the first class; and believers in Jesus, through their teaching, form a second class; and what is specially prayed for them is. "That they may be *one*, as thou, Father, art in me, and I in thee, that they also may be one in us:" (what for?) "that *the world* may *believe* that thou hast sent me." He adds, "That they may be one, even as we are one; I in them, and thou in me, that they may be made *perfect* in one," (what for?) "and that *the world* may *know* that thou hast sent me, and hast loved them as thou hast loved me."

4. "The world," then, are the subjects of Jesus' prayer; and all the petitions relating to His disciples and other believers are that they may be so prepared that "*the world* may *believe* and *know* that" the "Father *sent* the Son to be the Saviour of the world" (1 John iv. 14); and this, says John, "we have seen and do testify." But at present, "We know that . . . the whole world lieth in wickedness" (1 John v. 19). Is this to be the case always? Is Jesus' prayer never to be answered? He said, on another occasion, "Father, I thank thee that thou hast heard me: and I knew that thou hearest me always" (John xi. 41, 42).

Two things, then, are certain: (1) Believers in Jesus are "all to be made *perfect in one*." (2) *The world* are to "believe and know" that the "Father sent the Son to be the Saviour of the world." Have either of these events ever yet taken place? Can they ever take place in this present life? But one answer can be given to these two questions; and that a negative one. Believers in Jesus never have been "perfect in one," in the sense of the prayer of Jesus. The world has never yet been led to believe or know, through that unity of believers, that Jesus was the "Sent" of God. All christendom to-day is witness that no such union of believers exists, and no such faith nor knowledge exists, in what is called "the world," as the prayer invokes, not even in christendom: much less in the millions of heath endom.

I ask again, Did Jesus ever ask of his Father anything that will not be granted? Did Jesus say, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22)? and shall His own prayer be unanswered? Forbid such a blasphemous thought! Then the perfect oneness of Jesus' friends will yet be accomplished: but it has not been done and cannot now be done in this life, any more than the promise to Abraham that he should inherit the land can be fulfilled without a resurrection from the dead. It is not till the saints are raised from the dead that the unity prayed for will ever take place: and it follows, that not till after *that* will "the world believe and know" that the Father sent the "Son to seek and to save that which was lost."

Thus we perceive the prayer of Jesus carries us forward into "the ages to come;" and the past ages and the present one are only preparatory to the work of the glorious future: or, to the work

to be performed in the kingdom of God, under a perfect King, with perfected, subordinate rulers, who are all made of one mind, seeing "eye to eye;" they being comformed to Jesus' prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in Us." What a Rulership! What a government! What can withstand such a perfect administration? Then begins *the world's* true trial which is to determine each one's final state or destiny: and "a great multitude, which no man can number, of all nations, kindreds, people, and tongues" will "have washed their robes, and made them white in the blood of the Lamb," and will cry "with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb." (Rev. vii.)

These are not the "few" who entered by the "strait gate;" nor "the little flock" to whom it was the "Father's good pleasure to give the kingdom:" they are another class; blessed and saved under the administration of the perfected class who had all become one in the Father and the Son; and so "the world" is made to "*believe* and *know*" that Jesus is the rightful Lord and Redeemer of the world; and, hence, they ascribe praise to "God which sitteth upon the throne, and unto the Lamb." When this is accomplished, and not till then, Jesus' prayer will have its full answer, and the great Jubilee will come, "shadowed" forth by the law; and the final "ingathering," or harvest, will follow the "first-fruit" at a later period. The first-fruits are to be "Christ, and they that are his at his coming" (1 Cor. xv. 23); for, says James, "Of His own will begat he *us* with the word of truth, that we should be a kind of first-fruits of his creatures" (i. 18). Jesus, his disciples, and all that "believe on Him," through "the word of truth," in this life, make up the first-fruits from among the dead; being reconciled to God, in the life that now is, by the word of truth; which word of truth "God *will have all* men come to the knowledge of," so that such as have not had that knowledge in the past nor present age will have it made known to them "in the ages to come;" then to be set forth to them by "the manifestation of the sons of God" (Rom. viii. 19); or, as says the Apostle, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ . . . that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. ii. 4–7); thus demonstrating to the hitherto untaught millions, or masses, of the human race, the "riches of His grace," and encouraging them to "trust in Christ" (chap. i. 12, 13) for a deliverance from sin and all its consequences, when "the word of truth is clearly exhibited to them, and Christ with his glorified and united saints "shall make all men see what is the fellowship of the mystery, which from the beginning of the *ages* hath been hid in God, who created all things by (or, *for*) Jesus Christ" . . . "according to the purpose of *the ages*, which He purposed in Christ Jesus our Lord" (Eph. iii. 9, 11).

Thus we see a fulness in our blessed Lord's prayer that is but little thought of even by Christians, so prone are they to confine the great work of redemption to the present life; and giving infidels and all untaught men to think, that God's work for the race is a small affair, far more of evil than good, and unworthy of a Being professed to be infinite in wisdom, power, goodness and love. Let our hearts be enlarged to comprehend more of "the unsearchable riches of Christ;" and better understand the great idea of the apostle when he says, of "God our Father," He "having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the *dispensation of the fulness of times* He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. i. 9, 10). How long shall the character and government of "Our Father in heaven" be dishonored by His professed friends, and who are really such, but whose minds have been blinded by the corrupters of the truth and bound by the traditions and creeds of men? May God soon take away this "vail that is spread over all" christendom, and the "Sun of righteousness arise with healing in his wings."

The Terms of Final Salvation:

Or, The Possession of an Endless Life.

Great mistakes have been committed in relation to this subject. Since the failure of Adam, no one of the human race has ever been put "under law," as a condition of endless life; for, "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. iii. 21). "Therefore, by the deeds of the law there shall be no flesh justified in His sight" (Rom. iii. 20). Law is an

Educator. Says Paul, "I had not known sin, but by the law: for I had not known lust except the law had said, Thou shalt not covet" (Rom. vii. 7). "The law is holy, and the commandment holy, just and good" (verse 12). The law exhibits the purity and excellence of the Divine character; hence, "Sin is the transgression of the law" (1 John iii. 4); and, therefore, is opposition to the character of God. Hence the law is to educate men, or to give them a sense of the Divine purity and of their need of Divine interposition in order that the original design of raising man into the "IMAGE" of his CREATOR may be accomplished.

In order to raise man into the image of God, he must first be made sensible of his present unlikeness to his Creator. For this purpose the Divine character is set before him in law. Thus his education begins, and man soon finds he is unlike God, and of course lacks harmony with Him. The law acts as "a schoolmaster" (Gal. iii. 24): it teaches us our utter inability to come into harmony with God and attain to the Divine image without a new creation, which no finite arms can produce. When man is thoroughly convinced that he must seek aid outside of himself, he cries out, "O wretched man that I am! who shall deliver me from the body of this death" (Rom. vii. 24). Now the law has accomplished all it can do: it has educated the man up to the extent of its power. Here he is led to look about to see if any provision has been made for his deliverance from this "bondage of corruption" (Rom. viii. 21): to see in what way, if, any, he can become a child of God, and bear His image. He is now prepared to receive that grace which is manifested in Jesus, the "Anointed" of God to bring up the race to the Divine image—to a perfect harmony with God—and so be fitted to live forever, or eternally.

The law has now done its work as an Educator, but is not able to do more: the man now takes "Christ as the end of the law for righteousness" (Rom. x. 4), and the work of God is established and an endless life secured.

I now repeat what I said at the outset, "No one of Adam's race has ever been put under law as a condition of endless life." This is not saying that men are not under law for any purpose; they certainly are for some purpose, and for a wise one. We have seen what that purpose is. Under law they receive according to their deeds such pains and penalties as the law specifies, and such as naturally result from their conduct; and the ultimate, so far as the present state is concerned, is death: they return to the ground from which man was originally taken. But we have no authority from God's word for saying *that* is the *final* state of those who die without the knowledge of God and Christ; for all men are born "under grace;" i. e., under a dispensation of love and mercy; and their eternal destiny is to be decided by their acceptance or rejection thereof; and not by any law dispensation. This decision cannot be made in relation to one soul of the human family till the *object* of "*faith*," or of acceptance, is placed before that soul, so that it cannot be mistaken; then if it is rejected there is no excuse; and such individual will utterly perish as the result of a wilful and conscious refusal of salvation as an act of the grace of God in Jesus Christ.

I have said the death which has passed upon all men is not final; for, Christ hath redeemed all men from it; not by preventing its occurrence, but by restoring all men from it by a resurrection, or making them alive again: thus destroying the works of the devil—the *d'evil*. All the evil introduced by sin is to be removed by the Second Adam; and no one will eternally perish except such as wilfully and knowingly reject the Redeemer *after* they have come to a clear and full knowledge of the truth that "He gave himself a ransom for" them; which work of Christ will be made known in God's "DUE TIME;" which time He has "put in His own power" (1 Tim. ii. 6, and Acts i. 7). We are certain however that it has never yet come to millions on millions; but God has appointed "the ages to come" to make known "the riches of His grace;" and is now, and has been for near six thousand years, preparing "a people for His name," who, as "joint-heirs with Christ," shall bless every son and daughter of Adam, or "all the kindreds, or families of the earth" with the knowledge of His love and mercy, and present the Son of God to them as their Redeemer and "Lord, to the glory of God the Father" (Phil. ii. 11). This presentation will not be in vain: for "A great multitude which no man can number, of all nations, kindreds, people and tongues" will join in the cry, saying, "Salvation to our God which sitteth upon the throne and unto the Lamb;" yea, they will "have washed their robes and made them white in the blood of the Lamb" (Rev. vii. 9–14).

This does not look like the "little flock" who shall "*inherit* the kingdom," nor like the "few"

who "enter in at the strait gate." Clearly, there are two classes of the finally saved: the first, *few* indeed, who are to be "kings and priests unto God and the Lamb," and "reign on the earth" to bless and save the multitudes which no man can number, who form the second class of saved ones, and are the fruits gathered in "the ages to come:" a great harvest to the glory of God the Father and the praise of His grace in Jesus Christ and the honor of His chosen Bride.

The Uses of Evil.

"Who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents" [that he should be born blind]: "but that the works of God should be made manifest in him" (John ix. 2, 3).

We too hastily conclude where we see evil endured by our fellow men that it is the consequence of sin, either in the person himself or of his progenitors, and so it has become a theological dogma that all the evil in the world resulted from Adam's sin. That much evil has resulted from the misconduct of our progenitors cannot be denied; but that all evil thus resulted is unsupported by proof and contradicted by the Saviour in the text before us. Evil, during a disciplinary state, is as essential as good, and without it good could never have been known. "Good and evil" were joined together in the first man's trial: one could not be known without the other: the same tree bear both fruits; if man ate of the tree at all he necessarily became possessed of the knowledge of both at the same time. That man should possess the knowledge, "in due time," was clearly his Maker's design, or that tree would never had a place in the Garden of Eden. But the man was to wait the "due time," which "the Father had put in His own power" (Acts i. 7). The prohibition about eating of that tree was, clearly, only for a time, and a trial of man's *faith* in his Creator, or his reliance on His wisdom and goodness. "The knowledge of good and evil" was learned by eating of the tree; and the evil was increased by an act of disobedience; it brought *death* in its train, and thereby increased the evil. As a *penalty*, however, death did not come upon one of Adam's posterity for his sin. Paul settles that question when he says, "For the creature was made subject to vanity, not willingly" (i. e., not by his own act), "but by reason of Him who hath subjected in hope:" and he adds, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 20, 21).

Subjection to a short life, death, and corruption—so far as Adam's posterity was concerned—was not for his sin: our progenitor's sin did not bring death to us as a *penalty*; we were subjected to it, "that the works of God should be made manifest in" us. This will be done by a reversal of death through and by God's Son, "Jesus Christ, who hath abolished (annulled, or abrogated) death, and hath brought life and immortality to light" (2 Tim. i. 10).

"Neither hath this" race "sinned, nor," our progenitor, "that" we should be subjected to the death that has come upon all the posterity of Adam; but "that the" wonderful "works of God," in his wisdom, knowledge, love and power, "should be made manifest in" us by a new creation; bringing all the race back, out of death that we may live endlessly if we will accept such a life, by our own personal act, by the acceptance of the Life-giver, Jesus the Redeemer, when He is clearly presented to us as such. He it is who will "work the works of God," and manifest the glory of the Father; in the first place, by delivering all the race "from the bondage of" physical "corruption;" and, also, "from the bondage of" moral "corruption" to "as many as receive Him:" to all such will "He give power to become the children of God" (John i. 12, and Rom. viii. 21).

Thus shall *evil*—like "the wrath of man" (Ps. lxxvi. 10)—be made to manifest the glorious works of God; and its final and utter removal from the race will lead all intelligences to join in saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. xv. 3). Ed.

The Two-Fold Union with Christ.

I have said this two-fold union has been entirely overlooked by the advocates of the Non-resurrection theory. Though they had not considered the fact of this two-fold union, they had almost uniformly based the doctrine of the non-resurrection of any one on *unbelief*.

In order to an exclusion from a future life, the truth "concerning the kingdom of God, and the name of Jesus Christ" (Acts viii. 12), and the love of God to the world in making "the *man* Christ Jesus a *ransom* for all," must be "testi-

fied" to men in this life, or they cannot, in a gospel sense, be guilty of *unbelief*. Therefore such persons as have not had this testimony in this life, are entitled to a future life to hear these truths on the ground of God's promise and oath that all families of the earth shall be blessed in Abraham and his seed; and because the seed spoken of had a fleshly or human union with all men, or all the race of Adam; being "the seed of the woman," who should bruise the serpent's head, and "destroy death" (viz., the death that came by the first Adam). No man, therefore, can be holden of that death (because Christ has "tasted death for *every man*"), and can only be enslaved to death by wilful *unbelief* in God offered mercy after that offer has been distinctly made to him.

That Christ Jesus was united to the race—a partaker of *human* nature in all its attributes—is clearly set forth in the Scriptures of truth. We shall at this time notice only a few texts in proof of this position. God said to the man Moses, "I will raise them up a prophet from among *their brethren*, like unto thee," etc., (Deut. xviii. 18). "Unto *us* a child is born, unto *us* a son is given," etc., (Isa. ix. 6). "Thus speaketh the LORD of hosts, Behold *the man* whose name is the BRANCH," etc., (Zech. vi. 12, 13). "The *man* Christ Jesus" (1 Tim. ii. 5). "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same," etc., (Heb. ii. 14).

We might multiply texts to any extent, showing that Christ Jesus took on him our nature, with all its liabilities and infirmities, and "was tempted in all points like as we are, yet without sin" (Heb. iv. 15); but those we have given sufficiently establish the fact that He had a *human* union with our race, a union which can only be dissolved by a wilful refusal to hear and obey him: "It shall come to pass, whosoever *will not* hearken unto my words which He (that prophet) shall speak in My name, I will require it of him" (Deut. xviii. 19, and Acts ii. 22, 23). No man can refuse to "hearken" to the words which "that prophet shall speak" till he has heard them, and is not an *unbeliever*, in a gospel sense, till then; hence the union with Jesus' *humanity* remains; and Christ went down under death "that He might be Lord both of the *dead* and the living" (Rom. xiv. 9).

It was in Christ's humanity he made atonement, or the reconciliation; for, "having made peace through the *blood* of the cross" (Col. i. 20), He is set, of the Father, "to reconcile all things unto himself." Glorified humanity is to carry on the work of reconciliation, and to this end is pledged to see that "every creature" shall hear the gospel message. This *human* union, death did not and could not dissolve; that union can only be dissolved by a *wilful* rejection of the words of "that Prophet" who speaks God's words of love and truth. No obstacle, not even death itself, can prevent "all men, everywhere," from hearing those "words," by the acceptance or rejection of which their final state will be determined.

The *divine* union, or union by the Spirit, far exceeds the human one; because it secures immortality and an endless life; while the human one secures life, but not necessarily an unending one, though it may be made so by *faith* when the knowledge of God and his Christ is made known to those for whom Jesus "gave himself a ransom," viz., "all men." ED.

A QUESTION.

"I wish to get your answer to a question I have had on my mind some time, viz., What truth, if any, was brought out in the doctrine of "Life only in Christ?" E.

ANSWER.—The "truth" of man's natural and inherent *mortality*, and consequent exposure to utter extinction of being, in opposition to the heresy of inherent *immortality* and liability to eternal torments. Also, it exalted Jesus as the author of all future "life and immortality" by "abolishing death," and thus opening the way into life and immortality" (2 Tim. i. 10).

ANOTHER QUESTION.

"Can the masses about us be said to have had Christ and the Gospel testified to them in the false Gospels and God-dishonoring doctrines of the present day? How many there are, in youth and early manhood and womanhood, who are brought to death, who have been putting off accepting Christ, but who have had it in their thoughts sometime to attend to it. Who shall say how much tradition and the commandments of men, dispensed from the pulpit, has had to do in darkening their minds to a better knowledge of a kind and merciful Creator?" E.

RESPONSE BY THE EDITOR.—It is extremely doubtful if "the masses," in what are called "Gospel lands," have had much more knowledge of "the only *true* God and Jesus Christ" than

the pagans. True, they have heard these *names;* but the true character and work of God, or of the Christ, they have remained ignorant of through false teaching: they have been stumbled by the "vain conversation received by tradition from their fathers" (1 Pet. i. 18); so that their conceptions of the God and Christ, preached to them, were anything but attractive: indeed, multitudes have had no higher conceptions of the service of God than that it would save them from a hell of eternal torments, which they were led to suppose an angry and revengeful God would inflict on them. No wonder such persons should delay the service of such a God to the latest period of life in which it would be possible to escape His vengeance.

But I pretend not to determine who has had the knowledge of "the only *true* God and Jesus Christ;" of that, God alone is the judge; but I do know that each and every soul of the human race, at some period, in this age or "the ages to come," shall have that knowledge; for "God *will* have all men . . . come to the knowledge of the truth" (1 Tim. ii. 4); and death, nor any other agency, can not defeat His *will* in this matter: "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all" men, "to be testified" *to* all men "in due time." That "due time" is God's time, and is in "the Father's own power" (Acts i. 7).

The Question at Issue.

The question at issue, in my view of the promise and oath of God to Abraham, is not, How many will finally be saved? Nor, How many will finally perish? It does not relate even to the *means* God may employ in fulfilling that promise and oath, whether by a resurrection or otherwise; but it is a question as to whether the promise and oath secures to all the posterity of the first Adam the knowledge of God's *Remedy* for sin and death; thus placing every man, woman and child in a true probationary state with the means of improving the *remedy* so as to secure final salvation from sin and death.

Let all, who oppose this view, keep this issue in mind, if they expect to get a reply from me. I *cannot* be drawn away by side issues. Let opposers prove, if they can, that such a probation as I contend for is not embraced in the assurance of God in Eden and His promise and oath to Abraham. Then, and not till then, do they touch the question at issue.

I maintain and affirm that, *A Remedy* has been provided for every individual of the human race; and that God has pledged himself that every one of them shall have the benefit of it, so far as that all shall have the knowledge of it, some time and some how, with the means necessary to an improvement of it; and that nothing but a wilful rejection of it will prevent their final deliverance from sin and death.

Again, I say, *how many* will improve it, or by what *means* God will communicate the knowledge to each individual of the race, has, in fact, nothing to do with the question at issue. That may be one of the "secret things" which belong unto the LORD our God" (Deut. xxix. 29): but the "Promise and oath of God," being "revealed, belong unto us and to our children forever."

ED.

What is the Word of Faith?

It is, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 9, 10). Paul informs us, this was the teaching of God by Moses; and, in proof of it, refers to Deut. xxx. 12–14, which read and compare with Rom. x. 1–11. *Faith* in a promised DELIVERER to come or already come has always been God's method for salvation; but in order to such faith that DELIVERER must be proclaimed to "every creature;" and God has pledged Himself by promise and oath that it shall be done; and no man can annul His word to make it of "none effect" ultimately, by any theory of his own. "Let God be true" if it makes every "man a liar." Faith in a promised or given Redeemer—"the seed of the woman—the seed of Abraham"—is essential to salvation; but such faith can never be exercised where that promise or that fact has not been proclaimed: hence no soul of man can be hopelessly condemned till the promise or fact has been made known to him; and it follows, inevitably, that some time in this life the Redeemer will be made known to "every creature," or such a revelation will take place in a future life; for *Death* cannot annul God's promise and oath. "The word of faith" is the word relating to God's provision for man's redemption; or, His *remedy* for sin and death.

ED.

The Study of the Bible.

BY HENRY DUNN.

Chapter XII.

On Bias, as Arising from Personal and Ecclesiastical Interests.

"By what unseen, and unsuspected arts,
The serpent, Error, twines round human hearts."
COWPER.

The Bias of Interest is so much meaner in its nature than that of affection, and so much less worthy of respect than that which arises from reverence for great men and past ages, that, however powerful its influence, people rarely acknowledge themselves to be under its sway. And yet without attributing any special baseness, who can deny that, *as a fact*, "the interpretation of Scripture *has* got mixed up with worldly interests and parties, and passions and feeling, and *is* influenced as much by these causes as the view taken by Radicals or Conservatives of an Act of Parliament, or of an historical document, is influenced by their respective opinions."

To suppose that such influences act only in connection with national establishments and permanent endowments, is simply absurd. The *property* of voluntary associations, as secured by trust-deeds; *income*, likely to be withheld on any material change of sentiment; *status* in a sect; *trade* derived from a congregation; *professional connections*, and possible alliances,—all have their weight,—sometimes in deciding the *choice* a man makes of his spiritual home, and much more frequently in *preventing the adoption* of opinions likely to be offensive, or even distasteful, to others.

Such are the terrible hindrances from BIAS, which now stand in the way of a full and fair investigation as to what is or is not, religious truth.

But are we, then, to conclude that to interpret Scripture like any other book is simply impossible; that every man who is of age to set about such a work, must of necessity do so either under the influence of authority or interest, or else in blind subjection to the prejudices of his birth and education? By no means. The same *forms* of truth may not indeed adapt themselves to all classes of minds. They never have done so yet, and they probably never will. It *may be*, for aught we know, undesirable that they should. But of this we may be assured, that when it pleased God to make known his mind and will to man by and through a book he meant that book to be understood; that if it is not understood, the fault is ours, and not His; that the hindrances to its comprehension are moral and not intellectual; and that it is impossible for us to say to what extent unity of judgment in relation to its teachings *might* be realized were men but honestly disposed to study its contents with no other object than to ascertain *what it says*.

Eternal Spirit! who alone canst enable us to rightly apply Thy Holy Word, grant that we may derive from it those lessons only which Thou didst intend it to impart; that so, being preserved from all the errors and inventions of men, we may evermore walk in Thy light, through Jesus Christ our Lord.

Chapter XIII.

On what is Often Called, Reading the Bible for "Edification."

The late Dr. Maitland, in an ingenious essay on impediments to the right understanding of Scripture, introduces a man of business, who, with a certain sort of self-satisfaction, apologizes for his own shortcomings thus,—"I am a plain Christian, worried with the cares of my business and family, and glad to catch half an hour to read my Bible. I must make the most of it. I must employ the little leisure I can snatch at intervals in *devotional* reading, and *my* object must be my own edification."

The reply made to him is,—"To be sure, you must read for your edification; but what is the distinction which you seem to draw between reading for your edification, and reading with a view to learn all that God offers to teach?"

He answers,—"Why, I mean that I must read the Scriptures with *application to myself*, to my *own circumstances*, to my *own soul*. If I come to a part which I do not understand, I have not time and learning to investigate its meaning; and when I attempt it, I often find that the time, which should have been employed in devotion, has been wasted in turning over commentators, from whom, after all, I get, perhaps, no satisfaction as to the real meaning of the passage, though some of the more pious and practical among them may assist me in applying it to myself. Now, if I do not thus derive a *personal application to myself*, what use is there in my reading such a part of Scripture at all?"

The rejoinder which follows—and it expresses the one great lesson we are anxious to impress in the present chapter, is this,—"To speak plainly, I do not know that, with your views and ideas, there is much use in your reading such a part of Scripture, because, as soon as you have found

that you cannot understand it, or make it apply to yourself as it stands, you set to work to make some meaning which you do not yourself believe to be the real meaning, and to fetch out some doctrine or precept which the text does not contain; and this habit is so prejudicial, that I believe it would be better for you only to read such parts as you cannot doubt do really apply to your own circumstances. It is not likely that you will reap any benefit from reading the rest of the Scriptures, sufficient to counterbalance the injury which must arise from the habit of setting aside all inquiry as to the real meaning of the Word of God, and fancying that any imaginations of your own are more profitable than the mind of the Spirit."

If this method of treating Scripture, so graphically described, be common, and we fear it is, we may cease to wonder that so much of God's Word is unintelligible to the general reader. *Any book*, thus handled, must necessarily become so; for the moment we allow ourselves to read with any other aim than to understand the meaning of the writer, we darken that which is before us so thoroughly, that it is all but hopeless to expect it can ever become clear.

In reading Scripture, we are *bound*, and that most emphatically,—no less by reverence for its Author than by integrity of heart, to ask but one question,—"What does it say?" And if, to get this question answered, it is necessary to ascertain not only what the precise words are, but when and to whom they were spoken, to observe the connection in which they stand, and to note the circumstances under which they were uttered, we must neither grudge the labor that may be involved, nor imagine that we can evade its necessity by indulging in our own fancies, however ingenious they may be, or by prolonging mere meditation, however spiritual or devout. When the *true meaning* of a passage is made out, and *not till then*, shall we be able to *apply* it with simplicity of purpose, or receive and realize as living words that which has been written or spoken.

In doing this, a thoughtful and intelligent reader will gladly avail himself of such help as he can obtain. For the meaning of words, he will pay attention to the *marginal* readings given in the Authorized Version; he will consult intelligent commentators; he may, perhaps, think it worth while to learn enough Greek to enable him to study such "Notes" as those of Dean Alford.

For the rest, *ordinary sagacity* will generally suffice. The Bible always takes for granted that readers are possessed of *common sense;* that they will give the same kind and amount of *attention* to inspired statements which they are in the habit of bestowing on ordinary writings; and that they will read its communications continuously, and *as a whole.*

Chapter XIV.

On Reading to Ascertain the Sense.

No one who has not tried the experiment, can imagine what a flood of light falls upon a Pauline Epistle, when it is *read through at one sitting*, with quickened attention to its scope and purpose. In no other way can we perceive its lights and shadows, its tone and perspective, or *get above* the one-sided interpretations which are continually thrust upon us both from the press and the pulpit. And that which is true of the Epistles, is true also in relation to other parts of the Divine Record.

Instead of treating Scripture in this way,—supplicating the Holy Spirit for a right state of *heart*, and in harmony with that supplication, struggling manfully against the impulses of prejudice and pride,—too many never read the Bible at all, excepting under the limitations imposed by chapter and verse; and then, for the most part, with an utter disregard of the connection subsisting between that which they peruse, and that which they omit. Prayer for *Divine Light* seems, to such persons, all that is required in order to arrive at truth, however idle, or uncandid, or bigoted they may be.

The tendency which *textual preaching* has to foster this habit of reading Scripture merely in disjointed fragments, has frequently been adverted upon. We are now, however, only speaking of the *private* reading of the Word; and in relation to this, we say deliberately that, if we would be *honest* before God,—if we would shrink with righteous susceptibility from sacrificing a true thought, in order to gain thereby the use of *mere words* in favor of some doctrine or practice to which they were never intended to apply,—we shall feel that nothing can justify the use of any portion of God's Word apart from a consideration of the context, or in a sense different from that which it bears in the portion of the record from which it is taken.

It is this carelessness about truth in the application of Scripture that has made the fathers, with all their eloquence and piety, such untrustworthy interpreters. It is this which compels us in perusing their writings, to *pause and doubt;* since passing events, party interests, or the hope of polemical triumphs, were, to them, a continual excuse for the most outrageous violations of

the original meaning of the Inspired Volume. It is this which forces from us the exclamation, "The *words* that are used are the words of the Prophet or the Evangelist, but the preacher stands behind them and adapts them to his own purposes."

Hence it is that patristic writers so often support a great cause "in a spirit alien to its own;" sometimes adopting arguments that are unchristian in their ultimate grounds; sometimes "resting upon errors the refutation of errors;" and sometimes "drawing upon the armories of darkness for weapons that, to be durable, ought to have been of celestial temper;" *now*, it may be, trespassing against "affections which furnish to Christianity its moving powers;" and *now* against "truths which furnish to Christianity its guiding lights." On behalf of God "they often seem determined to be wiser than God; and, in demonstration of spiritual power, they do not scruple to advance doctrines which the Scriptures have nowhere warranted." * The issue of it all was,—THE ROMISH APOSTACY.

The dangers of the present day are not so very dissimilar as they may at first sight appear. It is chiefly through *misapplications* of inspired words, that so many are now led to choose startling rather than Scriptural modes of doing good; sometimes to adopt language, both in prayer and preaching, which would almost seem to imply that the speaker loves the ignorant and the wretched more than Christ does; and sometimes to talk as if they forgot that the most enlightened spiritual convictions are those which are most habitually held in submission to our Maker, and which are least tinged by self-seeking or display. Nor is the fear groundless that in proportion as the Church sanctions any kind of extravagance in the use of Scripture, will the ground of faith itself be nullified; certainty in Bible interpretation be destroyed; and arbitrary principles be established, which must eventually lead either to ignorant credulity or to universal scepticism.

We lay it down, therefore, as a rule which should never be violated, that he who would understand his Bible must beware of throwing false associations around true words, or of *applying* the truths of Revelation in any way not in harmony with the aim and object of the Revealer.

CHAPTER XV.

On the Accommodation of Scripture.

THAT accommodations of Scripture are, *to a certain extent*, sanctioned both by our Lord and his apostles, cannot be questioned; yet, be it observed, always under conditions which prevent misconception. In no instance that we are of does a quotation made on inspired authority aware darken the primary or literal meaning; on the contrary, in most cases, a clear and distinct recognition of the original sense is involved; and in *all*, the citation, whether allusive, or illustrative, or intended to indicate parallel circumstances, is simple and natural.

Hindrances are occasioned whenever the *words* of Scripture are so used as to cloud their true meaning; when the reader, instead of being enlightened, is *misled* by biblical quotation; and when the mind of the Spirit, though professedly expressed, is really neglected or perverted.

Such is unquestionably the case when texts intended for one purpose are applied to another; when the messages of the Prophets to Israel of old are *read* as if they were addressed to the men of this generation; when warnings of *temporal* calamity are silently changed into threatenings of eternal woe; when promises of *earthly* good are transformed into predictions of spiritual blessing; and when Christ is supposed to be referred to, in passages which clearly indicate that no such thought was in the mind of the inspired speaker or writer.

The examples we propose to give must be regarded only as specimens of a class; they are furnished chiefly for the purpose of illustration.

(1) "Prepare to meet thy God" (Amos iv. 12) is frequently used in public discourse as if the Prophet, in these words, called upon all men to prepare for death and judgment. Yet this is not the fact. The sacred writer is not referring to death at all, but to the temporal judgments which God had inflicted, and threatened still to inflict, on the rebellious Israelites. The passage that *ought* to be quoted for the warning of the ungodly is Acts xvii. 31, since this is unquestionably addressed to such persons, and is, moreover, a distinct, revelation of the New Testament.

(2) "The harvest is past, the summer is ended, and we are not saved" (Jer. viii. 20). This text is constantly quoted as if it implied that for the parties spoken of the day of grace was past; and then the words that immediately follow,—"Is there no balm in Gilead; is there no physician there?" are regarded as prophetic of Christ. Yet, taken as they stand, and in connection with the circumstances under which they were uttered they simply mean, "One year after another,—one campaign after another,—passes, and we are not saved from the enemy." (*Matt. Henry.*)

* De Quincey and Dr. Jowett's Essay.

(3) "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off" (Isa. xxxiii. 17). How often have these words been whispered in the ear of the dying believer, in the sense of a promise that he shall soon see Christ, and find rest in heaven. And yet (like 1 Cor. ii. 9) it has no such reference. The true meaning is, "The king (Hezekiah) shall put off his sackcloth, and shall appear in his beautiful and royal robes; and, the siege being raised, they (the people) shall go abroad, the empire of Hezekiah shall be extended, and distant parts be thrown open to them." (*Henry, Lowth, Boothroyd, and others.*) It is quite true that the Christian looks forward to a period when his eyes shall see Christ, his King, in His beauty, and enjoy a bliss greater than eye hath seen, or ear heard, or the heart of man conceived; yet nothing can excuse the *perversion* of texts, in order to express a truth capable of being well supported by legitimate means.

(4) "And Gallio cared for none of those things" (Acts xviii. 17). This passage is frequently expounded as if it meant that the Deputy of Achaia was a man equally regardless of right or wrong,—too indolent or careless to take the trouble even to be just. The reverse is, however, the fact. It was because he was an upright Roman magistrate, and felt that his jurisdiction did not extend to questions relating to the Jewish law, that he refused to allow himself to be mixed up with the senseless prejudices and passions of an excited mob. To call a man, who is careless about spiritual things, a Gallio, is as absurd as it is misleading.

We have very recently heard of a sermon having been preached, on the death of a most excellent chief pastor of the Church of England, from this text, "*And his Bishopric let another take*" (Acts i. 20), in utter forgetfulness that it applied to Judas; and also of a popular Romanist writer having defended the rapid utterance of "Masses" by the Catholic Clergy from the passage, "*That thou doest, do quickly*" (John xiii. 27). Absurdities like these seem scarcely credible, and yet there is no limit to them if once we allow ourselves to be guided by sound, rather than by sense.

We quote two more instances in point,—

(1) "I have trodden the wine-press alone; and of the people there was none with me" (Isaiah lxiii. 3). This passage, in consequence of its frequent accommodation, is commonly understood to refer to the *sufferings* of the Saviour. Bishop Heber, and other hymn writers, use it in this sense, as if they were quite unconscious of its true meaning. And yet the slightest attention to the context will show that it really refers to Christ's coming in triumph, to take vengeance on His enemies. No other meaning can be attached to it, except by stopping in the middle of a verse. The text, as a whole, thus reads,—"I will tread *them* (not be trodden upon by them) in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come" (ver. 3, 4). Compare with this passage Rom. xvi. 20; Rev. xiv. 10; and xix. 11–13, and all is plain.

(2) "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores" (Isa. i. 5, 6), is a text constantly used in prayer to express the doctrine of the depravity of human nature. The slightest attention to the context would suffice to show that the words in question simply refer to the condition of Israel *as stricken by punishment*. She is compared to one who has been beaten from head to foot.

Again, "An inference or a lesson may be very scriptural, and yet not justly derived from the text we quote for it. When Ehud said to Eglon, 'I have a message from God unto thee' (Judges iii. 20), he uttered some striking words; but his message was a dagger, and his intention murder. Is a minister justified in making these words the text of a Gospel sermon? We think not; because Ehud told a falsehood, whereas the preacher tells truth, and comes with a message of love for men's salvation."

Further, "In the words of a verse in the Prayer-book Version of the Psalms, Christians often pray they may be 'like giants refreshed with new wine.' The expression (Psa. lxxviii. 65) is a bold simile, applied, not to man, but to the Lord,—refers to his wrath upon his enemies, and suggests no Christian graces whatever."

Is it needful to say that such a method of quoting Scripture,—in accordance, not with truth, but with our own preconceived notions,—is every way misleading and mischievous? Is it not clothing our human thought in a Divine garment, and then demanding for it an authority to which it has no claim? Never should it be forgotten that Scripture is *Inspired Truth* only in the sense in which it was originally given; in no other form whatever can it, with any propriety, be termed the Word of God.

On this subject, the late Dr. Pye Smith has some admirable observations in his "Principles of Interpretation." Speaking of the evils which arise from thus accommodating Scripture, he

observes,—"It may be said, indeed, that the citation is merely made in the same way in which men often quote a line of poetry, and apply it to any new occasion. Yet it should be recollected, that in so applying a fine passage of Virgil or Milton, for instance, we can do no harm; we can lead no man into error by it; the new application is never supposed to have been the original intention of the author. But since the Scriptures are the repository of God's Revelation, it is evidently a far more serious matter for us to quote scriptural passages, even in an incidental way. It is almost certain that most hearers and readers will imagine, that the transient citation or allusion is mentioned as evidence in the particular respect for which it is adduced.

"The habit of quoting passages of Scripture in ways which imply a meaning and application exceedingly remote from their genuine design *is not a trifling evil.* It is pregnant with injuries to the cause of scriptural knowledge and practical edification. It encourages among Christians a widely prevailing practice of reading the Scriptures with little attention, and of applying detached passages in sentences entirely foreign to their proper meaning."

Let the object we have in view in writing these chapters be steadily kept in mind,—the promotion of a more intelligent reading of Holy Scripture, by pointing out and seeking to remove the various hindrances which at present interfere with our so doing,—and it will be seen at once that the "accommodations" of which we complain, whatever may be the intentions of those who make and defend them, do really "darken counsel," and so far tend to destroy the Divine testimony. Read with the impressions produced by such expositions as those we have referred to, the Bible instead of being *felt* to be, as it really is, the most *interesting* book ever penned, becomes to the reader dull, because *made dark;* and hard to understand, because treated as if it were a mere collection of disjointed fragments to be interpreted by the aid of devout fancy or spiritual caprice.

God's Blessing to Abraham.

[*Concluded from the last number.*]

To What Extent will the Seed Bless the Nations?

To the extent of their necessity. The great necessity of the world is a righteous rulership. Every department of society needs a head, a righteous headship. Every individual needs a head. Every family needs a head. Every school district, every town and every county and nation needs a head. The world itself needs a head, a righteous rulership, and always will need it. To meet this necessity, God has provided that the saints shall be complete in Christ, the head of all principality and power. This is the great necessity of the world. Almost in vain do we strive to reform the world, while wicked rulers bear rule.

The nations of the earth now are independent sovereignties. They acknowledge no higher government. Therefore each must provide for its own defense. They are as much as the United States would be without the general government. Each State would have to provide for its own defense. But under the general government, each State has no occasion to provide for its own defense, as the general government provides for the protection of all the States. So of the world, there being no universal government, each nation must learn war for its own protection. But when God shall have provided through the Gospel a universal Rulership that shall be morally qualified, and physically competent to govern the world, *then* the nations will have no occasion to learn war any more for their own protection and defense. Under this reign the nations will receive all the blessings they need. Justice and judgment will be executed in the earth. The nations will learn war no more. *All* people, nations and languages will serve him. Yea, all the nations whom God has made will come and worship before the Lord, and glorify his name. The knowledge of the Lord will cover the earth as the waters do the sea. The whole earth will be filled with the glory of the Lord. In this reign the righteous will flourish abundantly. They will speak the same thing, and see eye to eye. Then will the eyes of the blind be opened, and the ears of the deaf be unstopped. Then shall the lame man leap and the tongue of the dumb sing. Then will be restored a pure language. In this reign, the leaves of the tree of life will be for the healing of the nations, and all maladies will be removed, so that the inhabitants will not say, I am sick. Then will the earth yield its increase. In the wilderness shall water break out, and streams in the desert, and the parched ground become a pool, and in the thirsty land springs of water. The hills shall be covered with flocks, the valleys shall abound with corn, and the floors shall be full of wheat. Plentifulness shall reward the husbandman for his labors. They shall plant vineyards and eat the fruit of them. They shall not labor in vain, nor bring forth for trouble. Under this reign these blessings will be continued until there shall be no

more pain, nor crying, nor death. There shall be no more curse.

These are some of the blessings with which the seed of Abraham will bless all the nations of the earth. They are the blessings of the Kingdom. These blessings are the result of the restitution. They will be as extensive as the necessities of the world.

How Long will the Seed Bless the Nations?

As long as the Promise is of force. The promise contains the *seed*, the *nations*, the *earth*, and the *blessing*. In its fulfilment, and during the whole time of its fulfilment, the seed, the nations, the earth, and the blessing must exist, and not only exist but they must sustain exactly the same relation to each other that they do in the promise. The ultimate object of the promise is to bless the nations. The means to be used for this end is the seed of Abraham.

To change the promise, or to change the relation of its terms to each other, would destroy the promise. The promise will be of force as long as the seed shall bless the nations. The seed, the nations, the earth, and the blessing, must stand or fall together. They must be of equal duration.

The promise is unlimited, therefore each part of the promise is unlimited, and must be as long as the promise itself. The blessing promised is without limit, therefore it must not only be complete as I have shown, but it must also be perpetual,—as long as the promise is of force. The means provided to bless the nations show this.

We do not provide *large means* to attain a *small object*. We do not provide means for a *long journey* when we only wish to go to the next town. So God's instrumentalities to bless the nations will be adapted and limited to that particular work. They will not extend infinitely beyond the work which they were created to perform. But they will be just extensive enough to do the work assigned them and no more. The means will not extend beyond the object for which they exist.

The Duration of the Means will Show the Duration of the End.

The Seed will bless the nations. They are to exist for this end. They will live long enough to accomplish this work. Christ was born to fulfil the promise made to Abraham. He lived to bless. He gave his life for the life of the world. He was raised from the dead to sit on David's throne to execute judgment and justice in the earth, and thus bless all people, nations, and languages. Being raised from the dead he ever liveth. He is to live for ever more. He lives after the power of an endless life. He thus lives that he may sit upon his throne as long as the sun and moon endure, that of his kingdom there shall be no end. The object, then, for which he lives, is endless,—the blessing the nations. The seed will have an endless life, that he may reign an endless reign, that the subjects of his kingdom may fear him, and flourish as long as the sun and moon endure. The duration of the means shows the duration of the end.

The Earth.

The earth was made to be inhabited. It was made for the nations. It abideth forever. It is to be as permanent as God's oath to David. It is to be a world without end. This world is to be given to the seed for an eternal inheritance, for an everlasting possession. The heathen will be given him for an inheritance, as well as the uttermost parts of the earth for a possession. The dominion of the whole earth will be given to the seed for an everlasting dominion, which shall not pass away. Under the government of the seed, the curse will be removed, and the fertility of the earth restored. Then, from that time onward, the earth will yield its increase while the earth remaineth. Now for what object will the earth be given to the seed? That all people, nations and languages should serve him. Why is this dominion to be an everlasting dominion, and not pass away? That all nations may continue to serve him as long as the dominion continues. Why will the fertility of the earth be restored? That the nations may be blessed. Why will this fertility be continued while the earth remains? That the nations may be blessed while the earth remains. Thus it is, that the earth as a means of blessing the nations shows how long the nations will be blessed.

The Government.

The government which God has promised to establish in the earth, is for the nations. If there were no nations, the government would not be needed. It is the *necessity* of the nations that has called out the government. The government is to meet that necessity. If the nations are to exist only a short time, the government will be needed only for a short time. If the nations are to continue for a long time, then the government would be needed for a long time. But if the nations are to exist as long as the earth remains, as long as the sun and moon endure, without end, then the government must correspond in duration with the duration of the nations. It is the

extent and duration that determines the extent and duration of the government.

The Kingdom which God has promised to establish under the whole heavens, over all people, nations and languages, is an everlasting Kingdom. It is never to be left to other people. It is never to be destroyed, or pass away, but it is to stand for ever and be without end. Thus the duration of the Kingdom shows how long the subjects of the Kingdom, (which are the nations,) will be blessed. Thus our question, How long will the seed bless the nations? is most conclusively answered. The seed are to have an endless life. They are to have an endless inheritance, which will be a dominion over all people, nations, and languages, that shall not pass away. And the government which God has promised to establish through the seed, over all nations is to be without end. Therefore the blessing the nations which is the object of all these means must be endless.

Will the Nations always Need a Government?

The nations will need a government as long as the blessings provided for them continue. In the restitution the fertility of the earth will be restored. This restored blessing will be in the new earth. It will continue while the new heaven and new earth remain. To regulate the increased business of the world, growing out of the increased fertility of the soil, the nations will need a righteous government. They will need it as long as seed time and harvest continue.

Every duty and every doctrine taught in the Gospel, is for its ultimate end,—the blessing the nations.

God saw the world in ruin, gone away from him, without God and without hope. He saw it in its degradation, and wretchedness, without a righteous government. He saw it under the prince of the power of air. He saw its every necessity, immediate and remote. He resolved to save and bless the world. He revealed his purpose in the Gospel. He determined to provide for the world a righteous government, which shall bless all nations. This government must continue as long as the blessing is needed. He saw that the necessity of the world required such a government to be without end. He chose the seed of Abraham to be rulers in this Kingdom. To secure this end the seed must be qualified for such a position. They must have everlasting life. To secure this life, they must be raised from the dead, so that they can die no more. To secure this resurrection, they must become worthy to obtain that world, to inherit the Kingdom. To secure this worthiness, they must believe the Gospel of the Kingdom. To secure this faith in the Gospel, the Gospel of the Kingdom must be preached among all nations to take out of them a people for his name.

If unto us a child is born, a son is given, it is that the government may rest upon his shoulders. If the Gospel is preached, it is the Gospel of the Kingdom, which is to bless all nations. If Christ is preached, it is done by preaching the things pertaining to the Kingdom of God. If faith is enjoined it is that we may become heirs of the Kingdom. If repentance, it is because of the Kingdom. If we suffer with him, it is that we may reign with him. If faithfulness be urged it is that we may overcome, be raised from the dead, sit with Christ in his throne, and have power over the nations. And if any are redeemed by the blood of Christ, out of every kindred, and tongue, and people, and nation, it is that they may be made kings and priests unto God and reign on the earth. If we are to wait for God's Son from heaven, it is that he may sit upon the throne of his father David, that he may raise the righteous dead, and change the righteous living, that they may sit with him in his throne and have power over the nations. That he may establish his Kingdom, and by it restore all things spoken by the mouth of all the holy prophets since the world began, and thus bless all nations of the earth, completely and perpetually, as God promised to Abraham, saying, "In thy seed shall all the nations of the earth be blessed."

Conclusion.

We have shown, 1st, that the *Gospel* is the *Promise* which God made to *Abraham*, and to his *seed*, and confirmed the same by an oath, that the promise is comprehended in this saying, "In thy seed shall all the nations of the earth be blessed." That this promise comprehends the whole of the Divine purpose in the Gospel.

2. That the thing promised in the Gospel is, that all the nations of the earth shall be blessed, as an ultimate end. That this promise to bless the nations comprehends the whole of God's ultimate purpose in the Gospel, and will be fulfilled according to all that the holy prophets have spoken.

3. That the seed of Abraham shall bless all nations as the means or instrumentality. That the seed of Abraham comprehends the whole of the means to be used for the accomplishment of that purpose. That Christ, and those that are Christ's, are the seed of Abraham and heirs to

the promise. That the seed will be qualified for the position and work assigned them. First, *morally;* second, *physically;* and third, *By appointment.* That the seed have not yet blessed the nations. But that they will bless the nations when they *inherit* the promise.

4. I have shown that the seed will bless the nations by ruling over them. That as rulers they will do all that the prophets have said shall be done. That they will reign until all nations shall serve the Lord. Until all things shall be subdued unto him. Until the will of God is done in earth as it is in heaven. Until there shall be no more curse. That to such an extent the seed will bless the nations.

I have shown that the seed will continue to bless the nations as long as the promise is of force. That it will continue of force as long as the seed, the nations, the earth, and the blessing, exist. That the promise is unlimited and therefore the blessing must be not only complete in its extent, but also in its perpetuity. That God's instrumentalities to bless the nations will be adapted and limited to that particular work. Therefore that the duration of the means will show the duration of the end.

That the *seed* which are to bless the nations will live forever, they can die no more. That the *earth* which is to bless the nations by its increased fertility, will continue as long as God's oath to David, a world without end. That the government which was to bless the nations, will continue without end. That the seed, the earth and the government will be endless, therefore the object for which they exist, the blessing the nations, must be endless.

I have shown that the nations will need a government as long as the earth yields its increase, to regulate the business growing out of the earth's productions.

5. That every duty, and every doctrine taught in the Gospel are for the accomplishment of its ultimate purpose—the blessing the nations.

If the Gospel is preached, it is that we may understand it, and believe it. If we believe the Gospel, it is that we may become worthy to obtain that world and the resurrection from the dead. If we are raised from the dead, it is that we may have eternal life, and sit down with Christ in his throne and have power over the nations. If we inherit jointly with Christ the Kingdom, it is that we may bless the nations as God promised to Abraham.

I repeat my conclusion:

1. The *Gospel* is the promise which God made to Abraham and to his seed, and confirmed the same by an oath. This promise was renewed to Isaac and to Jacob.

2. The thing promised in the Gospel is, that all the nations of the earth shall be blessed. This is the ultimate end of the promise.

3. The seed of Abraham will bless all nations by ruling over them. This is the instrumentality by which the *object* of the Gospel will be accomplished. This will be the Kingdom which shall not pass away.

4. Every duty, and every doctrine taught in the Scriptures are for this end.

Thus we have given an *outline* view of the *Gospel* of the KINGDOM, which we believe can never be materially changed and be truthful. Hence we believe that we may know with *certainty* what the Gospel is which must be believed in order to be saved.

THE CURSE LIFTED.

A BIBLE VIEW OF THE PROMISED RESTITUTION.

BY WILLIAM H. SPENCER.

CHAPTER I.

GOD is the best of beings,—the most impartial, benevolent, and righteous in dealing with the children of men. Hence, whatever truths He has revealed in the Holy Scriptures are for the good of all, without respect of persons, position, mental attainments, or nationality. Divine revelation was given for our instruction and good. This is demonstrated by the fact that, as benevolence is the ruling attribute of God's character in dealing with the children of Adam, He could give them nothing but what will, in due time, be for their good, for He must act in harmony with himself.

Nor, indeed, are the pages of inspiration covered with a veil which the Church of Rome, or any other Church or their expositors, are authorized to remove. It is a CREATOR'S revelation to the human family; and to it we must go as to a light shining in a dark place, and as the only perfectly reliable light we have regarding the future.

We learn from Scripture that "the world, and all things that are therein," came from the creative hands of God. "The cattle upon a thousand hills," and "all the fowls of the mountains" are His, and "the world and the fulness thereof." But yet, we are forced to confess, when we view the world in the morn of creation, blooming in Edenic beauty, purity, and fertility, that it is not now what it once was; and it is equally

as conclusive that it is not what it shall be, either in its physical, animal, or moral aspect. Hence, the conclusion is unavoidable, that it does not now, in its sin-cursed condition, meet the Divine purpose in its creation.

But for sin the sad history of the past six thousand years would not be before us. Man's fall seems to have jarred every thing into discordance; and the curse that followed the first act of rebellion, man feels painfully at every step. Instead of the abundance of paradise to supply every want of man, he must obtain and eat his bread "in the sweat of his brow." He is doomed to a life of toil. Thorns and thistles are in his path struggling for the mastery of the soil, and he grows gray and wrinkled in the life-long effort to subdue the noxious weeds that would rob him of his daily bread. As a writer has expressed it, "Cold, storms, earthquakes, volcanoes, barren fields, pestilential airs, smiting sunshine, tearing briars, and noxious things, combine in the terrible accusation against man." His days, few and full of sorrow, end in the silence of death and the corruption of the grave. "All his days are sorrows, and all his travail grief; yea, his heart taketh not rest in the night" (Eccl. ii. 23). "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground: yet man is born unto trouble as the sparks fly upward" (Job v. 6).

But especially is seen the consequences of the introduction of evil into the world in its universal moral corruption. "By one man's disobedience [the] many (all men) were made sinners" (Rom. v. 19). "The whole world lieth in wickedness" (1 John v. 19). "There is none righteous" by nature, "no, not one." And as Paul further says, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like" (Gal. v. 19, 21).

There is no need to dwell upon the present sad condition of the world. That the whole creation groans under the mighty curse of evil needs no further demonstration than to open our eyes upon the world in all departments of human life. It would indeed be a dark cloud did it not have a silver lining. Though the deep and awful darkness of moral corruption envelopes our earth, yet let us rejoice in God that it does not obscure the Sun of Righteousness. But for this hallowed ray of light all would be darkness in the extreme.

Chapter II.

Before proceeding to examine what God has revealed regarding the future of our earth and the final destiny of the human race, let us briefly consider the primeval condition of the world, and some of the circumstances which brought it into its present cursed condition.

That the existence of the curse, and the present deplorable condition of the world in consequence thereof, are in any way or degree the result of the least *defect* in the work of creation, no intelligent Bible reader will assume. Whoever puts forth such an assumption, has not a shadow of evidence for its support. After God had completed the work of creation, He "saw everything that he had made, and behold it was very good." This expression of Divine satisfaction assures us of the perfection of all the works of creation. God is perfect in all his attributes. "His work is perfect," and "His way is perfect." He is "perfect in knowledge" as well as being "just and right."

We must conclude, therefore, that as all that comes from the creative hand of God is perfect in its created condition, so man, in his original state, was the embodiment of all animal perfection, possessing all the faculties requisite for attaining moral perfection.

Made "in the image of God," man was the crowning work of creation,—a perfectly intelligent earthy being. Although man was the masterpiece of all created perfection, yet, as a moral agent,—possessing a perfect free will,—he could only attain *moral perfection*, upon which depended eternal existence, by the development of a perfect moral character under the discipline afforded by probation. Nor are we left without a pattern of such perfection. Christ in his sermon on the Mount sets before us the character of God as in all respects the pattern of perfection; and tells us that "*the pure in heart*" shall be "blessed" as privileged to "see God."

But further: We must admit, (1) That God had a well-formed *purpose* in creation; (2) that He has not lost sight of that purpose for a single moment in the permission of all that has occurred since the first act of creation; and (3) that evil in all its dire consequences can do nothing to defeat that purpose. God will finally be the victorious party in the fullest sense.

No rational mind can believe that God engaged in the work of creation without having in view a well-defined object. Nor need we remain in ignorance of the nature of that design. What that object was can be definitely learned by the record of what God has done, and is unmistak-

ably indicated by what He has pledged His word to yet perform; for He is immutable in character, and His revelation is for man's instruction. When God, in reviewing his work of creation, "saw everything that he had made," and pronounced it "very good," we may infallibly conclude that all the works of creation were in every way and degree perfectly adapted for the purpose the Creator had in view.

What the Divine purpose was in the creation of man is clearly apparent. In "the image" of the Creator, he was designed, in his relation to the earth, for universal "dominion" over the world (Gen. i. 28). All grades of animals were to be subject to his authority, and all the productions of the earth were for his good (Gen. i. 29, 30.) Placed in a Divinely-prepared paradise for his abode, there was before him "every tree that was good for food," as well as "pleasant to the sight" (Gen. ii. 9). God prepared everything essential to man's supreme happiness. But to retain this state, where all the works of creation would contribute to his happiness, depended upon his own conduct. Possessed of a free will, he could not evade a personal responsibility as to his future. Had he been created without a will of his own, as a mere machine, incapable of voluntary acts for good or evil, he would have been as irresponsible as the beasts that surrounded him.

Although man was made for dominion, for endless being and happiness, yet, according to the manifold wisdom of God, as a condition precedent to their possession, he must develop a character in harmony with his CREATOR. Man must show that he possesses a will in harmony with his Maker before he can exercise universal dominion. This was an essential condition to man's continued existence. Otherwise the Creator might fail of his object in creation. Hence, God, in familiar intercourse with man, placed him on trial, under a law of restriction. Except in one particular his liberty is not abridged. All the beauties and blessings of paradise are his to enjoy so long as he does not put forth his hand and pluck the forbidden fruit. But alas!—the sad history need not be repeated here. Man failed to develop a will in unison with his Maker. Hence, man's probation for endless being and universal dominion ended in exclusion from the tree of life, and condemnation to return to the dust from whence he was taken.

Man being the chief object in creation, when he decided his probation against himself, and lost the dominion of the world, from which was designed to spring blessings innumerable, a *curse* fell heavily upon everything. He who had just declared that "every thing he had made" was "very good," now pronounces a dreadful curse. "Cursed is the ground for thy sake. Thorns also and thistles shall it bring forth to thee."

Thus we see that Adam's probation terminated not only in his condemnation and exclusion from Eden, but in bringing the world under a curse. But for God's perfect foreknowledge and wise provision for such an emergency, His purpose in creation would have been frustrated at the very moment when He had apparently achieved His greatest triumph.

ORIGIN AND HIS AGE.

[THE following is one of a series of articles by "Edward Beecher, D. D.," published in the "Christian Union," being a "History of Opinions on the Scriptural Doctrine of Retribution," and will be read with deep interest as showing from whence came the corruptions of Christianity so terrible since Origen's days.—ED. OF BIBLE EXAMINER.]

WE have taken the age of Origen as a point of vision from which to survey the course of opinion as to the doctrine of retribution. It was the age of the first development of scientific theology, and of the extensive establishment of theological schools. In this age began the extended movement in behalf of the doctrine of universal restoration, which continued until the sixth century in two forms, that of the Alexandrian, and that of the Antiochian school. Origen is on the dividing line between this movement and that of the school of Asia Minor, which can be traced back to the Apostle John, and in which Melito of Sardis, and Irenæus, the disciple of polycarp, were the most celebrated teachers. Irenæus taught the annihilation of the wicked, agreeing in this with Justin Martyr. But this movement was interrupted by Origen and his successors, and for centuries the doctrine of universal restoration took its place, so far as the doctrine of eternal punishment was not held. The only exception to this statement is found in Arnobius, who wrote a little after Origen. We propose to give an account of the leading theological schools that were developed in this age, and of the influence exerted by them on the great question of future retribution.

But before doing this it is indispensible to take a more particular view of Origen himself, for he stands in relations to the whole church such as are sustained by no other one of the early Christian teachers.

Great Facts.

Two great facts stand out on the page of ecclesiastical history. One that the first system of Christian theology was composed and issued by Origen in the year 230 after Christ, of which a fundamental and essential element was the doctrine of the universal restoration of all fallen beings to their original holiness, and union with God.

The second is that after the lapse of a little more than three centuries, in the year 544, this doctrine was for the first time condemned and anathematized as hertical. This was done, not in a general council, but in a local council, called by the Patriarch Mennos at Constantinople, by the order of Justinian.

During all this long interval, the opinions of Origen and his various writings were an element of power in the whole Christian world. For a long time he stood high as the greatest luminary of the Christian world. He gave an impulse to the leading spirits of subsequent ages, was honored by them as their greatest benefactor. At last, after all his scholars were dead, in the remote age of Justinian he was anathematized as a heretic of the worst kind. The same also was done with respect to Theodore of Mopsuestia, of the Antiochian school, who held the doctrine of universal restitution on a different basis. This, too, was done long after he was dead, in the year 553. From and after this point the doctrine of future eternal punishment reigned with undisputed sway during the middle ages that preceded the Reformation.

Origen and his Age.

To prepare the way for our history, we propose to set forth the character of Origen and his age, and also of the age in which he was condemned.

The time of Origen was a great turning-point of opinion on a practical question that lay at the foundation of all theological and social development. Before him the conversion of the Roman Empire to Christianity was not expected. It was generally believed that it was to be destroyed by the coming of Christ, and that his millennial reign was to follow. Origen first developed the idea of the conversion of the empire to Christianity, exposed the chiliastic illusions, and with wide-reaching views, undertook to prepare Christianity for its future destinies.

The great facts of Christianity had been proclaimed and recorded in the gospels, and the canon of the New Testament had been substantially completed.

The assaults of the Gnostics on the Old Testament were, to a great extent, on rational and moral grounds. For example, the conduct of God, in hardening Pharaoh's heart and then punishing him for hardness of heart, was assailed by them as unjust and unworthy of the true God of the universe. Many of the assaults of Celsus were of a like kind, and had not been fully answered. In particular, he had assailed, as unworthy of God, the doctrine of eternal punishment in unquenchable fire.

Origen at Alexandria.

At Alexandria also, his native place, and the seat of the great Catechetical school, in which he was a teacher, there was a great concourse of pagan philosophers, Gnostics, and other heretics, to be encountered and refuted, or to be converted. Origen was in fact instrumental in the conversion of many, especially of Ambrose, a wealthy nobleman of Alexandria, once a Gnostic, but ever after his zealous patron and supporter.

Founder of Scientific Theology.

It ought not to surprise us that under such a pressure on all sides Origen felt the need of rising above the mere detail of facts, and of developing some fundamental principles out of which might spring some system of the universe which could be defended on rational and moral grounds.

This was his object in his work on the fundamental principles of Christianity (*Peri Archon*), which was the first system of Christian theology ever issued.

The two great foundations of this system were pre-existence and universal restoration. Without pre-existence he could not explain and defend the state of things in this world in accordance with the benevolence and the justice of God. Without universal restitution he could not bring the system to a final issue worthy of God.

He based his whole system on a real and not nominal free agency, which could never be lost.

On this basis he defended God's dealings with Pharoah with a keenness and sagacity that have not been exceeded since his day.

He considered, also, the attributes and relations of the three persons of the Trinity, and their action in the general system.

It deserves notice how deeply imbedded in his scheme is the doctrine of universal restoration. Without it the whole system falls to pieces.

Other topics, as to eternal creation and future systems, were included, and also as to the resurrection. Kurtz, in view of his labors in this department, says that notwithstanding his errors are rejected, he is justly honored as "the founder

of scientific theology." But this was but a small part of the work undertaken and executed by him.

Other Labors of Origen.

The whole science of textual criticism, of commentary, and exposition, and homiletical application, was as yet undeveloped. Origen entered this wide field, and labored with an energy and learning that stimulated, excited and instructed the whole Christian world.

Of him Dr. Schaff says: "Origen was the greatest scholar of his age, and the most learned and genial of all the ante-Nicene fathers. Even heathens and heretics admired or feared his brilliant talents. His knowledge embraced all departments of the philology, philosophy and theology of his day. With this he united profound and fertile thought, keen penetration, and glowing imagination. As a true divine, he consecrated all his studies by prayer, and turned them according to his best convictions to the service of truth and piety."

Those who recall the impulse communicated to Biblical studies in this country by Professor Stuart can form some conception of the still greater work effected by Origen in his *Hexapla*, his commentaries, homilies and notes and reply to Celsus.

Of him Dr. Schaff says again: "He may be called, in many respects, the Schleiermacher of the Greek Church. He was a guide from the heathen philosophy and the heretical gnosis, to the Christian faith. He exerted an immeasurable influence in stimulating the development of the Catholic theology, and forming the great Nicene fathers, Athanasius, Basil, the two Gregories, Hilary and Ambrose, who, consequently, in spite of all his deviations, set great value on his services."

Moral Character of his Age.

Notice now the moral peculiarities of this and the preceding ages. Lecky, after a careful survey of the history of morals in the Roman Empire, says: "There can be little doubt that for nearly two hundred years after its establishment in Europe, the Christian community exhibited a moral purity which, if it has been equaled, has never for any long period been surpassed. Completely separated from the Roman world that was around them, abstaining alike from political life, from appeals to the tribunals and from military occupations; looking forward to the immediate advent of their Master, and the destruction of the empire in which they dwelt, and animated by all the fervor of a young religion, the Christians found within themselves a whole order of ideas and feelings, sufficiently powerful to guard them from the contamination of their age."

At this time, too, there was no intervention of imperial despotism in religious questions, no ecumenical councils called by imperial authority, and the only valid appeal was to Scripture and to reason. It was during the close of this age, and before the imperial age was developed, that Origen lived and wrote.

Piety of Origen.

And it is conceded by all that he was as eminent for piety and for a truly Christian spirit as any saint of any age.

Of him the dispassionate and judicial Mosheim says, whilst faithfully exposing what he deems his errors: "Origen possessed every excellence that can adorn the Christian character; uncommon piety from his very childhood; astonishing devotedness to that most holy religion which he professed; unequaled perseverance in labors and toils for the advancement of the Christian cause; untiring zeal for the Church and for the extension of Christianity; an elevation of soul which placed him above all ordinary desires or fears; a most permanent contempt of wealth, honor, pleasures, and of death itself; the purest trust in the Lord Jesus; for whose sake, when he was old and oppressed with ills of every kind, he patiently and perseveringly endured the severest sufferings. It is not strange, therefore, that he was held in so high estimation, both while he lived and after death. Certainly if any man deserves to stand first in the catalogue of saints and martyrs, and to be annually held up as an example to Christians, this is the man, for, except the apostles of Jesus Christ and their companions, I know of no one, among all those enrolled and honored as saints, who excelled him in virtue and holiness."—(*Historical Commentary on Christianity before Constantine*, vol. ii., p. 149).

Defender of Free Inquiry.

One thing deserves special notice. The influence of Origen was always exerted by and in favor of free investigation and argument; and in a number of cases he effected what has rarely been done—he convinced errorists by kind personal argument so thoroughly that they renounced their errors and returned to the truth.

Rejects Material Fire.

Before we come to the age of Justinian, in which Origen and his doctrine of restoration were

finally condemned, one thing more should be made exceedingly prominent. It is that Origen utterly rejected the idea of punishment, by literal fire. He taught that there would be punishment, intense, fearful and long continued, but that it would be by intellectual and moral forces, adapted as a final result to reform the sinner. He thus never passed out of the region of intellectual philosophy and moral influence into the region of brute force.

Age of Justinian.

Let us now pass from the age of Origen to that of Justinian. It may be thus briefly characterized. It was an age in which all free inquiry was utterly proscribed, in which all questions were settled by authority, and in which unreasoning credulity, falsely called faith, was regarded as the crowning Christian grace. It was an age in which the keys of heaven and hell were in the hands of the hierarchy through the exclusive power to administer the sacraments, and to admit or exclude from the church. It was an age in which the fires of hell were held to be material, and thus not dependent for their punitive power on moral character, but meet instruments of despotic force. In the hands of the clergy the doctrine of eternal punishment had thus become an instrument of degrading terrorism, to extort money or to enforce the belief of doctrines at war with the most sacred moral convictions implanted by God in the human mind. It was an age, too, in which the moral degeneracy of the church had reached an extreme point of degradation.

Moreover, the manner in which Origen and Theodore were condemned and stigmatized as heretics was in keeping with the character of the age, as a simple narrative of the course of events in the councils would clearly prove.

Had we time we could easily confirm all these statements by abundant testimony. But two witnesses must suffice. We shall refer to Dr. Schaff and to Mr. Lecky.

Dr. Schaff.

Dr. Schaff tells us that even before the days of Justinian all free inquiry had been destroyed by the results of the assaults on Origen of Epiphanius and others. Of these he says, "They show the progress of orthodoxy under the twofold aspect of earnest zeal for the pure faith, and a narrow-minded intolerance towards all free speculation. The condemnation of Origin was a death-blow to theological science in the Greek Church, and left it to stiffen gradually into a mechanical traditionalism and formalism." Vol. 2, p. 698.

Mr. Lecky.

In the days of Justinian old Rome had fallen before the barbarians, and the centre of the Roman Empire was in Byzantium. Lecky, after a careful survey of the Pagan Empire, says of this Christian Byzantine Empire, "The universal verdict of history is that it constitutes, without a single exception, the most thoroughly base and despicable form that civilization has yet assumed. Though very cruel, and very sensual, there have been times when cruelty assumed more ruthless, and sensuality more extravagant aspects: but there has been no other enduring civilization so absolutely destitute of all the forms and elements of greatness, and none to which the epithet *mean* may be so emphatically applied. The Byzantine Empire was eminently the agent of treachery. Its vices were the vices of men who had ceased to be brave without learning to be virtuous. Without patriotism, without the fruition or desire of liberty, after the first paroxysms of religious agitation, without genius or intellectual activity; slaves, and willing slaves both in their actions and their thoughts, immersed in sensuality and in the most frivolous pleasures, the people only emerged from their listlessness when some theological subtlety or some rivalry in the chariot races stimulated them into frantic riots." It will be remembered that at this time, in this Christian Empire, the Church and the State were essentially one. Of this period, and of the Catholic period, of the Middle Ages, he says, "Credulity being taught as a virtue, and all conclusions dictated by authority, a deadly torpor sank upon the human mind, which for many centuries almost suspended its action, and was only broken by the scrutinizing, innovating and free-thinking habits that accompanied the rise of the industrial republics in Italy." Vol. 2, 16.

The Interval.

Between the age of Origen and this degraded age in which he was condemned and stigmatized and in which future eternal punishment was developed in its worst and most despotic and debasing form, there is a wide interval of time, as well as a wide moral influence.

During this period there was the action of theological schools, as well as of prominent leaders in the church, with reference to this doctrine of universal restoration.

Believers should know what they believe.

The Character of God.

However much some of us may feel constrained to deprecate the strong language and to dissent from the extreme conclusions of the very remarkable and interesting article which appeared in the May number of "Fraser's Magazine," from the pen of Miss Florence Nightingale; we do at least feel that no small debt of gratitude is due to the writer—whose noble, successful, and unwearied labors for the alleviation of many forms of human suffering have made her name a "household word,"—for the clear and forcible manner in which she has drawn attention to the great truth—fundamental indeed if anything is to be regarded as fundamental—that all *our hope* for time and for eternity depends ultimately and and absolutely upon the character of God. Thus she writes:

"'Because I am God and not man,' said One a few thousands of years ago. Then surely, is it not the most important and at the same time the most neglected point in theology, to determine *what* God is—what His character is like?

"Reams of sermons are written on every point but this. And yet this is the foundation of all.

"It may seem a little too familiar an illustration to say that in marriage it is a constant reproach brought against continental nations, that they do not let the woman know what her husband is like, nor the man his wife, before they are married.

"A poet who is gone from among us said that 'love' was 'fellow service.' That is just what it is. And how can there be 'fellow service' in the way in which men and women meet now?

"And how much more is this the case with regard to him whom we (some of us) say we serve?

"Yet Him we have always with us and we make no effort to know Him.

"Indeed, it does not seem to be included as a part of theology, as a point of inquiry, as a basis of all sermons—the knowledge of, the acquaintance with God.

"The same poet writes:

> "'It fortifies my soul to know
> That, tho' I perish, Truth is so;
> That, howsoe'er I stray and range,
> Whate'er I do, Thou dost not change.
> I steadier step when I recall
> That, if I slip, Thou dost not fall.'

"It always seems to be a fact ignored, or put out of sight, that for no one of our beliefs, religious, physical, moral, scientific, have we any dependence but—the character of God.

"And this seems to most people to be a very poor dependence. At least few take the pains to find out what is the character of God.

"Is it not a simple impertinence for preachers and school-masters, literally *ex cathedra*, to be always inculcating and laying down what they call the commands of God, and never telling us what the God is who commands, often indeed representing Him as worse than a devil? 'Because I am God, and not man.' But you represent Him as something far below man, worse than the worst man, the worst Eastern tyrant that was ever heard of.

"'Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength.' Ah, from the mouth of Him who used those words, they were indeed 'the first and greatest commandment.' He who went about doing good, who called all of us who are weary and heavy laden to come to Him—who towards His cruel torturers and murderers felt nothing but, 'Father, forgive them; for they know not what they do'—*He* might well say, 'Thou shalt love the Lord thy God,' for He needed not to explain to us His character.

"But—and what a descent is here!—for *us* to lay it down as a *command* to love the Lord God! Alas! poor mankind might easily answer: 'I can't love because I am ordered—least of all can I love One who seems only to make me miserable here, to torture me hereafter. Show me that He is good, that He is lovable, and I will love Him without being told.'"

This testimony is surely true. It may seem a strong thing to say, but really it is questionable whether we should have much reason to deplore the sweep of a great and swiftly moving wave of Atheism over the world, if only it buried for ever beneath its dark and deadly waters the many gross and hideous forms in which the blindness and ignorance of men have embodied their conceptions of the Deity. Alas! how often is "all that is called God and that is worshipped," even amongst Christians, as unlike Him who is the living and loving God as any shameful idol in heathen temple. And how truly may it be said, that we have made an image of Moloch and worshipped it as Jehovah.

Of this at least we are profoundly convinced—that as a new Reformation is the great religious necessity of our day, so the banner under which its army must advance to such victory as may yet be won, must be a truer and diviner conception of God. This, and this alone, as it seems to us, is the two-edged sword which can slay at once the twin serpents of superstition and scepticism in whose deadly coils the Divine Lacoon of Christianity is in danger of being crushed to death.

"They that know Thy name," says the Psalmist, "will put their trust in Thee" (Psa. ix. 10). And what is the *name* of God? Surely the sum of His Divine attributes; each attribute forming, as it were, a letter in that glorious name, while the *initial* which stands for and comprehends them all—is Love! "God is love." Twice is this sublime and glorious declaration repeated by the Apostle John, and it is instinctively recognized by the moral consciousness of the renewed

heart as the only true portraiture of the Divine character. Let it once be suggested; let it really be apprehended, and it becomes the deepest, the most precious, and, moreover, the most unchangeable conviction of the soul: a light of comfort and assurance which no storms of earth or hell can ever quench; a ground of immovable confidence which can alone enable its possessor to say with Job: "Though He slay me, yet will I trust in Him."

But while the character of God, as Love, is thus revealed in Scripture, and accepted by our moral consciousness, an awful difficulty seems to be presented to us by the contemplation of Nature. The God of the Bible, the God of the spirit of man, the God who "so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life," is also the God of Nature. Yet Nature does not reveal God to us in an aspect of pure benevolence—of universal love. Its voice is that of Law,—stern, harsh, inexorable, yea, sometimes it would seem wantonly cruel;—rather than that of Love. "It is said to us (and not unjustly)—I know it is said—You tell us of a God of flowers and sunshine, of singing birds and little children. But there are more facts in nature than these. There is premature death, pestilence, famine. And if you answer, Man has control over these; they are caused by man's ignorance and sin, and by his breaking of natural laws: what will you make of those destructive powers over which he has no control; of the hurricane and the earthquake; of poisons, vegetable and mineral; of those parasitic entozoa whose awful abundance and awful destructiveness in man and beast, science is just revealing—a new page of danger and loathsomeness? How does that suit your conception of a God of love;" *

The answer to this difficulty is that Nature does not, and was not intended to reveal to us the whole character of God. As Dr. Chalmers said long ago: "We hold that the material universe affords decisive attestation to the *natural* perfections of the Godhead, but that it leaves the question of His *moral* perfections involved in the profoundest mystery. The machinery of a serpent's tooth, for the obvious infliction of pain and death upon its victims, may speak as distinctly for the power and intelligence of its Maker as the machinery of those teeth which, formed and inserted for simple mastication, subserve the purposes of a bland and beneficent economy. An apparatus of suffering and torture might furnish as clear an indication of design, though a design of cruelty, as does an apparatus for the ministration of enjoyment furnish an indication also of design, but a design of benevolence. Did we confine our study to the material constitution of things, we should meet with the enigma of many perplexing and contradictory appearances." †

It must never be forgotten that to the moral and spiritual vision, a dark and well-nigh impenetrable cloud hangs over this present fallen world, and the lips of indignant nature seem sternly closed against the rebel race in whose works she is cursed.‡ The silence is only broken by "the thunder of God's power," and the darkness made visible by the lightning flash which reveals the handiwork of a wisdom as immensurable as the power which subserves it. But in the midst of this mysterious night of silence and darkness the Cross of Jesus is set up, and at once, as by the kindling of an eternal dawn, the the darkness of Nature becomes illuminated, and her silence vocal with the sweet echoes of its voice of infinite love. Truly has Pascal said: "God is not known to advantage but by Jesus Christ." He, and He alone, is the Divine mirror in which we may see "the brightness of the Father's glory and the express image of His Person." Christ not only supplements the revelations of God in creation and providence, but He alone renders them really intelligible. As but now we compared the Divine attributes to the letters which compose the "*name*" of God, the initial being love, so may we further say that as a name cannot be read, and has indeed no meaning without its first initial letter, even so without that "LOVE" of which Christ alone is the full and clear manifestation, the character of God would be to us as a name lacking its initial—a mere collection of letters having no connected meaning. For while Nature reveals to us attributes, Christ alone reveals GOD.

True, doubtless, it is, as St. Paul declares, that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. i. 20). But let it be observed that the Apostle, as with a designed reticence, speaks here only of the Divine existence and almightiness; while, on the other hand, St. John writes, "No man hath seen God at any time" (though the open volume of creation has ever

* Canon Kingsley, "Macmillan's Magazine, March, 1871.

† "Bridgewater Treatise." Vol. I., pp. 51, 52.

‡ "Cursed is the ground in thy works," is the reading of Genesis iii. 17, in the Septuagint and Vulgate versions.

been before their eyes); "the Only-begotten Son which is in the bosom of the Father, He hath declared Him" (John i. 18). "*He that hath seen Me hath seen the Father.*" Saviour, we thank Thee for that blessed word. Give us grace to believe it, that by believing it we may find the key to that secret of the Lord which is with them that fear Him; even that blessed secret that "His nature and His name is LOVE." —*Our Hope.*

THE LOVE OF GOD.

In nature's ample rounds,
Where'er we turn our eyes,
The Love of God abounds,
And fills us with surprise:
The warming sun, the healthful breeze,
The fruitful earth, the blooming trees;
All testify that God above,
Is truly endless—boundless Love.

Go to the distant poles,
Where frost eternal reigns,
And in its chilling folds,
The earth and air retains:
The furs and game, the fire and wood,
The skin-lined hut, the wholesome food;
All testify that God above,
Is truly endless—boundless Love.

Go to the tropic Isles,
Where Sol's bright scorching rays,
The human skin defiles,
With fervent, melting blaze:
The richest fruit perpetual grows,
And every needed blessing flows;
To testify that God above,
Is truly endless—boundless Love.

Go where the thoughts may lead,
O'er ocean, earth, or air,
A sure supply for every need,
Meets every creature there:
The great Creator's goodness shines,
And with his wisdom close combines;
To testify that God above,
Is truly endless—boundless Love.

But when the Gospel shines,
Declaring God's free grace,
In pure immortal lines,
To all the human race:
It brings to view eternal life,
The end of sin and carnal strife;
It testifies that God above,
Is truly endless—boundless Love.

—*Selected by Wm. H. Spencer.*

HUMAN REDEMPTION.—No. 5.

ON THE DOCTRINE THAT EVERY UNCONVERTED MAN IS A VESSEL OF WRATH, FITTED ONLY FOR DESTRUCTION.

IN relation to this question, I propose now to examine, carefully and reverentially, those texts which are supposed to imply—nay, to *involve as of necessity*—the doctrine that every unconverted man is to be regarded as a sentenced criminal, daily and hourly in danger of eternal woe.

They are the following:

(1) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 16),—a declaration of Christ himself, immediately following the command, "Preach the Gospel to every creature."

(2) "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36),—words addressed by John the Baptist to the Jews.

(3) "He that believeth on Him (the only begotten Son) is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John iii. 18),—part of our Lord's discourse to Nicodemus, and to be taken in connection with the declaration (ver. 3). "Except a man be born again (born from above—*marg.*), he cannot see the kingdom of God."

(4) "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. vi. 15).

(5) "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. iii. 5).

These passages, with many others that might be named, will be sufficient to show the ground on which the Church of Christ has come to the conclusion that, apart from the regeneration of his nature by the Holy Spirit, *no man* can escape the damnation of hell; that, in short, if he that believeth *hath* everlasting life, and shall not come into condemnation, but is passed *from death* unto life (John v. 24), *then* he that believeth not cannot have life, but remains in the death from which he might, if he would, by faith, have passed.

This inference, of course, carries with it the further conclusion that, *as unconverted*, the virtuous and the vicious stand, in the eye of God, on precisely the same platform; that, Dr. Chalmers puts it, "a character distinguished by all that is lovely and soothing in humanity,"—a

heart "furnished, not merely with the finest sensibilities of our nature, but with its most upright and honorable principles,"—a man "whose every word carries security along with it; who, amid all the varieties of fortune, has nobly sustained the glories of an untainted character,"—is, if not renewed in the spirit of his mind—endowed with a new nature, and so made a son of God,—the subject of "entire and unmitigated depravity," a hater of God, and a child of hell.

How can it, it is said, be otherwise, since "the Bible everywhere groups the individuals of our species into two (and only two) classes,—vessels of wrath and vessels of mercy; since it employs these terms in a meaning so extensive, that "by each couplet of them it embraces all individuals;" since there is no trace of any middle department (i. e., between the elect Church and the eternally lost) to be met with in the New Testament; since *every man* will, at death, "be pronounced meet for the fellowship of God through eternity, or be turned into hell?"

Nothing can be more brilliant than the declamation in which Dr. Chalmers, with regal eloquence, maintains this ground; regarding the conclusion at which he arrives as a necessary consequence of "the emptiness of natural virtue, and the natural enmity of the mind against God."

But is it a true conclusion? Is it Scriptural? That is the question.

If it be, Christ can bestow no blessing upon any child of Adam short of absolute union with Himself; His redemption is, *practically*, of no avail to any but to the elect; He is in no sense whatever the Saviour of *the world;* Bethsaida and Tyre, Capernaum and Sodom, the young ruler whom the Redeemer loved, the children whom He blessed, the multitude over whom He mourned, and the hypocritical Scribes and Pharisees whom He denounced, all if unrenewed stand on one level, and are, in the eye of the Judge, *alike.*

Now, I frankly say, Scripture does not leave this impression upon me. Everywhere I see, in the Divine Record, God's wrath executed on earth, and, in the future state, threatened against vice and wickedness *as such.* Most distinctly are we taught there, that *degrees*, both of reward and punishment, will mark the decisions of the last day. But there can be no degrees of sorrow *in hell;* nor can there be any shades either of honor or happiness in heaven, worthy of consideration, if each individual man becomes, at death, the companion either of angels or of fiends.

On this point, the sort of self-deception that men pass upon themselves is singular. They believe, or think they do, that everlasting torment in hell, and eternal absence from God, is consistent with "few stripes." They imagine that every man becoming *as happy as his nature will admit of*, is the result of being "saved so as by fire;" that the difference between the greatest saint and the most inconsistent professor—on the supposition of both being kept out of hell—is, that the one has a higher capacity for bliss than the other; that the difference, in short, is that which may be observed in individuals here; the difference, for instance, between the happiness of a child and that of an adult. And on this follows the supposition, that the future lot of a very inconsistent Christian taken to heaven, and that of a virtuous heathen in hell, may, after all, be very much alike. The confusion of thought, the absolute incapacity of realizing either the one state or the other, which this sort of reasoning implies, would be incredible, if it were not witnessed every day.

Further, in no other sense than that of a future *discriminating retribution*, exactly apportioned to the opportunities and privileges enjoyed, is it possible to understand such declarations as these, —"The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matt. xii. 41); or again, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" (Matt. xi. 21—24).

I say, it is impossible to reconcile statements like these with a theology which proceeds on the assumption that every man who is unconverted is a vessel of wrath, and will, at death be adjudged to perdition; for, unless violently explained away, the language of the Lord plainly teaches that future judgment will affect the inhabitants of certain cities *as such*,—a declaration by no means strange to persons who believe in a "new earth, wherein dwelleth righteousness;" but utterly beyond the comprehension of those who hold that each separate individual, who dwelt in the cities spoken of, is at this moment either in heaven or hell.

Equally impossible also is it, on this showing, to make anything at all intelligible out of St. Paul's assertion, that "all Israel shall be saved:" for it is clear, from the context in connection with the passage, that the apostle does *not* mean a "remnant." It is equally clear, from the entire tenor of Scripture, that in relation to the retributions of the world to come, the Jew and the Gentile will be dealt with on precisely the same principles; and while it is asserted again

and again that Christ is the Saviour of *the world* and a *propitiation* for its sins, I, for one, can find no sanction in the teachings of revelation for the belief that no man can be lost.

What, then, *can* we conclude, but that "all," as used by St Paul in reference to Israel, means, as it does almost everywhere else, the whole?—with such exceptions only as cannot be got rid of without a violation of the principle that man is voluntarily wicked, and, therefore, personally responsible.

But THE TEXTS,—there they stand, and who shall question their truthfulness or force? Certainly I shall not. I shall deal only with the inferences drawn from them, and the application made of them by mortals as weak and as erring as myself.

First, then, let it be observed, that the ordinary interpretation always proceeds on the supposition —taken for granted as unquestionable—that "the Bible everywhere groups the individuals of our species into two (and only two) classes, vessels of wrath and vessels of mercy (i. e., receivers of favor and endurers of judgment); that by each "couplet," as Dr. Chalmers says, it "embraces all individuals;" that "every man will, at death, be pronounced meet for the fellowship of God through eternity, or be turned into hell."

This may surely be disputed in its professed character of *fact*. It is not true that the Bible teaches any such doctrine. It is nowhere asserted in so many words; and it cannot fairly be deduced from a careful and accurate survey of the entire teaching of Scripture relative to the future.

The evidence on which I rely runs through the whole revelation: it is in harmony with the tenor of the entire Book; it is sustained by a careful examination of the very texts which are usually adduced to prove a contrary doctrine. Scripture, when accurately and calmly weighed, is found everywhere to teach three things. *First*, that Christ has an Elect Church, composed of the renewed of all ages, who shall be one with Him through eternity. *Secondly*, that there are those who deliberately and resolutely reject Christ —a rejection which arises out of the fact that they *love* darkness better than light, because their deeds are evil, and for whom, therefore, there is no further hope. *Thirdly*, that *the race*, regarded as a whole—*man*, as separated, on the one hand, from those who, by grace "receive power or privilege to become sons of God," and on the other, from despisers and persecutors —*man*, therefore, regarded as embracing, in all ages, the ignorant, the captives of superstition, the careless, the indifferent, and the ungodly, is, in relation to Satan, *a redeemed creature;* that everything that is involved in that deliverance depends, not on his actual reconciliation, but on the RECONCILER; not on the faith exercised by the sinner, but on the work of THE SAVIOUR, wrought for every man while he was yet an "enemy by wicked works."

But it will be said, does the New Testament anywhere speak of a deliverance apart from personal faith in the Deliverer? Is it possible to conceive of a salvation which needs not, as a condition of its taking effect, to be received by the sinner? I simply reply, Scripture teaches that Christ's redemption is of avail "for the remission of sins that are past, through the forbearance of God" (Rom. iii. 25). Dean Alford interprets "sins that are past—"The sins of the whole world before the death of Christ." In this case, without doubt, there is a salvation irrespective of personal faith. I need scarcely add that, on any other supposition, infants must be regarded as lost.

The more reasonable question is, In what does such a redemption consist? What does it involve as a practical consequence? I venture to think *a future probation*, in some respects corresponding to that *probation of grace* which the elect of earth have enjoyed here; in other respects different. *Similar*, inasmuch as it will involve the power voluntarily to accept of the Redeemer, or wickedly to reject Him. *Dissimilar*, inasmuch as it will be under more favorable auspices; since, then, men will be delivered from the "captivity" of Satan; the great enemy will be bound: and trial will show that it is but too possible for man to fall, even apart form the influence of outward temptation. Probation *now* is for a kingly crown; probation *then* will be simply for citizenship. Then, we trust, the fallen will be *few;* for "the veil of the covering," that is now over all nations, will be taken off, and "death will be swallowed up of victory" (compare carefully Isa. xxv. 6—8 with 1 Cor. xv. 54, 55).

Need I say that such a deliverance, *accomplished only through and by death*, must, from its very nature, be totally distinct from that high and blessed union with the Redeemer which is effected by the Holy Spirit *here;* which is, in fact, "a present salvation;" the passing from death unto life *now;* a precursive victory over Satan: the pledge and the foretaste of a blessedness which will be consummated when, as perfected co-workers with God and with Christ, in the love and service of the world to come, such saved ones enter upon that joy of their Lord, which they have, in some slight degree, anticipated while on earth. Perhaps we might say the dif-

ference is like that which is shadowed forth, in the parable of the Prodigal, between the "son" and the "hired servant." The one is loved and trusted in the father's house; the other is only permitted to serve.

Viewed in this light, the texts become clear, and are seen to harmonize with every other portion of Holy Writ. For, *first*, they all take for granted that the persons of whom they are spoken have *heard* the Gospel, and either accepted or rejected it. He that "believed not" is the antithesis to "he that believeth;" neither the one phrase nor the other applying to those who have never known the Gospel in such a sense as to have either loved or hated it, accepted or rejected it. *Secondly*, the wrath that abideth—the condemnation already pronounced—is as evidently that which is incurred or confirmed by an actual rejection of grace. The man is condemned, it is expressly said, "because he hath not believed." These words were addressed to men who, with the Scriptures of the Old Testament in their hands, and professedly honoring the prophets, whose predictions they misread, were daily witnessing *miracles* of beneficence; men on whom overwhelming evidence only produced ever-deepening hate; men who not only rejected and crucified Messiah, in spite of His undeniable claim to their homage, but consciously and deliberately persisted in the wrong, because their deeds were evil. There is nothing whatever to show that the passages referred to are intended to distinguish the regenerate from the unregenerate, or the spiritual from the worldly. On the contrary they distinctly point to the wicked persecutor, and to the *hater* of light. *Thirdly*, the "new birth," and "the kingdom,"—the "new creature," and "eternal life,"—the "renewing of the Holy Ghost," and freedom from liability to judgment with the world,—as evidently go together. They indicate the blessedness of those who, in the age to come, shall be one with Christ, kings and priests, sharers alike in His throne and in His priesthood. To this dignity Nicodemus, who probably regarded it as his *birthright*, could not attain without the new birth. Israel *as a whole* may, indeed, be "saved," but nowhere are we told that it shall attain to the position that it might have occupied had the nation made its "calling and election sure."

Other passages of Scripture indicate this distinction still more clearly. "To as many [i. e., of the Jews] as received Him, to them gave He power [or privilege—*marg.*] to become the *sons of God*, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). To such "there is *now* no condemnation" (Rom. viii. 1). "Who shall lay anything to the charge of God's elect? It is God that justifieth." "Who shall separate us from the love of Christ?" "In all things we are more than conquerors through Him that loved us" (verse 33–37). "When we are judged, we are chastened of the Lord, that we should not be condemned (judged) with the world" (1 Cor. xi. 32). To apply these texts indiscriminately to every man who escapes the final doom of the impenitent, is to destroy their force, and to deprive them of meaning.

The *true inference* to be drawn from the passages we have been considering, and from Scripture generally, is, in my view, *not* that the Divine vengeance still impends over the race; *not* that *man, as man*, regarded apart from the enjoyment of a special indwelling of the Holy Spirit, is simply a vessel of wrath; not that the mere fact of the Atonement aggravates the guilt of those who never heard of it; *not* that Paul's Gospel—yea, the very substance of it"—consists in his teaching how "wrath might be averted, and God pacified;" not that Divine grace is but an expression of the mercy that snatches here and there a sinner from the horrors of interminable woe; but there is "*a prize* of our high calling in Christ Jesus," which may be gained or lost; that there is, for every man, a world of dishonor, or one of honor; a freedom from judgment, or a being liable to it; a future bliss or a future sorrowing; a present salvation, or a future condemnation; a hell for the irreclaimably impenitent, a heaven for the new-born sons of God; a probation, yet to come, for the helpless and the weak; a world of retribution *so exact*, that no diversity of character, no accident of position, no favoring or unfavoring circumstance, shall, in the slightest degree, affect the justice of its decisions, or the integrity of its awards.

Far be it from me to deny that an element of fear mingles with the element of grace in the Gospel. If it were not so, it would be a gospel out of harmony with the moral instincts of the sinner. For whence the *unrest* which distinguishes him in life, or the prospective alarm which no casuistry can shut out in death, if it comes not from the deepest convictions of his soul, however neglected or crushed, that life, viewed without reference to futurity, is a failure, and that man is both a sinner and an exile? Whence, but from the instinctive consciousness that earth is but vanity, and the world that is invisible the only reality, comes that "sublime home-sickness," as it has been well called, which makes the young, as a rule, die so happily?

I repeat, "a religion altogether dissociated from fear" must be, "man being what he is, emasculate and unavailing;" but, on the other hand, a religion based on fear, or one the *chief element* of which is terror, can, in itself, never bring forth better fruit than a selfish dread, or an equally selfish hope. That much, very much, of our popular Christianity is of this kind can scarcely be doubted; but I firmly protest against the Bible being made in any way responsible for so monstrous a result.

It may fully be admitted that much secular excellence often exists where the love of God, as the supreme good, is wanting: that moral beauty in the character by no means necessarily implies the possession of a new heart and a right spirit; that it is in itself, no evidence whatever that the man thus rendered lovable to his fellows is also one with Christ, or could, in any fitting sense of the term, be styled "a saint," a "faithful brother in the Lord," or one "chosen from the foundation of the world," and predestinated to "eternal life."

But I do hold that such are not to be confounded with the opposers of all righteousness, or the persecutors of the Church; that we have *no right to assume* that, in the production of a lovely character, the Spirit of God has had *no part;* or that because, in such, there may be an obvious unfitness for the higher employments of the unseen world, they must therefore be fit for nothing better than the eternal companionship of the devil and his angels.

Household Christianity.

(*Concluded from the last number.*)

III. The triumphal song of the redeemed contains this beautiful stanza, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us *kings* and *priests* unto God and his Father: to him be glory and dominion forever and ever. Amen."

He hath made us kings and priests. And so Peter reasons, "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." These testimonies establish the fact, that each member of the Father's household is invested with a participation of the priesthold of the Elder Brother, as well as his Kingship; and that, consequently, they are individually priests "after the order of Melchisedec," with priestly functions to perform and sacrifices to make.

It is further manifest, that each and all of the household are equally royal priests, and as in their sonship, so in their priesthood there is no gradations, but all, all are alike equally priest, as all alike are equally brethren. The argument to be drawn from this is, that none of the household have the right, power or privilege, to make void the priestly functions of any of his brethren by the performance of extra priestly functions. Nor can the Lord's priests be executed for the non-performance of their priestly functions. The Lord makes us priests that we may perform priestly service.

Now priestly service is performed at the altar and in the temple. But where now is the temple and the altar?

As long as God would be served by obedience to law, He placed His name and the symbols of his presence first in the tabernacle, then in the temple. But when He had demonstrated the utter inability of legal and moral considerations to move the human heart to obedience, insomuch that by the mouth of Paul he pronounced this sentence, namely, "The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." He also told us, "For what the law could not do in that it was weak through the flesh, God sending his only begotten Son in the likeness of sinful flesh, *for sin condemned sin in the flesh;* that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Thus he constituted the Lord Jesus the only temple in which, and through which, he could be acceptably worshipped or served. For through him alone we have access unto the Father, and in him alone are we accepted, and upon him as the chief corner stone all the building fitly framed together groweth unto an holy temple in the Lord. But the consequences of being built upon this chief foundation stone is the reception of its own life, the participation of its own nature and properties, and therefore, says the apostle, "Know ye not that you are the temple of God, and that the Spirit of God dwelleth in you?" Again He says, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." Thus each individual saint and priest has with him and in him the altar at which he can and must perform spiritual and acceptable service, nor is he at liberty to suffer any one to officiate in his place, or perform his service. It cannot be performed by proxy. There is no provision for proxical service, and he or they who by their acts or teaching theoretically displaces the priestly services of any of their brethren, or discourages their performance, incurs a responsibility that no poor frail human being can sustain.

This thought burdens my heart and presses my soul for pointed and energetic utterance. I see that the true temple of the Lord is forsaken; there is little evidence that priestly service is performed there. The burden of all public teachings labors to magnify what are called "the means of grace" in connection with congregation assemblies, so there remains neither time nor disposition on the part of the household priest to perform his own service. He seems too glad to have his service performed by proxy, in the pulpit, by the minister who is recognized as paid and engaged especially to do that which the individual priest persuades himself he has neither time nor ability to perform; and thus the family

altar is abandoned and forsaken, and his offspring observe that the whole of his religion is concentrated in his congregational service. And let me tell you, and would that my voice could reach the utmost bounds of christendom, The effort to make the people believe that the service of God is now, in and during this dispensation of favor, connected with any house, or building, or congregation of individuals, is the greatest delusion, the greatest snare of the adversary. The Lord himself hath said, that "neither in Jerusalem or the mountain of Samaria, (that is no locality particularly,) shall you worship God, but he that worshippeth God, must worship him *in Spirit and in truth*, for He seeketh such only to worship Him." And this worship can only be performed in His holy temple, namely, His "living temple" which each individual saint represents, and when the saint is the head of a family his hearthstone constitutes his family altar; but where the saint is an isolated individual, then his closet is the scene of his priestly worship. And all congregational effort must of necessity occupy its own legitimate ground, namely, an expedient to direct human effort, possessing no divine authority whatever. True, in the first introduction of Christianity congregations were gathered and officered and ruled by an appointed eldership. But consider the circumstances. The Christian revelation—the New Testament was not written. The Old Testament was not adapted to govern and direct the new organization. Hence, the then imperative necessity of supplying the place of the subsequently communicated New Testament. Infallible revelation, with inspired apostles, prophets, teachers and rulers, who of necessity were compelled to gather the new converts into communities, in order that they should impart their instruction, direct their movements, and rule their actions. But the perfect Canon of Scripture is complete and distributed through the household, and each and every saint can "see eye to eye" and the written word alone is now the *only rule of faith and practice*.

The household being equally royal priests, none can impose his dictum upon another, or sit in judgment upon his brother; "to his own master he stands or falls:" the word alone being the sole arbiter of all questions. Hence, several of the admonitions that were pertinent and applicable to the first churches are no longer applicable, save the cessation of the inspired gifts around which the congregational condition of Christian existence centred, have been removed by death. It follows, therefore, that Household Christianity is the only Divinely authorized visible form of Christian organization now recognized in the New Testament.

One other consideration I beg to press earnestly upon your attention, namely, When you superinduce the belief that congregational Christianity is the Divinely-appointed form of Christian existence, you superinduce in children the disposition to overlook the fact, that their own Christian fathers are the priests to whom their Christian allegiance is due.

It is a fearful responsibility for a preacher to intervene his influence between a parent and child, and by his teaching lead that child to disregard his parents' royal priestly prerogatives.

In conclusion: your own personal observation justifies the affirmation, that genuine household worship is the most potent of all motives in the Christian warfare with the world.

I urge the consideration of these important questions by your Convention, that you may justify fully the appropriation you have made of the *Christian* name, and if your organizations are placed in their true relations as simply human conveniences, then it will be my pleasure to co-operate heartily with you.

With my warmest devotion, I am your brother in the Lord, G. B. STACY.

Correspondence.

FROM D. J. ELLSWORTH.

BRO. STORRS: You may have wondered how I was getting along, and how I liked the EXAMINER, its present form, etc. Perhaps I might offer somewhat as an apology, for having said and written so little the past two years, that I have been *unlearning* a good deal of what I had been *led* into; and am rather disposed now to "make haste slowly," to use the mind the Lord has given me to carefully study a subject for myself, and not to swallow down any dose that may be offered, which manner is a great characteristic of the Advent people, myself among the number.

I like the BIBLE EXAMINER very much, and its present form is a great improvement. I fully agree with you in making it a Monthly. It is not simply a paper to be read through and laid aside. It being a new theme, and of such tremendous importance, requires to be studied over and over again. We are living in such a rushing time, months come and go, seemingly, no longer than weeks were in our earlier years.

That a great and grand truth is coming out, in the vindication of God's government and good will over and toward the whole human race, I have been convinced from the first. What modifications, with more light, will be necessary —what definite shape it will take in all its aspects, after years of study, none I think can tell. That a great and good God, who saw "the end from the beginning," should have created man, that by a process of generation, human beings innumerable should pass through a brief existence of ignorance, wretchedness and sin, and then to pass away forever, is, as you say, abhorrent to all ideas of wisdom and goodness.

We have, doubtless, all shared in a mistaken notion about the present and coming age. Our Saviour came preaching the Gospel of the Kingdom, and went away, that a people might be prepared who should aid in subduing the nations to Himself in the coming age. Because a person was not fitted at his coming, or was with the generation gathered, their feet beneath the sod, is no reason why that at some future time, he should not stand among the living, and be

brought to the knowledge of Him, who "tasted death for *every man*."

We, in our day, can see, as did the apostle Paul in his, the reason why the Jewish people did not receive their King. And some of us can see the reason why so few are drawn to Him by the "Gospel" which is preached. No wonder there is the inquiry among the "Orthodox" as to the cause of the waning power of the pulpit; or that the Gospel seems to lose its power to move upon the minds of men.

"The Gospel!" Well might the Saviour repeat from heaven, in thunder tones, this fearful accusation, "In vain do ye worship me, teaching for doctrines the commandments of men."

What darkness and doubt enshrouds the minds of men, while skepticism and infidelity are recruiting their forces for the greatest apostacy the world has ever known.

"The morning cometh," as also the shades of night are settle down, ere it dawn, that this corrupt and wicked world may prepare for the coming of "the man of sin," to terminate in the great day of battle and wrath of almighty God. This will take time, and meanwhile the harvester —Death—will gather in, and one by one we fall beneath his power; and I think the refining process of the grave will need to be added to the preparation of many who thought to see the Lord in "set times" in the past.

I must not further prolong my remarks; but, as I began to write, thoughts, long kept back, came rushing through my mind, and I have given utterance to some of them.

Windsor, Conn., Dec. 28, 1873.

From Eld. E. Owen.

Bro. Storrs: That the saints of Christ, in the coming dispensation, are all to be like a "Basket of Baldwin apples," so far as size and quality is concerned, I have been unable to believe for a long time.

That they are to attend a "great, grand, general campmeeting," through all eternity, and devote a large portion of the same to singing good tunes, seems to me rather beneath the destiny which may be assigned immortal saints, "priests of God and of Christ."

That all the dealings of God in the past with men have been with reference to conveying blessings through his own chosen people to those not sustaining that peculiar relation to himself, I think the Scriptures abundantly prove.

That we may judge of the future from the past, respecting the purpose of God in his people through Christ, is not an unreasonable judgment; but when His word clearly teaches such sentiments, is it heresy for us to believe it?

I am of the opinion that much abused and ill understood passage of the Saviour (Matt. xi. 11), where he affirms, "He that is least in the kingdom of heaven is greater than John the Baptist," very clearly teaches the above heretical sentiments: Because, first, the nature of the conversation must determine the ground of the comparison. And the sense of greatness must depend upon the character of the subject which was occupying the mind.

We read (ver. 7), And as they (the messengers of John) departed Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? etc. Observe, he speaks to the multitudes. Then the multitudes he was addressing were the very ones who went out to see John, together with all the land of Judea and they of Jerusalem, and were all baptized of John in Jordan confessing their sins. (See Mark i. 5.) Not that every man, woman, and child, were absolutely thus drawn into the wilderness and baptized; but comparatively so.

Now, as to the query, "What went ye out for to see? The Saviour affirms, A reed shaken with the wind was not the occasion of their going: nor was the view of some who were well dressed the occasion of it: but the opportunity for seeing and hearing a prophet—John. Hence the comparison lies between the power John possessed to draw the multitude to listen to his teaching, and the power the least one in the kingdom of heaven will possess, (when the kingdom shall be established), in the very same direction. Hence we read (Rev. ii. 26), "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations," etc.

"Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread nor a thirst for water, but of hearing the words of the Lord" (Amos viii. 11). When that time obtains, the least one in the kingdom will exert a greater influence over men without, than John the Baptist, in the days of his prophesying.

Portsmouth, N. H., Dec., 1873.

From Mrs. T. H. Ford.

Bro. Storrs: The Bible Examiner comes to us glowing with rich and loving thoughts of our heavenly Father: thoughts that require something more than just a cursory reading. To us it steadily increases in interest,—the last one seemingly better than any previous one. Other periodicals lie about unread: but the Examiner never. If possible, as soon as it arrives, the family assemble to read, or hear it read. One member of which, an aged lady, who scarcely reads anything besides her Bible, finds strength and comfort in its pages, that she finds nowhere else, save in her Bible and her God.

Again: Its type, paper, and general appearance are such, that I am never ashamed to offer it to intelligent men and women. Its matter is so varied, its Christian courtesy and deference to the opinions of others, its solid sense, and logical clearness commends itself to the candid consideration of thinking minds. So far as my means of knowing extends, there is less opposition felt by members of the different churches than by our Advent people to the great truths it advocates. It has been with pain, that I have heard from the pulpit misrepresentations of some points of our faith; and those misrepresentations held up to ridicule, and congregations warned

against "age to come" doctrine, as though it were some mushroom affair, or fungus growth, upon the great truths of Christianity, that must be severed, cut off, not named; and as being highly pernicious, etc. Surely, our brethren must know that many eminent and good men, on the other side of the water, and also in this country, have believed and taught these doctrines, before Advent people had an existence. Some one has said, that although he had felt obliged to assent to the generally received opinions, in regard to the final destiny of man, yet he had never a hard thought of the Lord. I would that every one could say as much. And though we now believe in "a day of judgment and perdition of ungodly men," and that "all the wicked will God destroy," as much as we ever did, yet the unchangeable (or eternal) priesthood of Christ, as declared by the apostle (Heb. vii. 24), as well as other abounding scriptural testimony, and assurances, warrants us in entertaining the belief, that every human being, who has lived in former dispensations as well as the present, shall have *a* (one) chance to accept the Redeemer as their King, or to reject him.

I have sought for truth upon this great subject as for "hid treasure;" and my faith intensifies and strenghtens that we are fast approaching the opening of a grand age of prophetic fulfilment. And for this, we will pray and wait. And while waiting can well afford to bear denunciation and ridicule the little time that remains. "Come, Lord Jesus, and come quickly," is the prayer of thy weary church, who are heart-sick with hope deferred. Arise, thou blessed Sun of Righteousness, and chase away the darkness and the shadows, and gather thy people, to enjoy thy glorious personal presence forever. Your sister,

Concord, N. H., 1874.

From Eld. Jacob Blain.

Bro. Storrs: When I made an appeal to brethren for help, in the Examiner for Dec. 1873, I stated that an able brother had promised to pay half the cost publishing my second edition of "Hope for our Race," being about $140. As things have changed since I made that statement, I feel it needful to further explain my circumstances. This brother, being a heavy land agent in Chicago, has lately written me that he has been frustrated in his plans, and the crash in money matters will render it impossible for him to help me, as his purpose was; or, at least, till a change of times enables him to make up heavy losses. Being thus providentially disappointed in making extra efforts to spread truth, I can but hope brethren will make a more special effort to relieve me from the burden of a $400 debt. I conclude 500 or more take the Bible Examiner; and if all who have means do something, the object will be accomplished, and distress no one.

I have 800 of my work on hand; worth $200; but with present opposition, especially by Advent preachers, I cannot hope to *sell* them short of two years; and rather than have them lay idle, a large share will be given to willing readers. This was the course taken when the *life* and *death* question was young like our theory: and experience tells us it has given a heavy if not fatal blow to the torment theory. More than 100,000 Advent brethren have been delivered from its galling power. Bro. Storrs and myself, I believe, *gave* many more works in that reform than any other two in our country. We say this not to boast—"we did that which it was our duty to do."

Another matter I forgot to state in my request in December. When my age and health allowed me to travel and preach, as well as sell books, I obtained partly enough for support; but now the mass of old friends condemn my views; and being shut out of most places, even when able to preach, I am perplexed for means to support myself and wife.

It is unpleasant to thus present my wants, but I am relieved in doing so by finding God has blessed me with the views and feelings of Paul, as seen in Phil. iv. 17—"I desire *fruit* that may abound to *your account*." Our new and glorious views of God's government in this and the future ages, show, more plainly than ever seen before, the importance of "building with gold, silver, precious stones." Some will give enough "cups of cold water" to obtain the "five and ten cities."

Buffalo, N. Y., Jan., 15, 1874.

"Our Hope:" *A Magazine Bearing on Prophetic Enquiry.* Edited by William Maude. Published by Elliot Stock, 62 Patternoster Row, E. C., London, England. Price, four pence.

This new Magazine was commenced in October last. The "*Prospectus*" I did not receive; nor did I know of its existence till No. 2 came to hand, and now No. 3. No. 1 never reached me, if sent from England. Eld. Blain has since supplied me with it. It is a Magazine of 32 pages, with cover: containing something less than half the amount of matter of the Bible Examiner. Its matter, the want of time has prevented my examining fully. The "Prospectus," now received, states:

"The object of this Magazine will be to present more comprehensive and consolatory views of the revealed future of the Church and the world than those usually taught by popular theology: and to direct attention to certain questions of most solemn interest which are generally ignored in the pulpit and neglected by the religious press.

Among these may be mentioned especially:

1. The "Higher Calling" of the Elect Church of the present dispensation, as expressive of the peculiar obligations resting (whether recognized or not) upon all those who regard themselves as competitors for "the prize of the high calling," and who, as "joint-heirs with Christ," anticipate reigning with Him in His manifested kingdom.

2. The Pre-Millennial Coming of Christ to establish on this earth that sacred government to which the glowing language of the ninety-eighth Psalm so exultingly refers.

3. And lastly, THE DESTINY OF OUR RACE, viewed in reference to the revealed extent and results of Christ's mediatorial work as set forth in certain great passages of Scripture; the New Testament doctrine that "God hath given to us eternal life, and that this life is in His Son;" and the not obscure intimations that God's universe shall ultimately be delivered from all sin and sorrow.

As to the reasons of this new Magazine being started in England, I know nothing. I supposed "The Rainbow" was a free medium, into which any communications now appearing in "Our Hope" could have been inserted, and knew Mr. Maude had largely occupied its columns. Perhaps both periodicals are needed there. Of that, however, the parties concerned must be the judges. When I get more light on the subject it may be noticed again.

LETTERS RECEIVED TO JAN. 24.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Chas. A. Hastings, Eld. J. Blain, Polly G. Pitts, H. Brittain, E. Owen for E. S. Daman, Sally Dillingham, Whitfield Townsend, Nathan Teft, J. D. Sheridan (The EXAMINER shall be sent to the person you name), Parker Sawyer, B. S. Mills, Jer. Chandler, O. A. Percy, M. A. Butman (last year was paid for), D. J. Ellsworth, J. R. Gouldy, Hugh Baker, Thos. Hewett, M. D., Eliza A. B. Benton, Eld. J. B. Frisbie, Isaac S. Small, L. F. Wright, M. D., P. Alling, A. S. Whitney, D. L. Osborn, Benj. F. McGan, Moses Whittaker, Daniel Putnam, H. N. Plumb, G. B. Martin, W. T. Taylor, B. Browne, Lucretia B. Lamb, Dr. L. Watson, D. J. Ellsworth, Joseph Chapman, O. F. Yale, Mrs. Mary Wood, Geo. Woolston, Clarendon Kelly, Geo. W. Kemp, J. B. Eggleston, Martin Betsch, E. E. Lowell, J. L. Knapp, A. S. Whitney, Mary Mansfield, Fannie B. Foote, J. N. Jerome, J. W. McCagg (pays to the end of present volume), Mrs. R. Brinkerhoof, Dr. J. F. Lee (3. Thank you), Jas. Stephenson (all right), John H. Langley, J. Whaley, Eld. J. Blain, Nathan Putnam, John Klintberg, Geo. W. Stetson, A. McCord, W. H. Ford, Chas. H. Stackhouse, Chas. C. Baker, T. H. and A. T. Ford, H. B. Dickinson (thank you), Ira Bradley.

PARCELS SENT TO JAN. 24.

Paul D. Salter, C. A. Hastings, H. J. Hill, Whitefield Townsend, Nathan Teft, Parker Sawyer (2 par.), G. B. Stacy, Thos. Hewitt, M. D., P. Alling, Eliza A. B. Benton (2 par.), Daniel Putnam, Rev. T. Cooper, G. B. Martin, B. Browne (by Express), W. T. Taylor (2 par.), Johnson Whaley, O. F. Yale, Wm. H. Reed, J. W. Simpson, Geo. W. Kemp (2 par.), J. B. Eggleston, E. E. Lowell, Fred Klable.

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Bible Examiner.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—(1 Timothy ii. 5, 6.)

NEW YORK, MARCH, 1874.

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☞ *In no case will the Editor be responsible for the sentiments of Correspondents.*

Editor's Notices.

THE EDITOR of this Magazine will visit, and speak in "Vindication of the Divine Character and Government," such places as will furnish a convenient Hall or other place not connected with any sect or party; his object being not to help build up any such, but to show that the dealings of our CREATOR are in love to all His creatures. Persons in any place wishing such teaching will please inform me, and I will, as I have time, visit them. GEO. STORRS.

THE LORD'S SUPPER; OR CHRISTIAN PASSOVER.

The anniversary of the above named "*feast*" occurs this year on the evening of March 31st. It is known, by those familiar with my views, that I regard this as a feast commemorative of our Lord's death; and, therefore, to be kept, like all other celebrations, on its anniversary, and not at other times. As to the *place* of keeping it, it may be in company with others or alone, as may be convenient. It is not the number nor place that gives it efficacy; nor does it need a professional priest to consecrate the bread and wine for the occasion; for, each member of Christ is of the "royal priesthood," and is competent to consecrate for himself or herself; only, "Do *this*," and all that relates to it, "in remembrance of Christ." I shall probably attend to it in my residence with my family at 8 o'clock on the evening above named. Any brethren or sisters, —lovers of Jesus,—will be welcome to partake with us, if they desire. ED.

TO SUBSCRIBERS.—Any one receiving an *imperfect* copy of this Magazine, will oblige by giving me notice at once. I shall be glad to replace it by a *perfect* copy. The imperfection is the fault of the party who fold, stitch and trim them. In putting up to subscribers it is impossible to detect it without examining each copy.

THE BIBLE EXAMINER.—I will supply volume 17 in sheets (perfect sets) on the receipt of *sixty cents*. Also, *odd* numbers of that volume (or broken sets) for *one cent* for each two copies, which is simply to pay the postage. Who will scatter them?

I will still supply Nos. 1, 2, 3, or 4, of the present volume, for *ten cents* per copy to any one who wishes to send a sample to a friend; or three of either for 25 cents.

P. ALLING, Norwalk Ohio, writes: In regard to the doctrines advocated by the EXAMINER, I will say, I am becoming more and more confirmed in their correctness; and thus far they have borne the test of a critical examination, and appear like "pure gold which shines the brighter by much rubbing." I see not how any Bible Student, who loves the truth, can raise an objection. This is the only view that I have ever seen that harmonizes the attributes of justice, love, and mercy of God towards the creatures of His creation in this their low and fallen state; and at the same time accords with the testimony of both the Old and New Testament Scriptures. May the good Lord bless you, in your labors of love, is my earnest prayer.

All derision against the word of God is folly; and all opposition to it is madness.—*Beveridge.*

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5–6.

Vol. XVIII. NEW YORK, MARCH, 1874. No. 6.

"Universalism."

This term is applied to that class of men who hold the doctrine that all mankind will ultimately be saved. They may and do differ as to the time when and the means by which this result will be reached. It has been said that some of the writers for this Magazine promulgate Universalist sentiments. That is true; but the Editor does not hold himself responsible for the sentiments of correspondents. He differs with them as to the extent of the ultimate salvation. If he could divest his mind of the fact that man is a responsible and accountable creature he might agree with them: but the idea that the Creator "must compel" belief, or faith, destroys all idea of responsibility: for the creature may safely wait till such compulsive power is exercised on him, and cannot be blameworthy for not believing at any previous time, nor worthy of praise when he does believe, for he was compelled to do it—faith was forced on him. In other words, His salvation is that of an irresponsible machine, for the working of which only the Inventor is responsible.

The idea of making laws, imposing penalties, or making promises to machines is a strange one and hardly consists with the notion of a sane mind; and much less with a mind infinitely wise.

But one asks, "Is a man who is dying—going out of life—saved when the bread of life is proffered him? or, must he accept of said proffer, and so it become a *gift?*" This is a specious presentation of the subject, but very fallacious. It is no less a gift because the man refuses to eat when the bread is set before him without money or price; and he is saved from the *necessity* of dying. Must the donor's gift depend on the dying man's reception of it? If so, and the man dies, his death may be chargeable to the want of benevolence in the person who furnished the food: he should have forced it down the man's throat. Is that the way we reason about *gifts?*

"God hath *given* to us eternal life, and this life is *in* his Son: he that hath the Son hath life: he that hath not the Son of God hath not life" (1 John v. 11, 12). Such is God's "record:" and "he that believeth not God hath made Him a liar, because he believeth not the *record* that God gave of His Son" (verse 10). Shall we now be told, God has not *given* (or, made a *gift*) unless He "*compels* belief?" The *gift* is there; but it is *in* God's Son; and in order to actual possession of the eternal life we must be *in* His Son by faith: and he who will not receive the Son hath not the life that is in Him. Here is a *gift*, and God has made it so, for all men: but the gift must be accepted and appropriated by a responsible and accountable creature; not by a *forced* faith; for "he that believeth not shall be *condemned*" (Mark xvi. 16). Condemned for *what*, if faith comes not till it is *compelled*, or forced, upon him?

Faith may be forced on a man to a certain extent; but it is not rewarded till it is *tried*. Even the most desperate case, that of persecuting Saul, who may be said to have been forced to believe that Jesus of Nazareth was the Messiah, yet he was still to have his faith tried in a most terrible manner; and he said, in his trial, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. ix. 27). How so, Paul? "For it is impossible for those who were once enlightened, and have tasted of the heavenly *gift*, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. vi. 4–6).

These persons were "blessed;" yea, they had believed and tasted the "*gift*," and yet Paul shows they might fail of an ultimate salvation: yea, that their salvation was "impossible." What then shall we think of the idea that all men are to be forced, or compelled, to the belief that shall result in their ultimate salvation? Is it not clearly shown, by the word of the Lord, to be a mistake? and a dangerous one, too, seeing the natural result of such an idea is to lead men

to wait for the *compelling* power to make them believe, and to quiet their minds in sin by thinking themselves excusable for living in unbelief, because no such power has ever been bestowed on them?

God's *free gift* and man's *free agency* must meet in the work of a final salvation: neither must be displaced; they must unite, or no soul of man will ultimately be born into the kingdom of God. Man could not move in that direction without the free gift first moves upon him; and God's free grace can never *force* man's free will to accept the salvation of ultimate redemption; that would be for God to "deny himself," and confess that He made a mistake in the creation of man with a free will. That man's free will may oppose God's free gift and refuse to accept it is as plainly taught in the Bible as any other doctrine. Our Lord Jesus Christ, who is one of God's free gifts, said to Jerusalem's inhabitants, "How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not*" (Matt. xxiii. 37, and Luke xiii. 31). And again He said, "Ye will not come to *Me* that ye might have life" (John v. 40).

No *forced* belief is hinted at as the thing needful for their redemption and salvation; but their ruin is the result of setting their free will in opposition to Him who came to save them, and thus their responsibility is manifested, and God's ways are vindicated,—they are without excuse; for, says Jesus, "If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both Me and my Father" (John xv. 21). Where is the "*compelling* faith" to be seen in this language? Man's responsibility is every where recognized in the Bible: every command, threatening, prohibition, and promise implies man's responsibility and liability to a failure; and let no soul of man flatter himself that his ultimate salvation is somehow secured against a possibility of a failure; but let us "So run that we may obtain" (1 Cor. ix. 24); and remember, that "He that overcometh shall not be hurt of the *second death*" (Rev. ii. 11). If victory is not achieved by free-will taking hold of free-grace there is no escape from "the second death." Heaven invites, promises, entreats, encourages, counsels, warns, suffers long, not willing that any should perish; but Heaven never compels, or forces, final salvation. No! "Why *will* ye die?" is LOVE'S last agony over the obstinate rejecter of God's free grace: nothing has been left undone, on God's part, that could be done to secure an ultimate salvation for every son and daughter of Adam; so that, if any one perishes, utterly and forever, the God of all grace and mercy can truly say, "What could have been done more to" that soul, "that I have not done" for it? but it "*will not* come unto" My Son that it "might have life" (Isa. v. 4, and John v. 40).

Let us be wise betimes, and lay hold on the hope set before us, that we may become "heirs of the kingdom;" or, at least, subjects in the kingdom; and thus have a share in the glory to be revealed when "the sons of God are manifested;" but first, seek to be of those glorified at the appearing and kingdom of Jesus Christ. To that honor we are now called. Let us "*make it sure.*" ED.

"THE TIMES OF IGNORANCE."

PAUL says, "God in times past suffered all nations to walk in their own ways" (Acts xiv. 16). Again he says, "And the times of this ignorance God winked at,"—*upereidon*,—"overlooked, looked above, to pass over, to bear with, not to punish." Such is the true sense of the expression in Acts xvii. 30. Not that men were not punished for their wrong doings in any sense: but in the times of ignorance of "the only true God and Jesus Christ," God so far overlooks the idolatry and other sins as not to suffer man's final state to be determined by them. This ignorance must first be removed by "the knowledge of the truth;" which God *wills* all men shall have (1 Tim. ii. 4) as the test of their fitness for an endless life: and "He now" (in this age) "commandeth all men everywhere to repent; because he hath appointed a day" (a time, or period), "in the which He will judge" (*rule*) "the world in righteousness by that man whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised him from the dead" (Acts xvii. 30, 31).

The whole of this language goes to show that the final state of man is not to be fixed while in ignorance; but when truth does come to men, then commences their true probation for an endless life; then, to every such soul, the command comes to *repent*,—to change their views, their ways, to turn from their vanities, follies, and sins; and believe in Jesus Christ, who is to rule, act as *Judge* in the world, that "righteousness" shall be established in the earth; for God has

determined to "give" unto his Son "the throne of David" (Luke i. 32); and not only that, but to give him the "dominion" over "all people, nations, and languages," that they "should serve him" (Dan. vii. 14): and "He shall have dominion from sea to sea, and from the river to the ends of the earth" (Psa. lxxii. 8); and, "Of the increase of His government and peace there shall be no end, upon the throne of David" (Isa. ix. 7); for, "saith the LORD, I will raise unto David a righteous BRANCH, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. xxiii. 5).

Such is *the day* God has appointed, "in the which He will judge, or *rule*, the world in righteousness." It is the day in which "The kingdoms of *this* world are become the kingdom of our Lord and of his Christ" (Rev. xi. 15): the rule which the prophet describes as "a stone" which smote the image Nebuchadnezzar saw in vision, representing various worldly kingdoms, which are to give place to the kingdom "the God of heaven shall set up" on earth, and which "shall never be destroyed" (Dan. ii. 44). In this kingdom Jesus Christ is to be the Judge, or Ruler, of the world: and of this fact "God hath given assurance unto all men in that He hath raised him from the dead."

But the vast majority of the human race have lived and died in "ignorance" of all these facts concerning Jesus and his rule of the world; and until the knowledge of them comes to their understandings "God overlooks" their wrong doings so that they are not imputed to their final condemnation: but when the knowledge of the truth does come to them, no matter who they are nor where they are, they will be required to exercise "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21).

It is when the Kingdom of God shall come on earth that all the ignorance which has hitherto kept men in slavery to sin and evil will be done away; for God has said, by the prophet, "He will destroy the face of the covering cast over all people, and the vail that is spread over all nations" (Isa. xxv. 7). Then the "Watchman shall see eye to eye" (Isa. lii. 8). Then ignorance cannot be pleaded as an excuse for the absence of obedience and faith. Then if men sin it must be *wilfully*, and they shall die for their own avoidable iniquity; and God's ways will be vindicated as righteous and equal; for "the whole earth shall be filled with the knowledge and glory of the Lord as the waters cover the sea."

To suppose man's final state is to be fixed for sins committed in unavoidable ignorance of "the only true God and Jesus Christ," and the Divine claims upon them, is a violation of all sense of justice the CREATOR has planted in the human breast; and is, virtually, accusing Him of deception in affirming His "ways are *equal*," and that He hath "no pleasure in the death of the wicked," and "will have all men come to the knowledge of the truth." Christ has "tasted death for every man,—gave himself a ransom for all men,"—and "is the propitiation for the sins of the whole world" (Heb. ii. 9; 1 Tim. ii. 6; 1 John ii. 2); and God is pledged that these facts shall be "testified in due time" to all men; and no limitation is made in the Bible as to the time when this testimony shall be given to any man; the time of doing it "the Father hath put in his own power" (Acts i. 7): and let religionists of all classes be careful that they do not limit God's work to their own narrow ideas or vision.

The fact is made certain that "every creature" is to hear the Gospel of the kingdom, and of the grace of God in Christ, *before* he can or will be condemned for *unbelief*,—the only sin, known in the Gospel, which excludes any man from an endless life. The ignorance of the only true God and of Jesus Christ, therefore, must and will be removed from every human mind, either in this life or in some of "the ages to come;" and God's character and government vindicated; not by assent to an inexplicable administration; but by a clear exhibition of God's impartial love to every human soul and of the equality of His dealings with them all, so that "every creature which is in heaven and on earth, and under the earth, and such as are in the sea, and all that are in them" shall be "heard saying, Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever"—or, for the age and the ages (Rev. v. 12). Blessed, glorious day! The Lord hasten it in its time. Then shall "the knowledge and glory of the Lord fill the earth as the waters do the sea:" *ignorance* will pass away for ever; the darkness will have passed and the true light shine for ever more; and "all shall know the Lord from the least to greatest" (Heb. viii. 11).

ED.

THERE is in the human intellect a power of expansion—I might almost call it a power of creation—which is brought into play by the simple brooding upon facts.—*Dr. Tyndall.*

"Unbelief:" The Examiner.

Bro. Storrs: I see it stated in the Examiner that unbelief is the only sin that will consign any man to endless death; and that any one who is guilty of that sin will be left in the dark gulf of annihilation. I wish to offer friendly objections to that view. If true, it will annihilate multitudes of our best men and women. In this vicinity live some very honest and pious people who do not believe. They have heard all denominations preach and are still unbelievers. If they should die in unbelief, according to the Examiner, they must hopelessly perish. F.

The Examiner does not hold the doctrine of unbelief as here set forth by "F." It holds that "God *will have* all men come to the knowledge of the truth" (1 Tim. ii. 4); when this is done, in this life or a future one, then a *wilful* unbelief, or rejection of the Life-giver—Jesus Christ—involves them in the *death* which is "the wages of sin." A man may hear "all denominations preach" without having "come to the knowledge of the truth;" for what truth is taught by them is so mixed with error that the wonder is that any believe, in these days. How any one can be said to be truly "pious" and "still be unbelievers," as "F." affirms, is an unsolved mystery. True piety never can exist without faith; for it consists in a "filial sentiment felt toward God; dependence upon him; and a disposition to know and do his will:" and, "This is the work of God, that ye *believe* on him whom he hath sent" (John vi. 29). Till a man has heard of Jesus Christ, or the "Seed of the woman," he cannot possibly believe on Him. He may have heard of Him, but His character and work be so misrepresented to him that it proves an unavoidable hindrance to belief; and, hence, unbelief is not *wilful;* and though he may suffer loss by it, it is not a "hopeless" case. Friend "F." goes on to make "queries" and answer them, which he supposes are opposed to the position of the Examiner. Let us see. He asks:

"Can any one believe *at will?* Emphatically, No!"

Suppose this is true: What does it prove? Just nothing; for the Examiner does not hold that any one can believe without evidence. "F." goes on, and asks:

"Can any one keep from believing when the evidence is made clear? No."

F.'s answer does not harmonize with Jesus' declaration, "If I had not come and spoken unto them, they had not had sin: but now they have *no cloak* for their sin." . . . "If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father" (John xv. 22, 24). Men can and do sin against the clearest light and evidence. They allow their prejudices, passions, appetites, and traditions, to rule them and shut up their minds against the truth, so that they will not accept it as a ground of action. The mere assent, that a thing is true, does not, of itself, constitute faith: "Wilt thou know, O vain man, that faith without works is *dead?*" (Jas. ii. 20). Belief is something more than assent to the truth that Jesus is *the Christ.* It accepts him as the Redeemer and Saviour of myself, as an individual, and as my King to rule me in all things. Friend "F." goes on to say:

"These honest and pious skeptics cannot believe, because they think the evidence is wanting. They are willing to believe, but demand evidence that will not admit of a doubt. Now if they perish hopelessly God is to blame for not giving overwhelming evidence of his truth."

Friend "F." reminds me of the crucifiers of our Lord. In derision they said, "Let Christ the King of Israel descend now from the cross that we may see and believe" (Mark xv. 32). "No matter if He has healed the sick, cast out demons, given sight to the blind, and raised the dead, we will have just such evidence as we please, or we will not believe: God is to blame if He does not force us to believe!" Is such the language of "honest and pious skeptics?" Have these "pious" souls carefully and prayerfully examined the evidence God has already given? Or, have they only taken the evidence as corrupted by others? Let them take the Bible and study it for themselves, cultivating a sincere desire to know the truth, and they will not be long in finding the evidence "overwhelming;" and nothing but a wilful spirit will prevent their conviction of the truth. The murderers of our Lord professed that they wanted clearer evidence; when, in fact, their hatred of Jesus and his teachings was the real ground of their unbelief. Let "honest and pious skeptics" see to it that their pride of heart is not the real cause of their skepticism; and not any lack of evidence. "F." goes on to say:

"If God will in some future age give overwhelming evidence of his truth, then universal salvation is sure to follow; for, no sane man will act contrary to his interest in such a case: self-

interest would call loud upon them to accept Christ; and if they did not accept him, then they would act different in that matter from what they do in all other matters pertaining to life."

The EXAMINER does not teach that God has or ever will give such "overwhelming evidence" as shall make it impossible for a free agent, such as man is, to do otherwise than to accept Jesus as their Redeemer and Lord: that would be to "deny Himself," and to make His government a farce; pretending to be governing responsible and accountable creatures, when, in fact, He himself is the only responsible agent; and if there is a failure He alone is in fault, or to blame. If *doubt* were absolutely impossible there would be no virtue in faith; and if man cannot believe till he is absolutely "overwhelmed with evidence," then he is not to blame for unbelief. Such a theory removes all praise or blame from man; and the idea of rewards and punishments is only an imaginary notion; as well talk of rewarding or punishing any other machine. My friend "F." concludes his plea in the following manner:

"Is there a greater unbeliever to day than Thomas was in the days of Christ? Thomas knew Christ: was personally acquainted with him. Hence; had better opportunities to believe than any man has at the present day. Why did Thomas refuse to believe that Christ had risen when told by the other apostles? Because their word was not sufficient evidence. Why must a man now perish for not believing the same evidence that Thomas refused to believe? And if the evidence was made overwhelming to Thomas in order to make him believe, why not give the same chance to every son and daughter of Adam?"

Thomas was given this evidence because he was one Christ had chosen to be a "WITNESS of his resurrection;" for, says Peter, "God raised up Jesus, and showed him openly; not to all the people, but unto *witnesses* chosen before of God, even to us, who did eat and drink with him after he rose from the dead" (Acts x. 41). Thomas was one of these witnesses; and a witness must *know* the facts of which he is to testify. Thomas' faith on seeing Jesus had nothing to do with his ultimate salvation; it related to a fact concerning which he was to testify. But must a jury see a murder committed before they can believe? and if twelve men testify that each of them saw the murder, must the jurymen say, "Why not give the same chance to every one" of us, to see the murder, you had, and then we will believe it was committed? otherwise we will acquit the accused! Where would society be if such a course should prevail? and what would be thought of such a jury?

But, let it be remembered, Jesus reproved Thomas for his unbelief: "Because thou hast *seen* me, thou hast believed: blessed are they that have not seen, and yet have believed" (John xx. 29). Faith in Christ's resurrection is one thing; and faith in Him as our Redeemer and Lord, "who gave himself a ransom for" us, and to whom we owe an entire consecration and obedience, is another thing. Though both are essential to a final salvation; yet, the first may be produced by sight; but it does not follow that the latter is or ever has been; for even in Thomas's or St. Paul's case. Trial must always follow to produce the latter; and "he that endureth unto the end shall be saved," saith Jesus; and Paul says, "Whose (Christ's) house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. iii. 6).

One fact more. "F." says, "Thomas refused to believe, because the testimony of the other apostles was not sufficient." Why then, I ask, did Christ "upbraid" the eleven "with unbelief and hardness of heart, because they believed not them that had seen him after he was risen?" (Mark xvi. 14). Only the women and the two going to Emmaus had before seen him;—why condemn them all for not believing the testimony of a few, if the testimony of all the "apostles was *not sufficient* evidence" to convince Thomas? Shall we assume that God must or should "give all men the *same* chance" that He has given some? That He has or will give "every son and daughter of Adam" an opportunity to secure an endless life, I have no doubt. But that all must or will have "the same chance," there is no warrant to affirm or believe; yet none will perish but such as wilfully misimprove their opportunity. "How shall we escape, if we neglect so great salvation?" (Heb. ii. 3.) ED.

INQUIRIES BY MRS. D. O. HOPKINS.

BRO. STORRS: I send herewith a selection that I cut from a paper, and would like your opinion of it. Is there not much truth in it? Will you please tell me what, in your opinion, constitutes a chance to be saved? Is it to be born of Christian parents, reared under religious influences, and attend, year after year, the preaching of the so-called Gospel; as thousands do without a thought of accepting or rejecting it? or, must the truth be set home to the heart by the Spirit of God so that they feel they must decide? It has been urged, by some, that every one under such training as I have named, and every one

who has access to the Bible has a chance; but it does not seem so to me. Please let us know your views upon it.

North Foster, R. I.

REMARKS BY THE EDITOR.—I may not be able to give a satisfactory answer to the above inquiries. I have, heretofore, stated my views as fully as I know how to do. They are simply, that every person, brought into this world, will, in this life or a future one, have an *opportunity*, including all necessary *means*, to secure an endless life: and that these necessary means include a knowledge of "the only true God and Jesus Christ:" and also the Holy Spirit's action on the heart. Without these, I cannot conceive it possible that any one has had an opportunity to secure an endless life. But who, in christendom, has had such an opportunity, I pretend not to know or determine; God only is the judge in that matter: yet, I *do know* that the mass of the human race, in any age of this world, have not had it; and therefore must and will have it in some of "the ages to come;" that is, in God's "due time," for "God *will have* all men to . . . come to the knowledge of the truth" (1 Tim. ii. 4–6). No power in the universe can defeat what He *wills* to be done; for, He says, "My counsel shall stand, and I will do all my pleasure" (Isa. xlvi. 10). Again He says, "I am the LORD, I change not" (Mal. iii. 6): and again, James says, "With the Father of lights is no variableness, neither shadow of turning" (i. 17). Thus is secured, beyond the possibility of failure, the truth that "all men shall come to the knowledge of the truth," in God's "due time," or "the times and seasons which the Father hath put in His own power" (Acts i. 7). When that "due time" comes to any of our race, it is the time in which their final state is fixed, and not till then; and, "If we sin *wilfully* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. x. 26).

The following is the "selection" our friend, Mrs. Hopkins, sent. It has some "truth in it;" but, possibly, a mixture of error also; yet, I leave it to speak for itself, deeming what I have said above is sufficient to show my view of the matter.

The Necessity of Redemption.

The act of creation lays on us a duty. We bring a child into the world, and the absolute imperative of God is on us to feed, educate and love to the end, that to which we have given life. We do our best for the child, but we suppose that all goes wrong. We expend our love upon him, he rejects it; we punish and he hardens under the punishment and leaves us; we go after him, and he refuses to return; we give him up to himself for a time, and he grows worse and dies impenitent. But, if we are of a true human nature, we cannot forget him. Our first thought in the other world is our erring son, and if we can—and I for one do not doubt it—our one effort in the eternal life will be to find him out and redeem him to our heart by any sacrifice which love can prompt. And even could love not move us, duty would call us to this righteous quest. We *must* bring our wanderer home. And it is so, I firmly believe, with God and men. By the very act of creation, God has laid upon himself the necessity of redemption. We wander from him and he punishes us through spiritual laws; we reap that we have sown; we fill our belly with the husks which the swine eat. He lets us eat of the fruit of our own devices; the day of retribution comes, and our pleasures turn to gall, our irritated desires become our hell—lower and lower still we sink, and suffering is hard on us, for impenitent man must touch the abyss of God's chastening tenderness before pride and self be conquered into penitence. But God waits and works. "Them also must I bring," speaks the necessity which flows from his Fatherhood. All through our deepest ruin God's victorious love is opposed to man's reluctant hatred and despair; till at last they, being of the finite, and of the dead things of the universe dead, are shattered to pieces by persistent love; and the child comes to himself, calls out, from the depths of a divine misery, I will arise and go to my Father! Far off his Father sees him, and in triumphant joy receives him: "This my son was dead, and is alive again; was lost, and is found." It will be thus within eternity, till, in the fulness of charity, there shall be at last one flock and one shepherd.

HAD the Germans understood their true mission, they would have been contented with having simply brought to light the truths of Christianity, freed from all human conditions, and shewn the relation in which mankind stands to the Deity and His eternal purposes, after they had been obscured so many ages. There was no need for them to lose themselves in dialectic subtleties, and to cover the newly-discovered gold with fresh heaps of rubbish.—RANKE.

If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness. —1 John i. 9.

The Study of the Bible.

BY HENRY DUNN.

Chapter XVI.

On Perversions by Projection.

"A critic on the Sacred Book should be
Candid and learn'd, dispassionate and free:
Free from the wayward bias bigots feel,
From fancy's influence, and intemp'rate zeal."
COWPER.

We regard Scripture as *projected*, when passages which relate to the apostles only, or to the miraculous state of things which obtained during the planting of the Christian Church, are used *as if they were intended* to apply to ourselves, or, at least, to institutions which had no existence when the words in question were uttered. That Scripture, when subjected to this process, becomes *perverted*, will be seen clearly enough when particular instances are brought under examination.

A few only can here be cited.

(1) "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5). The application of this text to *Christian* baptism is by no means uncommon; some maintaining therefrom the absolute necessity of *baptism by water* to salvation, while others, who shrink from the consequences involved in this conclusion, affirm that through baptism alone can any man become a member of Christ's Church, or a partaker of "covenanted" blessing.

Yet nothing can be clearer than that when these words were uttered, *Christian* baptism was unknown; that they refer *exclusively* to the baptism of John: and that the lesson they were intended to teach was, that Christ must be openly acknowledged, as well as inwardly believed in; that confession before man, whatever reproach or danger might thereby be incurred, was essential to discipleship; and that the conduct of Nicodemus, and that of the class he represented (for he came as a representative man), was incompatible with fidelity (Luke vii. 30; John xii. 42, 43).

(2) "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John vi. 53). These words, with others that precede and follow, are ordinarily regarded as applying to the "Holy Communion;" some (as the Romanists) founding thereupon, in connection with the later Institute of the Redeemer, the doctrine of Transubstantiation; and others (as the High Lutherans) that of Consubstantiation. Where, however, we may ask, is the connection to be traced between the conversation here recorded, and the subsequent appointment of the Lord's Supper? As no such ordinance *then* existed, it is utterly impossible that those who heard Christ speak *could* have imagined anything of the kind. Nor does his teaching imply it. The comparison our Lord draws is between "the meat which perisheth" (ver. 27), and that "which endureth to everlasting life" (ver. 49, 50); and the lesson imparted would have been just as important and intelligible as it now is, had the Eucharist never been instituted. It was the revelation of that new and wondrous Life,—"life unto life," which, greater than the life He gives "unto the world," they, and they only, enjoy, who become *here* spiritually united to the Redeemer by a living faith, and to whom His flesh and His blood,—His life and His death,—are as "manna" to support, and as "wine" to gladden and refresh. This doctrine naturally appeared to many of the disciples—then very imperfectly acquainted with His nature and dignity—so monstrous, that they could not bear the saying, but "went back, and walked no more with Him" (verse 66).

To pretend, as some have done, in order to support High Sacramentarianism, that those who went away were *revolted* at what they considered a sort of cannibalism, is either dishonesty, or unmitigated folly. The Jews were conversant with the imagery Christ employed (Ezek. iii. 1–3), and *could* not, therefore, mistake His meaning; the response of Peter clearly shows that the Twelve understood Him aright, for when asked, "Will ye also go away?" they reply at once, "To whom shall we go? Thou hast *the words* of eternal life" (ver. 68). He had Himself just told them, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (ver. 63). We ourselves colloquially employ very similar language when we bid men not only "mark and learn," but "inwardly *digest*" Divine truth.

There seems to us nothing whatever in the text to justify *even the association* of this discourse with the Supper, however strongly that institution may recall and illustrate its teaching. *Projection* here leads inevitably to *perversion*.

(3) "The prayer of faith shall save the sick" (Jas. v. 15). There can be no doubt that this text is often regarded as *a promise;* that expectations of the recovery or sick persons are frequently founded upon it; and that, when disappointment follows, a painful sense of doubt comes over the soul, although concealed, as much as possible, by exclamations on the inscrutable and mysterious providence of God.

But is it given *to us* as *a promise*? Certainly not. The context clearly shows that it applies only to *a certain class of sick* — those who were *judicially* punished by sickness for special sin. The reference to Elias, as having by his prayer brought rain, is alone *proof* that a special, and not an ordinary state of things, was in the mind of the apostle.

Hezekiah certainly had his life lengthened in answer to his prayer; but the whole transaction was peculiar, and connected with the Theocracy. The king seems to have regarded the particular sickness in question in the light of punishment (Isa. xxxviii. 12, 13); he pleads his integrity as the reason why his life should be prolonged (ver. 3); and God confirms the promise to raise him up *by miracle* (verse 5–8).

David, under similar circumstances, prays for the recovery of his child, but—*in vain* (2 Sam. xii. 16–19).

Paul says nothing about special prayer for Trophimus, whom he leaves sick; and while he gratefully acknowledges the mercy of God in raising up Epaphroditus, lest he should be crushed by over-much sorrow, he receives his recovery, not as an anticipated reply to the prayer of faith, but as a sovereign and unexpected mercy. Absolute and happy *acquiescence* in the Divine will is always our duty, and should be one of our highest privileges.

One or two additional illustrations will, perhaps, tend to show still more clearly, the extent of the evil we are endeavoring to point out.

(4) "When He, the Spirit of Truth, is come, He will guide you into all truth" (John xiv. 13). Here, again, we have words spoken *to the apostles* which are commonly, *by projection*, applied to ourselves. But it will be said, Do they not so apply? One would think it was enough to answer by asking two other questions,—*First*, Are we, *as a fact*, in the present day guided by the Holy Spirit "into all truth?" Or,—explain it as we may,—are we left to flounder amid errors of all kinds, quarrelling perpetually about religion, almost doubting whether any reply can be obtained to the question,—What is Truth?

Then, *secondly*, were the apostles guided, in such a sense, and to such a degree, that they were thereby qualified to be the teachers of mankind through all ages? Most assuredly they were. Why, then, should we doubt the true application of the text? As well might we say that the Spirit brings to OUR "remembrance all things whatsoever" that Christ taught when He was on earth, or that He shows *us* "things to come" (John xiv. 26; xvi. 13).

It is surely a blessed thing *to know* that the inspired teachers of the Church were directly and authoritatively taught of God; but to imagine that WE are thus instructed is to destroy the value of Scripture altogether, by claiming for ourselves communications from heaven of a character which, *if real*, cannot be other than infallible. When shall we learn that the action of the Spirit of God on the mind of man, if direct, is *inspiration*, whether the recipient be a good or a bad man,—a Balaam or a Paul?

All other light is simply moral; enlightening the mind *only by and through* the purification of the heart; and this, whether the man so illuminated be an Augustine, a Luther, a Calvin, or an English peasant. To all such, the voice of Scripture is,—"If thine eye be single, thy whole body shall be full of light." He that "*doeth* the will of God shall know of the doctrine."

The fruits of the Spirit are "love, joy, and peace," not *mental* illumination, except in so far as these Divine qualities necessarily produce it. Too long have we fancied that the Spirit of God will enlighten us, *in spite of* cherished prejudices, bigotry, and want of candor. Little need is there, under such circumstances, for our marvelling that Inspiration should be so often misunderstood, or that it is so frequently confounded with genius, or spiritual intuition.

The only text that, *superficially viewed*, seems to justify the ordinary notion, is 1 John ii. 20, "Ye have an unction from the Holy One, and ye know all things," on which Dean Alford justly remarks, "The expression explains itself, as referring to all things needful for right action in the matter under consideration—the ability to detect antichrists" (verse 18, 19). The "unction" is love and purity, which, as we have already said, is the means and weapon by which alone error can be detected and resisted.

(5) "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three (of you) are gathered together in my name, there am I in the midst of them" (Matt. xviii. 19, 20).

"I hesitate not" (says the Professor of Theology in the Free Church College, Aberdeen) "to build upon this promise the following proposition: That the more extensively *we can organize an agreement* among all that love the Lord Jesus to ask for specific things in prayer, and the more symphonious those prayers are, the more assuredly will those things be done for us of His Father which is in heaven." Hence *money* is raised, and *machinery* created, to secure what are called "concerts" in prayer.

We should be the last to discourage social and

united supplications for mercies of any kind, but we cannot help asking, *Is there no mistake here?* If the words quoted, apply to Christians generally, those which immediately precede them *must do so too;* and in that case, any Christian community, meeting as "a Church," may say, "Whatsoever (we) bind on earth shall be bound in heaven; and whatsoever (we) loose on earth shall be loosed in heaven" (verse 18).

Again, "James and John" *did* agree to ask our Lord an important favor; and they put it in these words,—"Master, *we* would that thou shouldest do for us whatsoever we shall desire;" but the only answer they received was, "Ye know not what ye ask" (Mark x. 35–45). Yet the request was a *spiritual* one; for although "the ten" were angry with their two brethren for putting it, the Lord was not. He does not rebuke the petitioners, but *the ten*, for their want of charity and humility in misjudging the two sons of Zebedee. Still, as we have already seen, it was not granted. What can be clearer, then, than the fact that the particular promise in question related *exclusively* to matters essential to the apostles in the accomplishment of their work as His inspired servants?

To *us* it is said,—"Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do these things that are pleasing in His sight" (1 John iii. 21, 22). And again,—"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that (in the highest and best sense) we have the petitions that we desired of Him" (1 John v. 14, 15).

We very much doubt whether there is any reason to believe that, *as a fact*, God listens with more regard to united prayer than to solitary supplication; that Christ is, *in any higher sense*, present in the large assembly than in the lonely closet of the believer; or that, as we are now, although in various phrase, perpetually told, "the avenues of God's grace to man are narrowed," because Christians do not meet in crowds to pray.

We might multiply these examples to almost any extent, were it desirable so to do. Passages relating to the Jewish Sabbath are in this way unscrupulously applied, without the slightest authority, to the Lord's day of the Christian; texts relating only to the successive priests of the Levitical Law (such as Heb. v. 4) are quoted in support of "an order" which has no such pretensions; exhortations to submission, founded on the possession of extraordinary gifts, apostolic choice, or, it may be, inspired qualifications (Heb. xiii. 7, 17), are applied in relation to men who are in no way whatever distinguished above others, except by the possession of an "office," to which they have been presented or elected by mortals as fallible as themselves; and claims the most transcendental, involving the power of giving the Holy Ghost, of binding and loosing, and even of remitting or retaining sin, are defended by perversions of Scripture not one whit more respectable than those which are constantly brought forward in defense of Romish superstitions.

Abuses of this kind are now, unhappily, so common, that they excite but little attention, and, when noticed, are generally regarded as unimportant. We trust, however, that the day is coming when these things will be endured no longer; when it will be thought as unjustifiable, in interpreting Scripture, to project the past into the present, as it is to reverse the process, by insisting, as many do, that *the echo* of the New Testament is *the voice* of the Old, and that the entire Gospel pervades alike the Psalms, the Proverbs, the Song of Solomon, and the history of the Jewish kings.

Chapter XVII.

On the Exaggeration of Scripture.

"Pure oracles of Truth Divine!
Unlike each fabled dream
Given forth from Delphos' mystic shrine,
Or groves of Academe!
Childhood's preceptor! manhood's trust!
Old age's firm ally!
Our hope, when we go down to dust,
Of immortality!"

Bernard Barton.

By the *exaggeration* of Scripture we understand the use of passages in a sense stronger than that they were originally *intended* to bear; whether such "adding to" the Divine Testimony,—for it is nothing less,—arise from *mistranslation*, from the erroneous *interpretation of imagery*, or from general misconception as to the *limits* under which any given statement is to be received.

The misfortune is, that these exaggerations prevail most on subjects in relation to which it is of all others important that the exact line of Truth should not be overstepped; that they are often winked at, if not encouraged, from an undue anxiety to produce immediate and salutary impression; and that commonly all discussion in relation to them is deprecated, on the ground that, as men are already far too little affected by the evil of sin, and far too careless respecting its

consequences, anything which *seems* to lessen the terribleness of disobedience, even though it should be by the removal of error, must be practically injurious.

The result, in accordance with that great law of retribution which operates as surely in religion as in everything else, is, that at the present time Infidelity plants its foot on these very exaggerations as the first step to confirm unbelief; insinuates that, as a rule, the assertions of the pulpit and the calm conclusions of the scholar do not harmonize; that Truth, both in books and sermons, is commonly sacrificed to *effect;* that things are not exactly as represented; and that the most alarming appeals may be divested of much of their power by a careful examination of the words in which they are embodied, and the texts by which they are enforced. So true is it that exaggeration,—whatever may be its immediate effect,—invariably *weakens* the cause it is intended to support.

Scripture is sometimes exaggerated by mere *emphasis* being placed on words that are not in the original emphatic. "Often have we been pained to hear persons say of a passage, 'It is *I will;* and when the Lord *wills*, who can withstand?' for 'He doeth according to His *will* in the armies of heaven, and among the inhabitants of the earth.' What is this but a Protestant cabala, putting a meaning upon the Sacred Word which it was not intended to express?'"

Little better is it to quote such a passage as Psa. vii. 11, in order to show that "God is angry *with the wicked* every day;" since the words in italic form no part of the inspired original. The Prayer Book version of the text is, in this case, the true one,—"God is provoked every day."

For the same reason,—i. e., to avoid practical untruthfulness,—the word *Sheol*, which is commonly translated in the Old Testament "Hell," should never be used as if it implied the place of future punishment. When the Psalmist says, "The wicked shall be turned into hell" (Psa. ix. 18), why should we shrink from admitting that he simply means *the grave?* It is the same word which is used prophetically of Messiah, "Thou wilt not leave my soul in hell" (Psa. xvi. 10.) It is the same word that Jacob uses when he speaks of his "gray hairs" being brought "with sorrow to the grave" (Gen. xlii. 38).

Let us not be mistaken here. It is not that we wish to diminish the force of any threatening that we thus write. On the contrary, it is because we have an unshaken faith in the plain declarations of Scripture that we maintain the absolute necessity of neither adding one word, nor striking off one particle, from the testimony of Revelation. Exaggeration is treason to truth.

With these feelings, we venture to call attention to the following passages:

(1) "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. v. 11). This text, which is frequently brought forward to justify what are called "alarming" sermons, is the stronghold of men who, with the best intentions, but with mischievous results, are continually denouncing sinners as "in the hands of an angry God,"—every hour on the brink of endless and unutterable woe.

Yet the apostle does not really refer to the *terror* of the Lord at all. The word wrongly translated "terror," is precisely the same word as that which St. Paul uses a little further on (vii. 1), in the passage, "Perfecting holiness in the *fear* of God." Dean Alford interprets the text thus,—"Being conscious of the fear of the Lord, we are free from double dealing;" and that is no doubt what the apostle means.

(2) "For every one shall be salted with fire, and every sacrifice shall be salted with salt" (Mark ix. 49).

Nearly all the older commentators assert, although without the slightest warrant, that the phrase "salted with fire" is intended to apply to wicked men, who will be "seasoned with fire itself, in order to be eternally tormented." Baxter is, however, an exception, as he considers the fire intended to be that of "affliction on earth."

The context, if carefully examined, demonstrates that this is the true meaning. Our Lord had been teaching *the disciples*,—for it is to them He is speaking, that, as in cases of gangrene, it is frequently necessary to lose parts of the body in order to preserve life, so, in relation to the soul, it is needful to cut off, at whatever cost, *everything* that would, if not thus separated, occasion eternal ruin.

What more natural after this than the *unexpressed*, but not unfelt inquiry on the part of the disciples, "Why such severity?" The words that follow supply the answer,—"For (because) every one (who enters my kingdom) shall be salted with fire" (purified by discipline); "and every sacrifice" (as under the Old Testament dispensation) "shall be salted with salt,"—seasoned with grace, Col. iv. 6 (to render it acceptable; see Lev. ii. 13). He, therefore, who will not submit to this purifying process, who will not consent to the removal of *all* that hinders life and growth in the soul, *chooses* death rather than life, and practically prefers the loathsomeness of corruption to eternal purity and blessed-

ness. Then follows the exhortation (verse 50), —"Have salt" (wisdom and grace) "in yourselves, and have peace one with another." For the conversation had originated in a dispute as to who should be the greatest.

(3) "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isa. xxxiii. 14.)

Every one knows that these words are constantly used as if they referred to the punishment of sinners in the world to come; yet not a single commentator of any repute ventures so to interpret them. Matthew Henry, who in this case represents others, shows clearly enough that the fire referred to was that occasioned by the Assyrian Army, and that no reference whatever is made to the world that is to come. Dean Alford (in a note on Mark ix. 49) seems to think that in any case, the fire is to be regarded as purifying; since the answer to the question is,—"He that walketh in righteousness;" he alone can endure these calamities, because he sees the hand of God in all.

On such a text as Mark ix. 44,—"Where their worm dieth not, and the fire is not quenched," considering its awful import, we would rather say no more than this: It is a quotation from Isaiah (lxvi. 24), where the words are used, not in connection with living and sensitive beings, but with dead carcasses. Read, therefore, in the sense in which Isaiah wrote them,—the sense, as we believe, in which Christ quoted them,—they fully harmonize with other passages of Scripture which teach that the wilfully impenitent *lose* all the blessedness of Eternal Life, *endure* all the pangs of the "second death," whatever that may mean, and *become* eternally loathsome, an abhorring to all flesh."

What right have we to change the meaning altogether, and turn "the worm" into remorse of conscience, and the "unquenchable fire" into the undying torment of the sinner who is cast into it? We may think we deepen thereby the horrors of eternal woe, and by that process *deter* men from sin. Greatly is it to be feared that by these devices we but pave the way for the more rapid advance of Popery and infidelity.

(4) "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. xii. 36).

It was in consequence of misconceiving the true object of this saying of our Lord that the Puritans in England, and the Covenanters in Scotland, inculcated a severity of manners which has often, although unjustly, laid them open to the charge of hypocrisy. *They* thought that Christ spake of the many trivial observations and levities which, especially among the young, mark social intercourse in all parts of the world, and so they frowned upon all mirth, however innocent. But this was an error. True indeed it is, that a man's *responsibility* extends to every action he performs, every word he utters, and every thought he encourages. Nor would it be difficult to show that, on any other supposition, responsibility itself would be altogether destroyed. Still this is not the meaning of the passage under consideration.

The warning of the Lord, from the context, is evidently directed against the senseless accusation of the Pharisees,—"This fellow doth not cast out devils, but by Beelzebub the prince of the devils." The charge was but an idle one,—a mere malicious taunt,—for the men who made it did not believe what they asserted. Yet the accusation, notwithstanding its levity, involved the sin of blasphemy. It was an "idle word." In like manner profane oaths, in which the most awful denunciations are frequently expressed without the slightest intention of affixing any serious meaning to the phrases uttered, are "idle words" which fall under the special condemnation of the text.

(5) "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. ix. 27). So writes the apostle; and many tell us that he here intimates that, so far from being assured that he was safe in Christ, he trembles, lest, after all his labors and sufferings, he should fall into some sensual snare, and be eternally lost. But this is not his meaning. What Paul really felt so anxious to secure was, (notwithstanding all its sorrows and trials,) *the continuance of his apostleship*, and its exceeding great reward. He disciplines himself, lest carelessness should lead to a fall of any kind, by which his character would be injured, and he become thereby a vessel unfit for the Master's use. "Know ye not," he says, "that they which run in a race *run all*, but *one* receiveth *the prize*?"

Instead of furnishing more instances, we submit the following general observations:

(*a*) It is an exaggeration to expound passages of Scripture which declare the total depravity of man, as if they were intended to teach that every one of his thoughts and feelings are, by nature, base and bad; that *all* men, in the sight of God, are *equally* wicked; or that the children of Adam are actually destitute of everything that can be spoken of as morally lovely. Scripture says no such thing. It speaks only of man's natural destitution of all that is worthy of the name of

holiness; of everything that could serve for his justification in the sight of God.

(*b*) It is a familiar exaggeration to talk as if every person, young or old, was bound to consider or to speak of himself as "the *chief* of sinners," because the apostle Paul, reflecting on the melancholy fact that he had once been a persecutor of the Church of Christ, so designates his own condition. By the phrase in question, St. Paul simply gives us to understand that he regarded his own lot as *special*, his sin as *peculiar*, and his filling the office of apostle as a more *wonderful* display of mercy than any other man could boast of. Such expressions, when they occur in the diaries of persons who, by Divine grace, have been singularly preserved from temption to evil, seem to involve more or less of *unreality*.

(*c*) It is but an exaggeration to say, as many of the old divines used to do, that "sin is an *infinite* evil, and deserves an *infinite* punishment, because it is committed against an infinite God." No such method of making men sensible of the aggravated character of their guilt is sanctioned by Scripture. It is there deemed enough to say, and with a far deeper impressiveness, "that it is an evil thing and bitter" to forsake the Lord (Jer. ii. 19); that "it is a fearful thing" (by rebellion and impenitence) "to fall into the hands of the living God" (Heb. x. 31); that the great aggravation of human guilt is, that it is always committed against a law of love. "For this," —because it is contrary to the law of love,— "Thou shalt not commit adultery, Thou shalt not steal" (Rom. xiii. 8, 9).

(*d*) The broad distinction usually drawn between the Old and New Testament dispensations, relative to rewards and punishments, is commonly an exaggerated one. It is not true to assert, as is frequently done, that the retributions threatened to the Jew were temporal, while those of the Christian are eternal; for it would probably be found, if the secret histories of Christian men could be exposed to view, that many of them are now as severely punished on earth for their sins as ever the Israelite was. The Psalmist's difficulty as to the prosperity of the wicked, could find no solution until he went into the temple of God and considered their *end*. Under the Jewish dispensation, the righteous were constantly in affliction; and under the Christian, "Godliness is profitable unto all things, having promise of the life that now is, and that which is to come" (1 Tim. iv. 8).

It is in this spirit of exaggeration that *doctrines* are often pushed to consequences which Scripture, to say the least, does not sanction, and which, by their extravagance, often greatly promote dangerous reaction.

By a similar one-sided exaggeration of particular truths, good men sometimes bring themselves practically to deny that "godliness *is* profitable unto *all things*, having promise of the *life that now is*," as well as of "that which is to come" (1 Tim. iv. 8); and hence fancy they ought to denounce as evil, philanthropic associations, government, and magistracy—everything, in short, that seeks to improve the world by other means than the preaching of the Gospel.

Teaching of this character cannot be otherwise than hurtful. What we need is more faith in Scripture, and less in Theology; more confidence in the calm thoughts of the Inspired Volume, and less in the excited utterances of fallible men. Till we get this, the serious students of the Divine Word will be *few*, and the hasty acceptors of extravagance, *many*.

Once more, therefore, we warn all honest students of Holy Scripture to "take heed *how* they read;" to beware of interpretations which, however popular, can neither be sustained by the scholar, nor justified by the devout; to dread especially those *forms of unbelief* which disguise themselves under the robe of earnestness; but which are really nothing better than expressions of that want of faith in Scripture *as it is*, which is the curse of the Church, and the ruin of the world.

THE CURSE LIFTED.

A BIBLE VIEW OF THE PROMISED RESTITUTION.

BY WILLIAM H. SPENCER.

CHAPTER III.

HAVING shown that the world now groans under the mighty curse which followed man's failure in Eden, it is important for us, in this chapter, to briefly consider *the object for which the curse was inflicted*.

In an examination of this matter several considerations appear plain: (1) That God had a purpose, such as really becomes His character, in the infliction of the curse, no fair minded Bible student will deny. In fact, He does nothing without a purpose. (2) That His purpose, in the permission of evil, was formed before the foundation of the world, and, therefore, was no afterthought, must also be conceded, if we recognize God's foreknowledge, "declaring the end from the beginning." (3) That this is an *unchangeable* purpose is amply proven from the immutability of God's character. And (4) that in

the permission of the curse for the past six thousand years, God has a *merciful design*,—a design for man's good,—we are forced to admit in view of the oft-repeated declaration that "GOD IS LOVE." God said to man, "Cursed is the ground *for thy sake*." It was not cursed with a design of evil to man; it was for his "sake," and, therefore, for his good.

From all we can learn of the Divine character, we know that "*God is Love*." His whole nature is Love. In this respect we contemplate Him in a three-fold aspect. (1) God is an infinite Being possessed only of infinite attributes and perfections, and therefore, His *love is infinite*. (2) That God's love is *immutable* is rendered certain by the revealed fact of the unchangeableness of His character. "He is of one mind, and none can turn Him; the same yesterday, to-day and forever." (3) God's love is *universal*, which is evident from the fact that He is presented to us as impartial in His dealings with man as He is immutable in purpose. That the universality of His love is predicated upon the immutability of His character, needs no further proof than the fact that He gave His only begotten Son as a "ransom for all,"—to taste death "for every man,"—that "whosoever believeth on Him might not perish;" for God expresses his unwillingness "that any should perish," but desires that "all should come to repentance." Hence, we are justified in speaking of God as LOVE, infinite, immutable, and universal.

Love is the supreme attribute of His being, and the ruling motive of His actions. He acts upon *eternal principles*,—based upon the immutability and impartiality of His character,—of which LOVE is the mainspring. Hence, it is through *love* that He both blesses and curses. If we would rightly apprehend God we must recognize this principle in the Divine government. Until He ceases to be LOVE, and hence ceases to be the God of the Bible, a spirit of vindictiveness never prompts Him to a single act. We are aware that the Scriptures represent Him, often, as being wroth, as acting in wrath, and as being clothed with the garments of vengeance; but he always acts with a *merciful design*. It follows, therefore, that, in the morn of creation, when He pronounced a *curse* for man's sake, it was for man's *good* ultimately.

But the question naturally presents itself, just here, *In what way will the curse be productive of good?*

Admitting, as we must, that God's love is universal as well as immutable, we cannot evade the conclusion that, in the permission of the curse, God had a *design of mercy* toward the hapless pair in Eden. It is well to notice that after man had committed his great act of disobedience, the curse had been pronounced, and his expulsion from paradise was at hand, his Creator did not forsake him. As a convincing evidence of His unchangeable love for the unfortunate pair, he made them "coats of skins," and "clothed them." Though they were to go forth from Eden to grapple with the thorns and thistles of a cursed world till they should return to the dust, yet they had constantly before their eyes this evidence of their Maker's love for them. Can we reasonably suppose they did not profit by this exhibition of His love? As they learned more and more of the goodness of God, by the contrast of good with evil, can we reasonably conclude that they utterly failed to profit by the lesson they thus learned? I cannot so believe; nor can I believe that He who clothed them with coats of skins in their fallen condition, has utterly shut them off from all mercy in "the ages to come," of which Paul makes mention.

We must recognize the fact that God had a merciful design in the infliction of the curse, and also that this purpose reached far out and beyond the Adamic age. The apostle Paul calls it an "eternal purpose" to manifest "unto the principalities and powers in heavenly places," . . . "*by the church*, the manifold wisdom of God." Thus we see plainly that the permission of the curse was for an EDUCATIONAL PURPOSE, which would be productive of good not only to the race of Adam, by the contrast thus created, but even extended to "principalities and powers in heavenly places;" for the apostle informs us that the angels desire to look into these things. The conclusion is unavoidable, therefore, that everything has transpired, and will transpire, "according to the purpose of Him who worketh all things after the counsel of His own will," . . . "that in the dispensation of the fulness of times He might gather together in one all things in Christ."

We thus perceive that God's "eternal purpose," in the creation of the earth and man, and permitting the world to groan for six thousand years under the curse of sin, was to *make Himself* KNOWN, through the works of creation, grace, and judgment, to *all* created intelligences, and finally consummate an *eternal unity* of "all things."

In the accomplishment of this we can readily perceive how the curse should subserve an educational and disciplinary purpose. By dealing with evil in every conceivable form, and with man in the various phases of human existence, God is unfolding His character, in all its benevolent loveliness, to all intelligences, and is thus

forming faith in the inhabitants of this sphere that will finally elevate all who recognize His love, by walking in harmony with His will, to personal association with God himself, and to a union, happy and glorious, with those heavenly intelligences who are learning the lesson which is now being taught by a groaning creation. Of the greatness of the lesson now being taught we can but feebly conceive. But undoubtedly "in the dispensation of the fulness of times" we shall know more of the "manifold wisdom of God," and of "the unsearchable riches of His grace."

When the human race have been *educated*, by the disciplinary means God has chosen, to that knowledge of Himself and faith in Him that His will shall "be done in earth as it is in heaven," then shall that grand and glorious *unity* with His will be attained which He purposed in the beginning. Then, indeed, will the curse be lifted. Then will it be found that this terrestrial system, instead of a hopeless wreck, is a perfected, glorified habitation of a regenerated race.

Chapter IV.

We have briefly seen the purpose that the Creator, in his manifold wisdom and foreknowledge, had in view in the permission of the curse, and the grand, glorious end to be attained; and now let us candidly and dispassionately consider some of the *Divine pledges for the lifting of the curse*.

Man no sooner developed a will at variance with his Creator, and forfeited his right to the tree of life, and lost the bounties and beauties of paradise, than God commences the development of a scheme of redemption, by which he will fully accomplish His purpose in creation.

1. The lifting of the curse is clearly foreshadowed in that germinal promise, given in Eden, that the Seed of the woman shall bruise (literally crush) the serpent's head. (Gen. iii. 15.) Man fell, and the present state of disorder was introduced by the serpent's influence; and therefore, when God reveals His determination to destroy the *agent* of the evil, it is in substance a promise of the removal of the evil which came thereby. In other words, in this germinal promise God reveals his purpose to finally achieve a complete victory over evil, which can only be accomplished by its utter destruction. In just so far as evil fails of removal will God fail of triumph over it. But we cannot for a moment think of failure on the part of God; hence, the conclusion is forced upon us, that whatever evil has come into the world through the serpent's influence "the Seed of the woman" (Christ) will utterly destroy. The first Adam has done nothing that the second Adam will not completely and forever *undo*. "*For this purpose* the Son of God was manifested, that He might destroy the works of the devil" (1 John iii. 8). Therefore, unless the Son of God fails to accomplish the purpose for which he came into the world, evil will finally be eradicated from the universe, and thus the curse be lifted.

2. Passing on from Eden, in the history of the world, we find an emphatic pledge of the lifting of the curse,—a pledge confirmed by the oath of Jehovah himself. "By myself have I sworn, saith the Lord, . . . that in blessing I will bless thee; . . . and thy seed shall possess the gate of the enemies; and in thee shall *all* the nations of the earth be blessed." God had previously told Abraham that he should "be a blessing," and that in him "shall all the families of the earth be blessed." Hence, "all nations," in this promise, means "all families," according to God's own words; and surely we cannot find better authority to establish its meaning. This same promise was renewed to Isaac, and confirmed to Jacob, thus, "In thee and thy seed shall all the families of the earth be blessed."

This promise conclusively proves the lifting of the curse, inasmuch as a universal blessing of the race is promised, and this promise is based upon the oath of God himself.

I am aware that some strive to evade the evident force of this promise, to save a favorite theory, by assuming the promised blessing is "limited" in its operation "to such as have faith." But God says,—if He says anything we can understand with certainty,—that, if the promise in Abraham embraces any advantages, they will flow to "*all the families of the earth*."

If God did not mean what He said, how may we with certainty *know* what He did mean? Until it can be proved from Holy Writ that God's words, "*all* the families of the earth," are not to be understood *literally*, we are obliged to understand the "blessing" of *universal* extent, and we have no warrant for a different construction of it. To interpret it otherwise than literally would establish a precedent which would nullify every promise God has made, and thus destroy the whole foundation of Christian hope. Therefore, God clearly reveals in His promise and oath to Abraham, the complete removal of all the consequences of Adam's disobedience. Nor must this universal lifting of the curse be construed to be Universalism, as that term is usually understood. As regards the human race, it is placing all men in a salvable state, and they are

accountable, as Adam was, for the use they make of their moral agency. The lifting of the curse promised to Abraham is the *unconditional removal of every obstacle* to "all the families of the earth" having, sometime in God's probationary dispensations, a full knowledge of Christ and everything needful to their securing eternal life through Him. The great majority of the human race have lived and died in utter ignorance of the only name under heaven by which they can be saved. But God "*wills* that all men shall be saved and come to the knowledge of the truth" (1 Tim. ii. 4); and Christ "gave himself a ransom *for all*" (Titus ii. 11). And the fact should be borne in mind that God never *wills* a thing without providing all needful means for its attainment.

But further: God assured Abraham that his seed should "possess the gate of the enemies." This implies dominion over them. The nations round about Israel were their enemies. Hence, God promises Abraham that his seed shall have dominion over the nations, and this dominion is for the purpose of blessing them. The *literal* posterity of Abraham failed to accomplish this. But God's promise and oath will not fail of the most exact accomplishment. Therefore, it yet remains for Christ and "those that are Christ's," the *spiritual* seed of Abraham, to bless all the families of the earth in the lifting of the curse.

Passing over the prophecies of the Old Testament, for the present, we will notice a few portions of the New, pertinent to the object in view.

3. We have very strong evidence of the lifting of the curse in the promise of Jesus, "Blessed are the meek, for they shall inherit the earth." Surely, to inherit the earth in its present cursed condition would be anything but *blessedness* to the saints of God. Paul tells us "the whole creation groaneth and travaileth together in pain." Hence, Christ's promise looked forward to the time when the groaning creation shall be "delivered from the bondage of corruption,"—looked forward to the glorious "regeneration" (Matt. xix. 28), the "new heavens and new earth," pointed out to us in the Old and New Testament, when it will be "blessed" to "inherit the earth." In harmony with this is the words of the Psalmist, "The meek shall inherit the earth and delight themselves in the abundance of peace" (Psa. xxxvii. 11). To this glorious era we look forward with joyous expectancy.

4. In further consideration of this part of our subject we have only to refer the reader to the delightful vision of the Revelator. He beheld that glorious era when "*there shall be no more curse*" (Rev. xxii. 3). And he says, "*Every creature* which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. v. 18).

This depicts the glorious consummation, the contemplation of which may well make the Christian heart pulsate with joy untold, and long for the blessed time to come when the curse shall be lifted, and the throne of God and the Lamb shall be in "the earth, and his servants shall serve Him; and they shall see His face, and His name shall be in their foreheads." "Amen. Even so come, Lord Jesus."

In the foregoing we have given the subject of the promised restitution only a general examination. We have seen the purpose God had in the permission of the curse, and learned the certainty of its final removal. An examination of more definite scriptural evidence on the subject is reserved for future chapters.

Human Redemption.—No. 6.

On the Doctrine of the Atonement.

The Atonement is a great *fact*. The philosophy of it is a profound *mystery*. It is with the fact alone that, as sinners, we have to do; the philosophy involved we may safely leave to higher intelligences and other states of being.

The word "atonement" occurs but once in our English version of the New Testament (Rom. v. 11), and there only through a mistranslation; for *katallagee* unquestionably ought to have been rendered *reconciliation*. It is so rendered in other places (c. g., 2 Cor. v. 18, 19; Rom. xi. 15), and should have been in this also, since no argument whatever *as to the method* of reconcilement can honestly be founded upon it. To ordinary readers, "atonement" conveys the idea of *substitution by sacrifice*, and so far its use is, without question, misleading.

Other words, however, supposed to *imply* the doctrine in question, frequently present themselves, such as "propitiation," "oblation," and "sacrifice,"—words which, like the announcement of John the Baptist, "Behold *the Lamb* of God, which taketh away the sin of the world" (John i. 29), and the declaration of St Paul, "Christ *our passover* is sacrificed for us" (1 Cor. v. 7), become unintelligible if they are not to be regarded, in some measure at least, in connection with the bloodshedding of the Old Testament economy.

Unhappily, theologians will not allow us to

rest on Divine facts. They insist that it is as necessary to hold a true philosophy of the Atonement, as it is to believe in the fact of one.

"The *doctrine*," says a recent prominent defender of the faith, "is the *inference from the fact*, and without the doctrine the bare dry fact is nothing. The question is, *in what way* Christ's death effects its purpose? Upon our answer to this depends the nature of our religion."

It never seems to occur to such reasoners that the revealed fact is alone Divine; that all inferences deduced therefrom, true or false, are purely human; and that, therefore, on their theory, "the nature of our religion depends," not on the simple reception or otherwise of a Divine testimony, but on a purely logical process, which, owing to the unfitness of the human mind to deal with matters stretching into the infinite, is at least *as likely* to be wrong as right.

Into the various controversies that have arisen out of this perverse disposition to be "wise above that which is written," it is needless to enter.

I assume, as undeniable, that the Old Testament prophets predict a coming Messiah, and that they describe Him in two aspects: *first*, and chiefly, as "a priest upon a throne," under whose glorious reign all nations shall be blessed; and *secondly*, as a "man of sorrows," humiliated and suffering, yet not for any sin of His own (Jer. xxiii. 5; Isa. liii. 3–12).

The fortieth Psalm, taken as it must be, in connection with its exposition in the Epistle to the Hebrews (x. 5–14), is perhaps, of all these prophecies the most remarkable, since it gives us the *reason* for Christ's coming,—the inefficiency of the blood of bulls and of goats to take away sin; and the *result* of the coming,—the honoring of the law: "Lo, I come *to do* Thy will, O God." "He taketh away the first" (sacrifice and offering), "that He may establish the second" (perfect obedience). To this remarkable prophecy, and its inspired exposition, we naturally look for an explanation of the facts of the Gospel history, so far, at least, as explanation is needful.

These facts are simple, and speak for themselves.

A Jewish maiden, miraculously conceiving by the Holy Ghost, becomes the mother of a child born without sin,—free from the slightest hereditary taint of evil. This child, subject to all the weaknesses and infirmities of humanity, grows up, like any other child, obedient to his parents, faultless in life, and marked by a moral thoughtfulness rapidly deepening into a wisdom far above His age.

For thirty years He lives in obscurity; toils, as other young men toil; and, so far as the sacred narrative informs us, is in no way distinguished from His contemporaries, except by wisdom and goodness.

At length a great prophet (John) appears, declaring himself to be the forerunner of Messiah, and calling on all men to repent, and be baptized into the belief and expectation of this great event. In obedience to the call Jesus approaches, is recognized by John in His true character, yet submits to the rite, and is by a voice from heaven proclaimed to the Baptist the "beloved Son," in whom God is ever well pleased.

For three years more He moves about Judea, words of wisdom dropping like pearls from His lips, and miracles of beneficence thickening about His path. At length, betrayed by a familiar friend, He falls into the hands of His enemies and finally expires in the agonies of a shameful and cruel death. The sun darkens at the sight, and an earthquake rends the veil of the temple: but *Gentiles* alone (the centurion and his band) fear greatly, and say, "Truly this was the Son of God" (Matt. xxvii. 51–54).

So far, and to the outward eye, nothing appears beyond *the advent* of a great Prophet, and *the commission* of a great crime.

But this is not all. The teaching of Christ is as peculiar as His life. John, as we have before observed, announces Him as *the Lamb* of God, that taketh away the sin of the world; "Caiaphas, apparently unconscious of the weight of his words, utters a mysterious prophecy, "that it was expedient that (this) one man should die for the people" (John xviii. 14); He himself declares that "after three days" He will "rise again;" His disciples have been taught that He but goes before, to send "gifts," to found "a kingdom," and "to prepare mansions" for His faithful followers; and yet the garden of Gethsemane is the scene of a mighty and mysterious struggle, and the cross is connected with the cry, "My God, My God, why hast Thou forsaken Me?"

Connecting these things with other revealed facts,—such as that He came "to give His life a ransom for many" (Matt. xx. 28); that He laid down His "life" for His "sheep" (John x. 15); that He shed His "blood" for "the remission of sins" (Matt. xxvi. 28); that He "redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13); that "with His stripes we are healed" (Isa. liii. 5); and that through eternity the song of the redeemed will be, "Thou art worthy: for Thou wast slain, and hast redeemed us to God by Thy blood" (Rev. v. 9),—nothing surely can be plainer than that He died *vicariously*—for others; that He died *voluntarily*,

—"I lay down My life of Myself;" that death was most *unwelcome* to Him, and *submission* to the cross the severest of trials,—"Father, if it be possible, let this cup pass from Me;" that all this pain, ignominy, and suffering *might have been avoided* by a wish —"Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" and, finally, that there was such *a necessity* for the endurance, that under the united pressure of duty and love. "He sweat as it were great drops of blood" in resisting the temptation to avoid it.

All this we gather from the narrative; but there is no assertion that He was in any sense whatever *punished;* that He endured anything at the hand of God as *a divine infliction;* or that He was ever looked upon by the Father in any character save that which really belonged to him as the Holy and the Blest.

That He was, in a sense, "stricken of God and afflicted," is as certain as that He was made "perfect through sufferings" (Heb. ii. 10); that in all, He "bare our sins and carried our sorrows," is as true as that He redeemed us; that without the endurance of this cruel and ignominious death—without the actual laying down of His life, the shedding of His blood—the work of redemption could not have been consummated, is a clearly revealed fact; but that this was the effect of "Divine anger," or that it was "necessary to the *avenging* of the violated law," is a conclusion which, whether true or false, is the result of human reasoning, and not the direct teaching of the Bible.

If it be said—as it probably will,—Why, then, was Christ, a sinless and unfallen Being, ushered into a world of fallen creatures, and made subject to the consequences of a disobedience in which He had not participated? Above all, why was He the Son of God as well as man? we have not far to go for an answer.

To the *first* of these questions it may be replied, in the words of our Lord himself, "Even so, Father, because it seemed good in Thy sight." Enough is it for us to know that the Redeemer lived and loved, and suffered and died, *to do the will of God.*

Whether, in any sense, He *bore the penalty* of the violated law, we know not. Whether *vengeance* was *needed*, in order to its vindication before the universe, we do not presume to affirm. But of this we are quite sure—it required to be *obeyed*. Broken and dishonored before all creation vain were the penalties by which, in all ages, it has avenged itself on offenders, to restore the dignity it had lost. Obedience, perfect and sinless obedience, made manifest in the flesh, could alone restore it to honor. *This* Christ achieved, and, in achieving it became to man a "second Adam," the head of a redeemed people, the Saviour of a lost and ruined world.

In relation to the *second* question, it is surely enough to observe that no (mere) *creature* could *do for man* what Christ has done, or *be to man* what Christ is, without becoming the object of idolatry. It was needful that the work of redemption should be a Divine work—that the deliverer of man should be his Creator—that his Saviour should be his Judge; since He who secures, on man's behalf, *such* blessings—who is *to him* "the way, the truth and the life," and who obtains *for him* everything that renders life desirable,—*could not* be other, either to the eye or to the heart, than the incarnate [Son of] God; if not the proper object of worship, would necessarily become to myriads the overpowering occasion of sin and shame.

To me it seems a strange conclusion that, because Christ came into the world *to die;* that because it is *His blood* which cleanseth from all sin; that because He is our "sacrifice," our "passover," and our "propitiation," *therefore* the virtue of His sacrifice lies in the *material blood* shed on Calvary; its efficacy, in the assumption that He died under the "anger of God;" or that reconciliation with the Father was not *possible* without the crime and the cruelty of the wicked men by whose evil agency the Lord of life was "crucified and slain." That it pleased God to admit this agency is certain; that Jesus was delivered into the hands of His murderers "by the determinate counsel and foreknowledge of God," is true also (Acts ii. 23); but that this wicked act had anything to do with the redemption of man, beyond consummating at once the Saviour's work and the judgment of the Jewish nation, is nowhere taught in Holy Writ.

Dean Alford has truly said, "Never do we find in Scripture, Old Testament or New Testament, any such expression as the Father was *propitiated* concerning our sins, on account of *the death* of His Son; or, Christ *propitiated* God or God's wrath *by his blood;* never, God was reconciled." (Note on Heb. ii. 17.)

Why, then should we *theorize* at all on a subject so much above us? Why should we be so afraid to admit that the sacrifice of the Redeemer, while in one sense *a counterpart*, is in another *a contrast* to those of the Old Testament economy? that it is at once the *substance* and the *supersession* of the sacrifice of animal life, by the higher sacrifice of the spirit,—"Thou shalt make *His soul* an offering for sin" (Isa. liii. 10)? that it is the *putting* away of material blood, to make room for the

shedding of a life spent in holy and spotless obedience? that it is *the establishment of* "Lo, I come to do Thy will," in the place of mere deliverance from the *consequences* of sin by the substitution of a victim? "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psa. li. 17). This surely is the sense in which Christ, "the perfect Son," becomes "the perfect sacrifice," and "the Saviour" of that mystical "body," the members of which He is ever drawing by His grace into sonship with Himself.

But let us check ourselves, for we are on "holy ground." Good Richard Baxter truly says, "The things of God are like snow, and man cannot touch them without leaving on them the print of his handling."

That a question should ever have arisen as to the *extent* of the Atonement; that Christian men, with the Bible in their hands, and its plainest statements before them, should ever have ventured to assert that Christ died *only* for the elect; that if He "bought" others, such "purchase" is for them "no ransom or redemption, fairly so called;" that He has bought them, only "that He may so dispose of them, as to glorify the retributive righteousness of God in their condemnation;" that faith is the act of "*a new faculty*," a Divine act, "implying the communication of a Divine *capacity*," and yet that all who do not possess it are irrecoverably lost, is to me a melancholy proof of the tendency of the human mind to claim for its own weak and erring *inferences* an authority which really belongs only to the direct teachings of God.

The true solution of the theological difficulty which has led to these sad aberrations from truth will, I am satisfied, ultimately be found in the simple reception of the apostolic declarations to Timothy, when instructing him as to what he was to teach: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save *sinners;* of whom I am chief" (1 Tim. i. 15); that "God our Saviour will have *all men* to be saved, and to come unto the knowledge of the truth" (ii. 4); and that while He is "the Saviour of all men," He is "*specially*" so "of those that believe" (iv. 10). "*These* things," says the apostle to him, "command and teach," (iv. 11).

God has adapted the human intellect to truth, just as surely as he has adapted the eye to outward Nature. In either case, we see *truly* only in proportion as, by Divine aid, films are removed and the organ of vision purged and purified from unnatural obstructions.

Christ and the Sects.

[The following article is by H. Brittain, of Birmingham, England, and sent me by the "author" in tract. I thank him for it, and most heartily endorse the sentiments, which have been my own for thirty years past.—Ed.]

There are, as you all know, surrounding us numerous sects calling themselves by the common title Christians; and still more numerous around us are those who are not identified with any of the sects. Year after year vast numbers are born—live—and die, without apparently being touched by any sympathy with any of the religious bodies of the present day. How are we to account for this fact? How is it that the vast mass of our fellow beings keep aloof from association with the sects? A dull, settled gloom continually seems to hover over this mass of humanity. True, it seethes constantly; and well it is that this is so; but even then, it may boil at last. The perpetual agitation, in commercial, in political, in religious, and other matters, alone preserves from utter stagnation; and amidst all this agitation, the sects, powerless to arrest separately the strong indifference of the mass, are content to form each a smaller or larger eddy of its own—to divide, and not combine—no proportionate result to agitation by the sects ever being attained.

A feeling similar to that of Stephen Blackpool, in Dickens' "Hard Times," has come over the mind of many a working man, and many a thoughtful man that the aspect of the sects is "aw a muddle! Fro' first to last, a muddle!" Let us not, like him, find only in the hour of death the Redeemer's rest, but while in life let us find Him and try to lead others to this rest—in life.

Now there is one remarkable thing in connection with the sects that will not escape your notice; it is the uniform desire (there are rare exceptions) to proselytize. "Whatever you do, increase in numbers; assume some dogmatic shape, adopt some kind of organization, but above all things let your strength and vigor be made known in the number of your proselytes. Should any one be found who opposes your organization, or assails your dogmatism, measure the truthfulness of his position by numbers; certainly, numbers are mighty and should prevail!"

No greater evil was or could be inflicted on any body of truth-seeking men than the love of proselytism. Maurice, in his "Lectures on the Ecclesiastical History of the First and Second Centuries," (Lect. VII., pp., 334–5), has ably

pointed out this evil. He says, speaking of the period when "the Bible ceased to be received as a book of life, and as a divine teacher," "You do not at first perceive the alteration. Texts are quoted as respectfully; the apostolical authority seems to be as much heeded by the doctors, who are busy in constructing an anti-Pagan or anti-Jewish system, as by those who are declaring a Gospel for the renewal of mankind. But look more closely, and you will observe that the main diligence of the former class is employed in shewing that such and such passages of Scripture confute adverse opinions; that such and such passages do *not* confute theirs, though they seem to do so. *Now*, a text is a sharp stone which can be hurled at an enemy—'how can he withstand that?' *Now* it has an inconvenient, awkward edge, which must be smoothed away lest it should do mischief. Every page of Tertullian almost would illustrate what I am saying, and would furnish terrible instances of the irreverent torturing of Scripture to his own purpose—of a resolute determination that it shall never contradict or weaken any purpose of his—all the while that he professes to take it as his guide and his judge.

"But the most serious consequence of this habit of mind—closely connected with the one to which I have just referred—was the loss of truthfulness and of the love of truth among those who yielded to it. When once it supposed that the Spirit of truth had not come to guide men into all truth, but to build up a new scheme, by attaching themselves to which they secured the favor of God and the salvation of their souls, it was scarcely possible that fraud should not be thought as prudent, and as lawful, and as necessary by Christian teachers as it was by heathens. When your first thought is, how you may convert a man from darkness to light, fictions are awful and intolerable for you; your only trust is in Him who is true, and in Whom is no lie. When your first thought is how you may get *proselytæ*, you will hate facts, you will resort to fictions, you will do things that a plain man of the world will blush at and think shameful, to compass so great an object. And when you have compassed it, remember who told us the result—I dare not use such words if He had not used them—*We make our proselyte two-fold more the child of hell than ourselves.* The seeds of this frightful evil were sown, and begun to spring up in the second century."

Weighty words these, and worthy your thoughtful consideration. I think, however, the seeds of this proselytizing spirit were sown in the apostle Paul's days; so soon as they said, "I am of Paul, I of Apollos, I of Cephas, and I of Christ." It was an evil epidemic caught from the old sectarian spirit of the Jews, and developed in intense power and bitterness in the after days of the *professed* Christian Church. It has been a terrible device for hiding Christ from the view of the seekers after Him. And, to use a simile, recorded by Montalembert in his "life of Locordaire," the proselyte is often "like the centurion on Calvary, who, whilst recognizing Jesus Christ, turned executioner, instead of striking his breast."

What, then, is the base on which this love of proselytism is founded? Let us seek for an answer in one of the oldest of the sects. You will doubtless remember that in the year 1870, there was gathered together in Rome one of the largest assemblies of the leaders of the Roman Church that has been seen for many years. Met to promulgate new dogmas, and to rivet the bands of the old; and amongst the proposed canons laid before that council were several that anathematized *all who affirmed* that the Church of Christ is composed of various and dispersed societies forming collectively a universal Church; *all who hold* that the true Church of Christ, out of which no one can be saved, is any other than the "Holy Roman Apostolic Church." Do you fully comprehend the meaning of this assertion, that we, who are now present, do not belong to the true Church of Christ because we are not part of the Roman Church; and, being out of it we cannot be saved? In other words, salvation depends upon our belonging to this Holy Roman sect. If this be true, it is time we retraced our steps, or examined into the nature of this claim upon us. The question is, Does the salvation of any man or body of men depend upon his or their alliance to any particular body of men calling themselves a Church? The answer is, NO!

"Other foundation can no man lay than that is laid which is Jesus Christ." This foundation has been laid for many years. And on this you and I may build, but it behooves us to take heed how we build upon it. Those who believe that this is the foundation, are in no haste to build upon it. Rather preferring to be able to turn out good work, though they be longer about it, than to risk having their work destroyed as wood, hay, and stubble.

Search the Scriptures through and through—note the sayings of the apostles after the resurrection, and you will find that this foundation is the tried one—the sure one—the only one on which we can build with absolute safety. The Apostle Peter, addressing the Jews could say, "Neither is there salvation *in any other*." To the people who wondered at the healing of the lame

man, "the faith which is *by him* hath given him this perfect soundness in the presence of you all." And soundness is salvation. Paul, after the Jews had rejected the word of salvation, turned to the Gentiles and offered to them the salvation *through Christ*, and in his letter to Timothy reminds him of the salvation which is *in Christ Jesus*. And writing to the Hebrews, tells them, that "the Captain of their salvation" was made perfect through sufferings. And, further on in his letter, that *Christ* became "the author of eternal salvation unto all them that obey Him. There is no need to accumulate passages. The whole import of the Book is to the same effect. And, the affirmation in reply to the Roman Church is, that salvation does not depend upon our union with a sect, but upon our union with Christ.

If we are in Christ—if we be found in Christ—if we hope in Christ—if we trust in Christ—if we are wise in Christ—if our faith is in Christ—if our life is in Christ—if we die in Christ—it matters little else. But, remember, that you indeed reconcile yourselves to God through Christ.

Nor is it alone against the Roman claim that we stand. It is against the claim of any and every sect which stands between our fellow-being, or between you, and I, and Christ.

Let us look at a statement made by one of the most gifted members of the English Church. Speaking of dissenters from that Church, he says, "Now in the Church [the English Church of course] we have the full blaze of all God's truth, but in the other bodies of Christians there is only a little light." * And he again states, as to these dissenters, "They will not occupy their position in the Church of God, and fight where God has called and placed them; but they go off after their own fancies, and level their guns anywhere but where they are required of God. One goes as a Baptist, one as an Independent, one as a Wesleyan, one as a Quaker, one as a Bible Christian, one as a Reformed Calvinist, anywhere but to his place in the army of Christ. †

How any one can be a Christian and not be in the army of Christ, I cannot understand. But, mark, it is not enough in this writer's opinion to be a Christian, i. e., to belong to Christ, but you must belong to his Church. And this opinion is not confined to him or the Church he so ably represents, but is the confirmed opinion of those whom he points at as Dissenters; the only difference being, that they, more or less, strongly claim to be THE Church under whose wings we must shelter. Their common cry is, rest in the building which we have erected, ours is the place of refuge, others *may* possibly be the secure shelter, but ours is the absolute, the real one.

Perish the sects—and live—Christ! Perish the sectarian spirit—and live the spirit of Christ!

Let us lay hold in these latter days of the old paths and return to the old foundation—Christ Jesus the Lord. In these perilous times, when all things appear getting out of course, and new sects spring up on the right hand and on the left, what can we do better than teach men to swim to the ark of refuge set before us—CHRIST JESUS THE LORD. The declaration is—"One God, and one Mediator [not one sect] between God and men, the man Christ Jesus."

And the invitation is; not to form sects, to join sects or take up the yoke of the sects, but it is—"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart! and ye shall find rest unto your souls. For My yoke—easy; and My burden—light."

May God grant that these words may be spirit and life to all here, and go all of you to Christ, and find in Him the true rest of God.

The sum of the whole matter is: Life through Christ precedes development in those who unite themselves to Christ. And that no individual responsibility can be borne by assumed responsibility of the sects.

MINISTERING MOTHERS.

"MOTHER!" O word how sweet, how tender! What a fountain of disinterested love is in it! It is gentleness embodied. It is the child's heaven. "I'll tell my mother!" That is enough. There is peace in the very thought. There is no room for doubt. She will succor, she will help, she will shield her little one. The faith of that young heart is perfect; there is no room in it for the faintest shade of unbelief, no thought of the bare possibility of indifference to the welfare of her child on the part of the mother. Children are true believers. Our Lord selects them as illustrative models of Christians who would enter the kingdom. We say they must be converted and become like *us*—for that is what we mean, although we are too modest to say so;—but Christ says we must be "converted," and become like *them*,—a doctrine which the teachers both of adults and children would do well to look at again. Doubt is the troublesome companion of grown men. Reason kindles her brilliant lamp,

* Page 5, "Village Conferences on the Creed," by the Rev. S. Baring Gould, M. A. London: J. Masters, 1873

† Page 12, "Village Conferences on the Creed."

and lo! it is questioned whether the All-Reason has spoken at all,—the fact being that the poor taper has died in the light of the sun, whilst its owner thinks that the sun himself has gone out; but children receive with gladness the precious and beautiful things which they hear at the mother's knee about Jesus the Good Shepherd, the Lover of the lambs, and about the loving Father in heaven, with his house of many mansions, and his paradise of ever fruitful trees. The young heart, wondering and rejoicing over this new world of love and beauty, believes every thing perfectly. All is reality to the Christian child; and it is therefore a matter of unspeakable importance that mothers should teach their darlings only what is *true*.

Of course it is not supposed for a moment, notwithstanding this pointed way of putting the case, that any Christian mother will teach her child something which she *knows* to be unscriptural. That is absolutely out of the question. "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?" No parent, however foolish he may be in other respects, can do anything so heartlessly cruel and unnatural. But is it not possible to take for granted as divine doctrines, opinions which commentators and sermon writers have been presenting to the public for generations,—opinions in the belief of which we and our fathers have been trained since childhood,—but which, notwithstanding, are entirely opposed to the Holy Scriptures, the character of God, and the nature of man? Yes, alas! this is not only possible, but, as a matter of fact, it is done everywhere to the terrible injury of the young heart, and the deep dishonor of our loving Father in heaven; and we cannot help imploring Christian mothers who may read these pages, to avoid, as they would the deadly pestilence, the fearful mistake which has blasted the joy of many a young loving soul, filling it with such dread of the very name of God that has either sunk it into hopeless melancholy, or driven it, as years advanced, into bitter scepticism. Our sisters will surely forgive our profound earnestness in this matter when we assure them that we are not speaking from hearsay, or from what common sense teaches us *must* be the result of those terrible misrepresentations of the Divine Father, but from actual personal knowledge of too many cases of religious despair, or determined infidelity.

Alas! it is bad enough and cruel enough to harrow the young heart with lying ghost stories, until the extremely sensitive nervous system is stretched upon a rack of anguish; but it is immeasurably worse to tell it that the Almighty God, whose will is law, and whose power is irresistible, will send the "souls" of men, and even those of children, to a dungeon of fire "to be tormented for ever," without the faintest hope of either death or deliverance. This *hideous lie* has made life miserable in countless instances. It has driven thousands upon thousands to despair, madness, atheism, or suicide; and it has spoiled existence to some of the finest and gentlest minds that ever came from the hands of the Creator. The compilers of our catechisms who have made this falsehood one of the ingredients in their "milk for babes," have much to answer for, and the preachers and teachers who perpetuate it are simply, without knowing it, making our heavenly Father the terror and scourge of the universe!

Mothers! help us to diffuse God's pure, loving, exquisitely beautiful truth, unadulterated with pagan and popish cruelties! We are doing what we can—and, thanks to our blessed Lord, not without rich fruit—to drive the withering abomination from the Christian Church; but it is obvious that our hope must be in the *young*. If the next generation is to look back with amazement on the fact that the word of truth was so amazingly misunderstood, we must teach the children the great Gospel revelation of *immortality only in Christ*. Those precious ones who are now playing and prattling around the mother—the beautiful blossoms which God has sent to sweeten home—must be educated in the atmosphere of divine tenderness. O how blessed it is to tell those we love that "God is Love!" How delightful to speak these most gracious words in the listening ears of childhood.—"God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." To perish means to die, to go out of existence, to cease to be. To have everlasting life means—O wonderful thought!—to have union with the beloved Son of God, close as the branch to the stem—the same vitality animating both—the eternal life thus possessed by the believer, child or man, being not at all a natural, but a purely supernatural thing: not an inherited possession, but a glorious "gift of God." Let young hearts, through the teaching of ministering mothers, feel that Jesus loves them; and let them grow up, not in a region of terror, but in one of peace, and joy, and hope!—DR. LEASK.

No prophecy of the Scriptures is of any private interpretation.

Restful Faith.

BY MARIECHEN.

I have a precious faith in God above,
Which takes from outward things all power to move,
And puts within this restless weary breast,
A sense of peace, and love, and perfect rest.

My will is often crossed in every way,
The bitter cup I hold through many a day,
But still there fills this weary, aching breast,
That sense of peace, of trust, and perfect rest.

For years I've prayed that if it were God's will
This cup might pass. I hold it still,
And yet there's growing in my baffl'd breast,
That sense of peace, and hope, and trustful rest.

This unknown path seems long from day to day,
To feet which fain had gone another way,
Faith whispers, "God has found this way the best,"
And then there comes such peace, such perfect rest.

O, wondrous power which makes my path seem bright
When really it is hung with clouds of night;
And makes the stones and thorns seem soft and sweet
When most they wound my tired and bleeding feet.

God walks by heavenly light above my head;
I walk in earthly dark beneath his tread;
But down this guiding line of faith I hold,
Come messages of rest and peace untold.

—*Selected by Mrs. Paulina D. Campbell.*

Correspondence.

Non-Universalism and Universalism.

Bro. Storrs: As attempts to confound the *main* views advocated in the Bible Examiner with those held by Universalists have been unsuccessfully made, I thought I would try and offer for the consideration of those who have tried to do so, what I deem to be the difference, although enough has been written by abler pens than mine to satisfy the most incredulous.

1. That it is God's *will* that all men should be saved, in the sense that He has made ample provision for their final salvation, is Non-Universalism. But to conclude that all men will be saved just because it is His will that all should be saved, is Universalism; for the same record that informs us what the will of God is, also informs, in other portions of it, that *final* salvation is to be obtained upon conditions complied with by the recipients.

2. That Christ is the Redeemer of *all* men is Non-Universalism. But to conclude that all men are to be finally redeemed because He is the Redeemer of all men, is Universalism; for final redemption is predicated upon conditions just as much as final salvation.

3. That the man Christ Jesus is the *one* Mediator between God and men, is Non-Universalism. But to conclude just because He is the one Mediator that the *final* state of all men is to be affected without some action upon their own part, is Universalism.

4. That Jesus Christ gave himself a ransom for all men is Non-Universalism. But to draw the conclusion that just because He did give himself a ransom for all men that all men will be *finally* ransomed is Universalism.

5. That Christ tasted death for every man, is Non-Universalism. But to conclude that the *death* of Christ secures the ultimate salvation of all men, just because He *has* tasted death for all men, is Universalism.

6. That Jesus Christ *is* the propitiation for the sins of the whole world is Non-Universalism. But to conclude that because He is the propitiation for the sins of the whole world, that the sins of the whole world are to be *unconditionally* blotted out, is Universalism.

7. That the living God *is* the Saviour of all men is Non-Universalism. But to conclude that because He is the Saviour of all men, that all men will finally be saved, is Universalism; for, to my mind, it is just as impossible for the Saviour of all men to *benefit* all men (so far as their final state is concerned), without some *action* upon their part, as it would be for a physician to help any one who would not go to him nor send for him, nor consult him in any way whatever; and it would be as easy for any one to convince me that all men are to be finally saved unconditionally, as it would to convince me that literal bread would save people from starving to death without their partaking of it; or, that water would quench one's thirst without their drinking it; or that the brazen serpent, which Moses lifted up in the wilderness, would have benefited any of the children of Israel if they had refused to *look* upon it.

But, in conclusion, let me say, that there is a vast difference between the advocacy of the view that God's *method* for the final salvation of all men being made known, universally, and the one that all men are universally and unconditionally

to be saved without let or hindrance. Amen: so let it be.

A. S. WHITNEY.

Clinton, Mass.

NOTE BY THE EDITOR.—Perhaps it is due to our friends who hold to the universal salvation of all our race, to say, They would deny holding that "final salvation" is "unconditional:" but they maintain that all men will, by some means, be made to comply with the conditions; and that God will continue a system of discipline with them till they do *willingly* submit to the conditions, and so are finally saved.

If the Scriptures teach such discipline is God's method to save all men, ultimately, then they carry their point; but, on the other hand, if the Bible teaches that some "*will not* come to Christ, that they may have life;" and God asks them, "Why *will* ye die?" and that some have "tasted the good word of God, and been made partakers of the Holy Ghost, and have fallen away," and that it is "*impossible* to renew them again to repentance;" and that for such "there remaineth no more sacrifice for sin, but a fearful looking for of fiery indignation that shall devour" them; then Universalism cannot be true. But better far is Universalism, with all its mistakes, than the theories held by most in the sects of religion, that God condemns men to eternal torments or a hopeless death without ever having given them an opportunity to know the truth and a capacity to embrace it when presented to them. From such blasphemy, "Good Lord, deliver us," and the world.

FROM POLLY G. PITTS.

BRO. STORRS: I would once more say, "Bless the Lord for the BIBLE EXAMINER;" and I bless His holy name for holding you up and putting it into your heart to revive it again. How much light it throws on the Oath and Promise of God! O I feel like Mary, when she exclaimed, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour; for hath he not regarded the low estate of his people?" Yes, surely.

I am often pressed in spirit while seeing and hearing many that profess to be the church of the living God, and the last remnant of it, yet ignoring the promise and oath of God to Abraham, that in him and his seed (Christ) shall all the nations and families of the earth be blessed, but tremble before the interpretation of a fallible mortal. O when I muse upon these things the fire burns.

I was thinking to-day of the glorious prophecy of Zacharias after John was born, the forerunner of our Lord. Zacharias was filled with the Holy Spirit, and prophesied, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets which have been since the world began; that we should be saved from our enemies and from the hand of those that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." Bless the Lord! here is the oath and promise of God to Abraham and his seed; here is the *horn*, the seed to whom the promise was made that in him should all the families of the earth be blessed. Here is the great deliverance from their enemy, death, the glorious resurrection brought to view. Let us look and see what some, at least, of these holy prophets have said about these promises and seed.

"For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the *increase* of his government, and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth. The zeal of the Lord of Hosts shall perform this" (Isa. ix. 6, 7). Amen. O bless God for his oath and promise to set Jesus on the throne of David; and to say that it shall endure as the days of heaven; that his kingdom shall have no end.

Here is our great High Priest King; for the Lord sware, "Thou art a Priest *forever* after the order of Melchizedek." Forever, when applied to God or Christ, is as long as they exist. O my heart says, Alleluia; here is our King, whose kingdom and priesthood must endure as long as he shall exist! He was not made a priest after a carnal commandment: no, but after the power of an endless life. Bless God for his oath to build up Christ's throne to *all* generations; and that the "increase" of his government shall have no end. Well, let it increase, world without end. Amen.

Some may ask, How can it increase without end? This question brings to my mind an incident that I read of. A gentleman once stand-

ing on one of the great safety valves of the earth, Mount Vesuvius, and looking abroad, it seemed almost that the world itself lay in his sight; there was drawn up to his feet the might rivers, the boundless forests, reaching far away to the horizon; and he could but admire the *greatness* of the works of God; but when he looked at himself and his own conceptions, what was his exclamation? "Pompous littleness."

I do not wonder that David, when viewing the works of God, exclaimed, "What is man, that thou art mindful of him?" God is not dependent on man for a universe to people. O, our narrow views! our feeble conceptions of God, and what He can do!

But let us look at a few promises of God, and see if there is a foundation for faith to stand upon, that Christ's government shall increase. "Behold, the days come, saith the Lord, that I will raise unto David a righteous BRANCH, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, The LORD our Righteousness" (Jer. xxiii. 5, 6). "And there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of his roots: and the Spirit of the Lord shall rest upon him," etc. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain (or kingdom); for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," etc. (Isa. xi.)

Please read Isaiah lx. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." I cannot write the whole chapter, but it is plain, God is speaking of the glorious state of the Zion of God after the resurrection; for the glorious state, here described, never has been; and if we we are right in looking for Christ's coming soon, or at hand, it must be in the ages to come. The eleventh verse says, "Therefore, thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary;" (bless the Lord), "and I will make the place of my feet glorious." Amen; God will walk among them. "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and thine exactors righteousness." O, who would not be trained for service in the ages to come! "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall *inherit the land* for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Whose time? The times of the Messiah.

Surely here is increase, and it is when Christ is governor among the nations. I hardly know where to begin this glorious theme, and I hardly know where to leave off; but I, like Abraham, am fully persuaded that what God has promised He is able to perform.

O let us work while the day lasts; soon the Master will be here; let us not be slothful, but followers of them who through faith and patience inherit the promises. For, when God made promise to Abraham, because he could swear by no greater, he swear by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein, God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor to the soul" (Heb. vi. 12).

Let us live by every word that proceedeth out of the mouth of God. Thy kingdom come, Thy will be done in earth as it is done in heaven.

Fredericksburg, Iowa.

FROM H. YOUNG.

BRO. STORRS: While reading what is written

under the word "Introduction," and the text, Gal. i. 8, on the 40th page of the EXAMINER, No. 2, some thoughts, which have for many months rested with much weight on my mind, came with such renewed force that I feel constrained to write a few lines. I will make it as plain as I can.

While so much that is excellent has been written on the promise of God to Abraham, making the blessing promised extend to every individual of the human family, and while many who read are made joyful and glad at the "glad tidings of great joy which shall be unto all people," a suggestion has been made, that "this is nothing short of universal salvation," and, lo, those who seemed to be foremost in the argument are afraid; they pause and then reply—"We do not say that all will finally be saved; we only say, that salvation is *proffered* to all, either in this age or in the ages to come."

Now the only object I have in writing—the only thought which stirs my mind at this time, is to ask and to answer the question, Is a man who is dying—who is going out of life—saved when the bread of life is *proffered* to him? or, must he accept of said proffer, and so it become a *gift*? My object is to distinguish between a proffer and a gift. Is life a blessing? Yes. Well, if one is dying for the want of bread, and I have the bread he wants, and proffer it to him, and he does not accept of it, will he not die just as certain and as soon as if the proffer had not been made? The proffer is changed to a gift by the acceptance, on his part, of the bread which must save him. So the things stand thus,—Life is the blessing God promised to Abraham, and the same life is the blessing he has promised *through* Abraham and his seed to all the nations and families of the earth. The question then is, Will God make good his promise? will he *give* the life which is the blessing promised? Then remember that He must do more than to proffer the life, the blessing. *He must make it a gift.* How is this done? Answer: By the acceptance on the part of every individual of the life proffered. We have said, with emphasis, God must do more than proffer life to the race. He must also make it a gift. He must win the acceptance of every individual of the human family or his promise will fail.

Now shall this be done? "Faith is the gift of God," is it not? Well, when we know how God gives a man faith, then we shall know how He wins the acceptance of the life He has proffered in the case of every man; for when a man has faith, he has salvation. How, then, does God give a man faith? Listen while Paul shall answer: "And it shall come to pass that *whosoever* shall call on the name of God shall be saved." Here is a calling which brings salvation. But what are the previous steps to be taken before men shall thus call on the name of the Lord, and so be saved? Listen again: "But how shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Is not this process a plain one? Is not this God's own arrangement? Does he not "send" the preacher, or the dispenser of his word, with a proof and power which is convincing? They thus "hear" of God, and believing is the result of such hearing; and then call on him, and so are saved. Thus "faith cometh by hearing, and hearing by the word of God." Is not this the exact way that God gives a man faith? Now we see, also, how life—the blessing promised—is *given*, not only proffered, but *given*. Perfect evidence *compels* belief; and this perfect demonstration shall yet be given, for this we know is "God's purpose and plan;" given to as many as the promised blessing extend.

Shall we dare *limit* this blessing, promised to *all* the nations of the earth? and shall we dare say that to proffer life to a man is a blessing, unless he is won, by the force of truth, to believe and accept of life? "God was willing to show to the heirs of promise the immutability of his counsels," and so he confirmed it by an oath, that all the heirs of promise might have strong consolation who flee for refuge to lay hold of the hope set before them. Question: Why were they disconsolate? What was the "consolation" they needed? They were under the doom of death. The hope of life, then, would give consolation. Very well. How many were in this condition? As many as were under said doom. How many are the heirs of promise? As many as the promise extends to. How many does the promise extend to? Answer: "And I will bless thee, and thou shalt be a blessing to all nations of the earth." Is not every individual of the entire race included in said promise? Is the blessing given to *all* the nations, through Abraham, *less* than the blessing given to Abraham? Now, if said promise is the Gospel, and if the promise blesses one of the race, must it not bless *all*? This "strong consolation" comes to one when he flees for refuge and lays hold of said promise. Till he does this he is not blessed. When he does this, he is blessed. Well, if *all* shall ultimately be blessed will not all ultimately lay hold of this promise? How else can all be blessed? and will not the promise fail if all are not blessed?

Again. "Behold we bring you glad tidings of great joy which shall be unto all people." Is a man made joyful and glad at a message he rejects? at a Gospel which he will not receive, because he cannot believe it for want of evidence? To make one joyful and glad at a message you bring him, must you not so fully demonstrate the facts to him as to win his confidence? to remove his every doubt? In short, must not the perfect evidence you bring to him compel him to believe? Certainly all this must be done; and when this is done, in the case of every man, the promised blessing will be given.

"Correct not my writings out of your own opinion, or out of contention; but from reading of the Divine word, or by unshaken argument." —*Augustine.*

I am writing for the BIBLE EXAMINER, and have examined the Bible somewhat for the last forty years of my life; and what I now write are some of the conclusions I have come to from the study of said book. I fear they will be acceptable to but few readers now. Indeed, I do not wish any one to "commit" himself to my views, or to any man's views. We should be careful never to do this; but still we may help each other in coming at a correct understanding of that word by giving the results of our investigations.

I was not much pleased with the sentiments of "Henry Smith Warleigh," contained in "Why Evil was Permitted,"—i. e., as to the whole; though some things said in it were quite interesting: so, of course, was sorry to learn that it would be made more prominent hereafter. We ought to be careful that we do not stereotype that which will call for immediate correction. Great men are not always wise. "God has made foolish the wisdom of this world." "He leads counsellors away spoiled." He could not do this if men were wise by *His* wisdom; if their counsel was such as His own.

O how blessed are the truths daily unfolding before our eyes as we study the volume of inspiration, as well as the volume of nature. How thankful we should be for the assurance given us of glorious times to come; that God has declared the decree that he has set, i. e., in decree His King on his holy hill of Zion; that this King shall reign in righteousness, and princes rule in judgment; and that this reign and rule is to be universal and endless; that

"Arabia's desert ranger to Him shall bow the knee,
And Ethiopian stranger His glory come to see;
With anthems of devotion, ships of the Iles shall meet,
And pour the wealth of ocean in tribute at His feet;
For He shall have dominion from river, sea and shore,
Far as the eagle's pinion or dove's light wing can soar."

Shall we murmur at the means? Shall we complain of the salutary discipline of sorrow, suffering, and death, which shall bring us to such happy results? Nay! "Thy will is welcome: let it wear its most tremendous form: roar waves, rage winds; I know that Thou canst save me by a storm."

Pittsfield, N. H.

FROM R. WILLARD, M. D.

BRO. STORRS: I am impressed that I ought to write you something by way of encouragement, and at the same time, conscious of my inability to instruct those wiser than myself; nevertheless we are admonished to endeavor to comfort one another, as we see the day approaching.

Our experience has fallen in an eventful age; I sometimes contemplate the status of society in my youthful days, and then follow the stream of eventful changes to the present time, noting the apparent advantages, as they seem to rise. The advance of human skill is incalculable. Rational enterprise and power have made giant strides among us; while iniquity does not linger far behind.

As to religion in the days of our boyhood, it was understood pretty uniformly in the Antimonian phrase, while denominations split mainly on ritual and government.

The immortality of the human soul was conceded by *all;* nevertheless, sectarian walls had doors through which Christian fellowship found access; notwithstanding *all* expected to meet in Christian fellowship, beyond the starry heavens, so soon as life's short journey should end. None dared question the death-bed exit of the soul, and the vital query was, its destination; not recognizing the hiatus between present and future life; and, hence, resurrection was a doctrine seldom preached about, and perhaps few saw its necessity from their standpoint. But since natural immortality has been questioned in later years, and found to be but a *dogma*, and that future life is hid with Christ in God, and not until He appears, will we appear with him at the resurrection from the dead; which greatly disturbs and calls in question other doctrines entertained by our forefathers. But such was their light, although to us it seems darkness; but a man is judged for what he has, and not for what he has not.

This seeking for eternal life through Christ, and him only, greatly remodles our faith, and sets us on holy ground; divests us of self-righteousness, and points us, at once, to the LIFE-GIVER for that boon, which he alone can confer; and I am glad that there is none other name given,

under heaven, whereby we must be saved. But we find a large majority of professors still cling to the popular dogma, "Thou shalt not surely die" (Gen. iii. 4). "Let God be true and every man a liar." God said to Adam, "The day when thou eatest thereof, thou shalt surely die." And has it not proved true for the last six thousand years? and need we further time to prove which of the two told the truth?

The serpent's lie has laid broad the foundation upon which mythological fables have been devised and proved a hot-bed of error. But my preaching neighbors and their professing charges still vote for the arch usurper, despite of all Bible proof to the contrary. Abraham's inheritance is a nullity if he has gone to heaven and finds it there! But, no: God pointed it out to him, and made its title secure by confirming it with an oath; and all Christians expect to enjoy the future state with Abraham; but the matter of dispute is *where* is it to be; in the air, or on the earth? And then again, there is likewise a difficulty as to whether we and our home will be a tangible reality, or a mirage of fancy.

I am surprised that "old wives' fables" are so current in this nineteenth century! At the time of Luther, when beginning to emerge from the bottomless pit of the papacy, it might not be wondered at. But Papal dogmas are still rife in the land, and Protestant christendom teems with them. But, dear brother, I trust we have got a long way beyond this moral slough, and can look back and thank God that we have, through grace, made our escape toward the mountains, and we hope soon to climb Pisgah's top, and by faith "view the landscape o'er."

God's plan of human salvation never looked half so glorious as now. When we realize that "Of the *increase* of His government and *peace* there will be no end," our powers of computation are at an end; and can but contemplate the glory which shall "cover the earth as the waters do the sea. The zeal of the Lord of hosts will perform this!" Bless his holy name!

I am thankful that the time draws near when the time of restoration will commence. It will not be long, I hope, before the Bride is in readiness; when He will come to gather His elect jewels and take them to Himself. Amen.

Accept congratulations for self and family. Our health and comforts demand gratitude. The friends at Philadelphia would appreciate a visit from you at your earliest convenience.

Haddonfield, N. J.

From William Erwin.

Bro. Storrs I hereby acknowledge the receipt of the first and second numbers of the eighteenth volume of the Bible Examiner. I have read them with the greatest care and pleasure. I thank you for this further manifestation of kindness. I have great reason to be thankful that any of your productions ever fell into my hands. Through yourself I was first led to contemplate the true destiny of man. It requires almost a martyr's fortitude and firmness to confront and strenuously oppose a popular and almost universal error. In my circumscribed sphere I find it requires a willing sacrifice of every consideration except rectitude. I am truly thankful for the thoughtful kindness of our blessed Saviour for the kind assurance that they who lose their lives for his sake shall find them!

I am anxious to keep an eye on your further advance into the principles and science of the government of God over his creatures. To this end I enclose $2.20 for the Examiner; so please continue to forward them.

I praise my heavenly Father that there is, at least, one individual on earth who is willing to assiduously search the Scriptures and publish a periodical independent of all pre-conceived opinions and superstitions. I most heartily bid you "God speed," and wish you abundant success in your endeavors and labors of love; and I will make no small effort to send you some subscribers.

Yours, in the bonds of truth.

Painted Post, N. Y.

From Emily F. Lockwood.

Bro Storrs: I have been long intending to drop you a few lines, but have been prevented by ill health and work of various kinds.

Feeling sure that you will not be unwilling to hear from one who deems it a privilege to be of the denomination your paper so ably represents; an honest seeker for truth. I venture, therefore, to trouble you with half an hour's jottings.

Experience and observation have taught me that candor and plain speaking, though not always the most expedient and politic, so far as the speaker is concerned, is yet always the best, so far as the cause of truth is concerned; therefore, when I see a person manifest an ardent desire to know the right, regardless of tradition, my sympathies go out after such an one; and for this cause I am decidedly interested in the contributors of your Magazine. And if, in searching for the true meaning of God's word, yourself and others make no mistakes, or blunders, you will be the first that ever wrote on the mysterious Book without; and will doubtless be as pardonable as those who have gone before you.

I would like just here to give a little of my experience, (and in respect to obstinacy and wilful ignorance it is not unlike many others, I fear), and how it was I came to be interested in what I *now call* one of the greatest truths of the Bible; and if by so doing I could encourage any, or stimulate one to look at the subject, I shall not labor in vain or expose my lack of charity for naught.

About two years ago, your paper was thrust (as I thought) upon my husband by our friend and neighbor J. L. Knapp; and to tell the truth, I was much offended, (secretly of course); and when compelled, from respect to husband, to listen to the reading of it (for I would not touch the paper myself) I would at once pronounce it Universalism.

Thus matters stood, when Rev. S. P. Williams* chanced to visit us. Conversation, of course, turned to religious interests. He inquired how the Baptist cause was prosperings in Saratoga. In answer, I said, we have left the Baptist church and joined the Adventists. He remarked, "That is natural for Baptists," as though the Baptists were the only *turncoats* Then I said, "Mr. Lockwood has gone farther than this; he was investigating and *I thought* embracing a theory called *Ages to Come*, and *that* through the influence of a paper edited by Geo. Storrs, and *I did not want it so.*" He looked at me with a benign expression and replied, "*I want it just as God wants it.*" He then gave this statement that he "was acquainted with Geo. Storrs from his youth, a more honest man never lived."

The commendation of this particular virtue, in such a time as this, when the clergy as well as laity stand at discount in regard to it, I considered irresistible, and it turned the scales at once, I assure you: and never after did I refuse to listen to or read your paper.

A reprimand like his was received with great favor, and I trust the lesson it taught will not be forgotten, that

"*That* mercy I to others show,
That mercy show to me."

* By the way, he married a cousin of ours.

[Note by the Editor.—The above named minister was born and brought up in the same town with myself. His father was my intimate friend and counsellor in my first efforts to preach; a plain, honest open-hearted Local Methodist Minister. The son, some years after myself, became a member of the same Methodist conference of Travelling Preachers, possessing the good traits of his father. It is many years since I have heard his name mentioned till now. I am glad to learn that he still possesses the spirit of our Divine Master, and "wants it just as God wants it." *Amen* to that sentiment, with all my heart.]

I am surprised to find we are so little in advance of Romanism to day; that our Advent brethren, to whom this *truth* belongs, are so ready to shut their eyes and stop their ears. That they do this is shown by a recent action of the Hoosick Valley Conference, as reported in the "World's Crisis" of Nov. 26, 1873; and, as in all probability, in the multitude of your cares, it has not been noticed I will give an extract:

Whereas, certain conflicting elements of doctrine are being advocated and preached by brethren, who if going out under the auspices of this Conference, make us not only responsible for the advocacy of doctrines erroneous, but necessitating the rejection of a large share of both the Old and New Testament Scriptures, therefore:

Resolved, That this Conference shall not issue certificates of recommendation to any persons advocating any doctrine dividing our Christian efforts and bringing in discord calculated to destroy our influence both with the church and world.

Resolved, That the foregoing shall not be so construed as to abridge or hinder the free and perfect right of every one to read and search the Scriptures for themselves, and act according to the best light they have; unless their views shall be made so prominent in preaching, or otherwise, as to disturb and divide the peaceful relations of churches, and also to neutralize the efforts of brethren co-operating with the Conference.

"And we forbade him, because he followed not us." Does it not look like mockery to grant the right of private judgment in the examination of the Bible, and then (perhaps) reproach and crush or injure a man because he cannot see every passage in the same light as his neighbor!

Is it not a fact, that reformers in every age, have been looked upon as bringing dissension into the churches? and the nearer the truth the greater the discord.

I can imagine you, dear brother, and those holding the same views, as standing on an eminence, and can look farther in all directions than those who stand at the base. Hence, they look with suspicion and distrust when the way is pointed out, and suppose you are misdirecting them. But let them gain the summit; let them with minds untrammelled search the Scriptures, and they may be led to correct their misjudgment, or, at least, expend that charity which is due to a brother.

And now that I have written at such length, bear with me still farther, while I make a few inquiries. My mind has been much exercised, of late, respecting the method of receiving or rejecting Christ in the coming ages. It may seem a question premature, yet we cannot, as thinking, rational beings, leave those things for others, or pass them by with indifference, nor, indeed,

would we be wise above what is written. But to the question. May not the apostles stand as a pattern for that as well as this dispensation? Is there not a difference between the conversion of Paul, Peter, and Thomas? In the case of Peter, flesh and blood did not reveal it: and again after Christ's resurrection he appeared to Thomas, and said, "Reach hither thy finger," etc. Thomas answered and said to him: "My Lord and my God." Jesus says to him, "Because thou hast seen me and believed; happy they who saw not, and have believed." Here is surely a blessing pronounced upon those that "saw not and believed."

Still again: How diverse from the others is the case of Paul. Stricken down when he thought he was doing God's will! What could he do but to obey? Was he not a chosen vessel indeed? Paul says to Timothy, "I thank him who gave me strength, Christ Jesus our Lord, that he accounted me faithful, putting me into the ministry." Again: "But for this cause I obtained mercy, that in me first Christ Jesus might show forth all his long suffering, for a pattern to those who should hereafter believe on him to life everlasting." I repeat the question: Is there not in these cases, and others that could be mentioned, at least a type of that which is to come? Did the Lord show greater mercy to Paul than he manifested to those who crucified him, when he said, "Father, forgive them?"

Saratoga, N. Y.

From Eld. Jacob Blain.

Bro. Storrs: I wish to make a request through the Examiner to brethren and sisters who are interested in the spread of our new truths. I have 750 of "Hope for Our Race," and want them put into the hands of readers as soon as possible, and at least half before the hurry of summer business begins. I know of no way to have it done to advantage only for brethren in all parts to write for a few, say, half to a dozen, and find readers in their places or send to their friends. I see no hope of *selling* them for years, and may die before it is done, unless opposition lessens. I therefore wish brethren to have them to lend and give to those they think will read them. If they can sell any, do so, and pay when convenient.

Our tracts and paper are doing much, but a class of readers want larger works before they become settled in their views; and all should prepare to defend and contend for the views they adopt. The advantage of "Hope for our Race" is the fact that it quotes more largely from *Scripture* than any of our works; even more than Bro. H. Dunn thought it needful to quote in his large work of 700 pages. When any write they should send postage, if possible, which is only two and a half cents per copy when three or more are sent in one package. Let none decline sending because the pamphlets cost me money. They are printed and will be paid for, and the *loss*, if any, must come in their laying idle.

Buffalo, N. Y., Feb. 17, 1874.

A Sister writes, "*privately*:" I like the Examiner just as well as ever. I would like to keep it after I have read them; but I cannot; I see so many who are in darkness and need the light, which they contain, *so much*, that it seems wrong for me to keep them. I know that they will do good where they go, and I send them to those who read and give them to others who can appreciate them. I could not see one destroyed, for I consider them *precious*. I like the new form very much better than the old, for they last longer to lend, and are so nice to bind. It is a blessed book; I hope it will travel over the earth till the Lord comes. I thank the Lord for raising up a few who dare proclaim these truths. I wish there were many more. But the Lord knows what we need, and He will arrange every thing all right in His own good time. Bless His holy name. May we have the blessed privilege of meeting in His kingdom.

Your Sister in Christ.

Note by the Editor.—This sister manifests the self-sacrificing spirit which we all do well to emulate. "But how can we loan and give away our Examiners when we wish so very much to keep them?" Well, I will help you all I can. I will, so long as I have them, replace without charge those you lose in the work, if you are not able to pay for them at *six cents* per copy Nos 1, 2, 3 and 4. I have a large supply on hand, and wish them sent out on their mission. Give them a chance to speak.

Isaac S. Small, Wales, Me., writes: After delaying beyond the time that I desired to make a remittance to you for the highly esteemed Bible Examiner, I now send $2 for vol. xviii. I have read it for many years with great interest, and I think with profit; but have not been able, at all times, to adopt all the views advanced in it. I think there is much in the Scriptures of truth to sustain your present position, and hope you may be spared to shed all the light you have upon it.

My age, nearly 81 years, impaired health and eyesight, render me incapable of investigating for myself as I once could, and admonish me that my earthly life must soon come to a close.

Yours in Christian fellowship.

NATHAN PUTNAM, Salem, Mass., writes: I am more attached to the Bible and BIBLE EXAMINER than to any other books. Not being connected with any earthly organization they contain nearly all the preaching that I have. Being in my 78th year do not feel like strolling around to listen to much that is not contained in aforesaid books; but quite content myself with what I learn therein. I pray for a knowledge of "the way, the Truth and the Life;" that thereby I may attain a hope of immortal life. I pray God to bless you in your present position, and make you a lasting blessing. Yours, in the Gospel hope.

LETTERS RECEIVED TO FEB. 20.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Mrs. S. C. Webster, G. W. Rust, Wm. Sunter, Eld. Blain (2), Eld. H. Rockwell, N. D. Wight, Mrs. D. Gates, John Harris, Wm. Wright, John Gardiner, R. L. Patridge, Jane Alderson, Walter Patterson, Allen M. Smith for R. Collier, Abraham Pennell, John O'Conner, Emily F. Lockwood, John Kemp, Mrs. E. V. Bennett, Howard Carter, Polly G. Pitts, Mrs. Matilda Watson, Amos Sanford (thank you), T. H. and A. T. Ford, Eld. T. T. Jenks (Paid to the end of this volume), B. Gifford for Charles Webber, Geo. A. Brewster, A. J. Flaharty, J. F. Lee, M. D. (2), N. M. Catlin, Mrs. D. Bush, Dr. B. B. Schenck (I sent you the Tracts ordered, but now send again), A. C. Jones, Eld. J. Lewis, M. C. Harriman, Alfred Annable (thank you), Wm. Mitchell, Eld. J. Blain, Joel A. Simonds, Hugh Baker, Tallman Grover, W. H. Maule, Fannie Young, Mrs. L. H. Buxton, Eld. J. B. Frisbie, C. W. Buvinger, M. D., W. T. Taylor, R. J. Hill, Laura Clough, P. Flickner (thank you), A. Dorwood for himself and J. H. Jacobs, J. A. Salin, D. B. Cutter, C. W. Lyndall, B. C. Merrick, E. Royce, D. D. Nash, J. Hubbard Cotton, Eld. J. Blain, Serena Fisk, Mary S. Lathrop, W. S. Taylor.

PARCELS SENT TO FEB. 20.

Mrs. Mary Mansfield (to replace those you have "given away"), N. S. Proctor, Dr I. A Powell, Hon. J. M. Wilson, Eld. Blain (by Exp.), Geo. W. Stetson, A. McCord. Chas. H. Stackhouse, H. B. Dickinson, R. E. Ladd, Hugh Baker, Mrs. Fannie M. Young, C. E. Rosenbury, Robert H. Gresham (2 parcels), N. D. Wight, Mrs. D. Gates, R. L. Patridge (2 parcels), John Gardiner, Jane Alderson, Geo. Patterson (Scotland), Abraham Pennell, J. N. Crocker, Mrs. Ellen Anderson, Charles Weber, D. S. Crumpecker, A. J. Flaharty (2 parcels), Mrs. D. Bush, B. B. Schenck, Sylvester Fancher, S. P. Gnige, Fannie Young, Hugh Baker (by Express), C. W. Buvinger, M. D., W. T. Taylor, R. J. Hill, P. Flickner, A. Dorwood for a "Western Minister," J. B. Johnson, D. B. Cutter, C. W. Lyndall, B. E. Merrick, J. Hubbard Cotton.

The Bible Examiner is a Monthly Magazine. *Terms*, $2 per year, in advance. When postage has to be prepaid, 12 cents must be added.

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☞ *In no case will the Editor be responsible for the sentiments of Correspondents.*

Editor's Notices.

TO CORRESPONDENTS.—It is my desire that all letters for me be sent to my residence, as I visit New York but once a day, and sometimes only once in two or three days; while the "Letter Carriers" deliver letters *four times* each day, Sundays excepted. I shall still retain my Post Office Box in New York, because I fear loss by giving it up, at present, as that address has been placed on all my works scattered for twenty years past. I prefer that all persons communicating with me hereafter address me as follows,

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72 *Hicks Street*,
BROOKLYN, N. Y.

EXCHANGES.—Hereafter I shall receive no paper or periodical as an *Exchange* that does not come to me postage *paid*, and directed to me, "72 Hicks Street, BROOKLYN, N. Y." In return for such, I will send the BIBLE EXAMINER postage *paid*. GEO. STORRS.

POOR BRETHREN.—I desire in every way consistent to aid brethren in distressed circumstances: but I have been too often imposed on, by calls from those with whom I had no personal acquaintance, to give notice in the EXAMINER, except such as relate to those I am certain are worthy of aid. This knowledge must be personal, or from reputable persons who are acquainted with the applicant's circumstances and character. As a general rule, these persons should apply to brethren near them; who should do their best to relieve the needy ones, or apply to others of their acquaintance.

Daniel W. Fike, Garrison, IOWA, writes me, his circumstances are trying, and asks help. I know nothing, personally, of him. Will those who do make inquiry and aid him, if need be? ED.

FROM DANIEL W. FIKE.

BRO. STORRS: Will you give the following an insertion in the EXAMINER?

Dear Brethren of the Abrahamic Faith: Necessity compels me to ask your aid in time of affliction. Causes of affliction,—Rheumatism of myself and white swellings, and sickness in my family; so I could not leave home to earn the necessaries of life.

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☞ The continuation of the Essay, "THE CURSE LIFTED," is necessarily deferred until the next number of the EXAMINER.

W. H. SPENCER.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 5–6.

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MANY CALLED: FEW CHOSEN.

THE expression, "For many are called, but few chosen," is found in Matt. xx. 16, and xxii. 14. In the first text, it is at the conclusion of the parable of the householder who hired laborers into his vineyard at various hours of the day, at a fixed sum, and in paying those engaged at the eleventh hour (viz., five o'clock in the forenoon,) he settled with them first; and though no specified sum had been promised them, he gave them the same wages as those who had labored all day. In the other text, the language occurs at the close of the parable of the marriage feast for the king's son, when one man was found without a wedding garment on, and was cast out into darkness where was weeping and great sorrow. Both parables commence by saying, "The kingdom of heaven is like," etc.

The subject, then, is the establishment of the kingdom of heaven. All kingdoms have kings, subordinate rulers, and subjects. Without these three classes of men it would be no kingdom. It is manifest all cannot be rulers, nor all subjects. The kingdom of heaven has its King, selected and armed with authority to govern by God the maker of all. That King is "the Son of God." The subordinate rulers, or Helpers, in the government are to be selected from among the children of men; but they must possess certain qualifications to be "chosen" to that "high calling" (Phil. iii. 14); that is, they must become Christ-like, and be in perfect subjection to him and in full harmony with him and his rule. This "high calling" is to a "*prize*"—"a crown"—"an incorruptible crown" (1 Cor. ix. 25); to be "kings and priests unto God" (Rev. i. 6). To this high honor, "*many* are *called*;" yet but a "few" "so run that they may obtain" the prize: "few," comparatively, seek *only* "the things that are Jesus Christ's:" too many, alas, "seek their *own*" instead of having the honor of Christ and God their object of concern; that which they most earnestly seek to promote by their life and conversation. They do not become Christ-like and in full harmony with him; hence, are not "chosen" to be rulers with Christ on his throne.

It does not follow, that because they are not chosen to this glorious position, they are utterly lost. The "many called," though failing to obtain, or to be "chosen" to this high honor, may, nevertheless, attain to the bliss of being subjects in the kingdom, though they pass through a state of deep sorrow and regret that they had "not on the wedding garment:" and it is worthy of remark, that the "King" addresses such an one as a "*friend*"—"Friend, how camest thou in here not having on a wedding garment?" Sorrow, affliction, and deep disappointment is the result; but who can say that such an one shall utterly perish?

Dr. ADAM CLARKE has some interesting remarks on the text. He thinks it refers to the Roman custom of selecting persons for active service in the army, in time of war. He says, "No one was *forced* to serve his country in a military capacity; and it was the highest honor to be deemed worthy of thus serving it. In consequence of this, all the youth were ambitious to be perfected in military exercises, and exerted all their powers to attain the highest perfection in this art by "leaping, running, wrestling, bearing burdens, fencing, throwing the javelin, etc." When soldiers were wanted for immediate war purposes, all citizens capable of bearing arms were "called" together, and the "Consuls" caused to be "chosen" from among them such as were judged the best fitted to make up the number needed. Though "many were called, few were chosen;" those not chosen to go to war, returned to serve their country by cultivating their lands, or in mechanical or other employments. None were *useless* because not chosen for active service in the war; though that was considered a high honor.

Dr. CLARKE closes his remarks as follows: "Thus many are called by the preaching of the gospel, but few are found who use their advantages in such a way as to become extensively useful in the church,—and many in the church *militant* behave so ill, as never to be admitted into

the church *triumphant*. But what a mercy that those who appear now to be rejected may be called in another muster, enrolled, serve in the field, or work in the vineyard. How many millions does the *long-suffering* of God lead to repentance."

Thus, Dr. CLARKE admits there "may be another muster" in which "those, who appear now rejected, may be enrolled" and do service in God's field; and he thinks there may be millions of such. That is granting much to the view I contend for. There are millions on millions who have never yet had an opportunity to enroll themselves in the Lord's service, who are yet to have it in "the ages to come." Dr. CLARKE might, and doubtless did, confine this opportunity to the present life; but where is a "Thus saith the Lord" for such restriction. In this life "*many* are called," but *all* are not; nor is it necessary that they should be; for the object now is not to make all men fit for the rulership in the kingdom of heaven; but "to take *out of* the" mass "a people for His (God's) nome" (Acts xv. 14); "for known unto God are all his works from the beginning of the world" (verse 18). And as only a "few" have ever been "chosen," in this life, and they, manifestly, as "a kind of firstfruits of His creatnres" (Jas. i. 18), it follows, that it was no part of God's work to have all, or even a very large part of the race, "made partakers of the Divine nature" in this life; but, of the many, choose a few, and so perfect them by trial, suffering, and labor, as to make them in perfect harmony and likeness with their King, that when the kingdom of God is "set up" on earth, and that perfect government is established, the many, the mass of the race, shall have a perfect exhibition of what the grace of God has wrought and can do, and willingly take a place as *subjects* under such a glorious administration, and "all people, nations, and languages" will be called upon "to serve and obey him"—"the Son of man" and his saints, or "chosen" ones (Dan. vii.)

In "the ages to come" will be manifested what John saw in vision, viz., "A great multitude, which no man can number, of all nations, and kindreds, and people, and tongues" will stand "before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. vii. 9, 10). These are not the "*few* chosen;" but the multitudes saved through and by Christ and His "few" who "were redeemed from the earth," and "from among men" during the present life (Rev. xiv. 4). Those few redeemed ones, it seems clear to me, fulfil the message thus set forth in the vision: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. xiv. 6, 7). The result of this preaching is the salvation of that "multitude which no man can number."

We may well adore God that a "few are chosen" and prepared to perform the great and glorious work of bringing—led by the Lamb—such an innumerable company to such joy and glory as is described in chapter vii. Praise God and the Lamb. The proclamation made by the angel flying through the midst of heaven, clearly has never yet been made, nor ever will be till the symbolic number of 144,000 is completed and glorified with their risen and glorified Head; and the great mistake of christendom is in supposing such a work is to be accomplished by mortal men, and be confined to this life. Such an idea is like the mistake of the Jews who supposed their Messiah was to accomplish all his work at one advent, or without dying and being raised from the dead. Without this, how could his reign be eternal? And without the death and resurrection of the "chosen few," the blessing promised to Abraham and his seed could never be accomplished according to the plan of God of blessing "all the families of the earth." To this work, few are the chosen; but, "in due time" the "many called" will realize the great mercy of God in his choice of the "few," from the race, fitted and prepared to bless the many.

"Many are called," and "many" will ultimately be saved: but "few are chosen" to accomplish the great work of the salvation of the many; and a "succession of ages" are appointed in which to perfect the work (Eph. ii 7, 11, 21): but God's word will "not return void, but it shall accomplish that whereto" He "sent it" (Isa. lv. 11). Amen. *So shall it be.* ED.

THE SIN AGAINST THE HOLY GHOST.

Some of the writers for this Magazine have labored to overcome the difficulty in the restoration of all men to the Divine will and service;

but none of them, as I think, have succeeded in that work. The best and only thing I have seen that gives countenance to the idea that the "sin of blasphemy against the Holy Ghost" may not absolutely prevent the ultimate redemption of the sinner, is that presented by ANDREW JUKES, in his work on the "RESTITUTION OF ALL THINGS," published in London in 1869. MR. JUKES is a believer in inherent immortality; and rejecting the doctrine of eternal torments, he could not do otherwise than to advocate the ultimate salvation of all men; and hence made a strong effort to overcome the difficulty arising from the texts which speak of the sin against the Holy Ghost. I have no unwillingness to accept the ultimate restoration of every human soul, and if I believed that immortality is inherent in man I should be obliged to adopt JUKES's view of the case under consideration; but my views are unchanged on the fact that immortality is a superadded gift of the God of grace, and only bestowed on any man after reconciliation to God in Christ. Mr. JUKES, in answering objections to his view of "The Restitution of all things," speaks as follows:

"Let us look at the texts which are chiefly relied on as teaching the doctrine of everlasting punishment. First, the passage respecting the sin against the Holy Ghost, which our Lord declares 'shall not be forgiven, neither in this world, nor in that which is to come.' From this it is concluded that the punishment for this sin must be never-ending. But does the text say so? The whole passage is as follows: 'Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven unto men. And whoso speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this age, nor in the coming age.'

"These words so far from proving the orthodox doctrine, that sin not forgiven here can never be forgiven, distinctly assert,—first, that all manner of sin and blasphemy shall be forgiven unto men; secondly, that some sins, those namely against the Son of man, can be forgiven, apparently, in this age; and, thirdly, that other sins, against the Holy Ghost, cannot be forgiven either here or in the coming age; which last words imply that some sins not here forgiven may be forgiven in the coming age, the sin or blasphemy against the Holy Ghost not being of this number. This is what the text asserts: and it explains why God has long withheld the general outpouring of His promised Spirit; for man can not reject or speak against the Spirit, until the Spirit comes to act upon him. God has two ways of teaching men; first by his Word, the letter or human form of truth, that is, the Son of man, in which case a man may reject God's call without knowing that he is really doing so; the other, in and by the Spirit, which convinces the heart, which therefore cannot be opposed without leaving men consciously guilty of rejecting God. To rejcet this last cuts man off from the light and life of the coming world. This sin, therefore, is not forgiven, 'neither in this age, nor in the coming one.' But the text says nothing of those 'ages to come' (Eph. ii. 7), elsewhere revealed to us; much less does it assert that the punishment of sin not here forgiven is never-ending.

"When, therefore, we remember how our Lord has taught us to forgive, 'not until seven times, but until seventy times seven" (Matt. xviii. 22); and when we see the length and breadth of this commandment, that it is bidding us forgive as God forgives, not only till seven times seven, that is the 'seven times seven years,' which make the Jubilee, (Lev. xxv. 8), but 'unto seventy times seven,' that is a decade of Jubilees, the mystic 'seventy weeks,' which 'are determined to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and propheey, and to anoint the Most Holy" (Dan. ix. 24); words which surely have had an inceptive fulfilment in the first coming of our Lord, but which, like so many other prophecies of His coming and kingdom, wait until another coming and another age for a yet more glorious accomplishment; when we remember that this is the forgiveness which God approves, we may be pardoned for believing that the threatening, 'It shall not be forgiven, neither in this age, nor in the coming one,' does not measure or exhaust the possibilities of God's forgiveness. 'I believe' indeed 'in the Holy Catholic Church, the resurrection of the body, and the life everlasting;' but I also 'believe the forgiveness of sins,' even to the end, as long as God is a Saviour and there is any sin to need forgiveness."

REMARKS BY EDITOR OF THE EXAMINER.

As I said, in my introductory remarks, this argument of JUKES's is the best I have ever seen in favor of the idea that the sin against the Holy Ghost, though never to be forgiven in this age nor in the one to come, may nevertheless be forgiven in some of "the endless succession of ages"

(Eph. iii. 7, and iii. 21): yet, he has not established the fact that it will be. Observe, the Saviour does not command to forgive except repentance is manifested. He said: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him" (Luke xvii. 3, 4). This fact connected with forgiveness Mr. JUKES has not noticed.

The apostle informs us that men may commit such a sin that it is "impossible to renew them again to *repentance*;" and that sin is committed by persons who "were made partakers of the Holy Ghost" (Heb. vi. 4–6). How, then, are such persons ever to be forgiven, seeing their repentance is impossible?

Mr. JUKES says, "The text says nothing of those 'ages to come,' . . . much less does it assert that the punishment of sin not here forgiven is never-ending." But it does "assert" that the person thus sinning "is in danger of *eternal* condemnation" (Mark iii. 29); which is certainly equivalent to saying, though their ultimate salvation may not be absolutely impossible, there is danger of its becoming so, and hence it cannot be said, in truth, that universal restoration, or the final salvation of every soul of Adam's race is a revealed fact; for, there is at least *one* sin the forgiveness of which we have no warrant to say will ever be forgiven; and the person who commits it is "in danger of *eternal* condemnation;" and if so, "the punishment" will be "never-ending," whatever the punishment may be, whether degradation, torment, or a ceasing to exist.

Well did the apostle exhort, "Grieve not the Holy Spirit of God,"—"Quench not the Spirit." It is only by the Spirit of God we can rise out of our animal nature into a spiritual nature; hence, if grieved, quenched, blasphemed against in its work, the person is in danger of being eternally condemned, or hopelessly lost. Let all, therefore, take heed to the apostolic injunction and the Saviour's warning. Be watchful, lest at any time we commit the sin spoken of. Those who are sincerely desirous to honor and please God, and cleave to the Saviour, will be preserved from such a sin and from its awful consequences.

THE SAINTS' INHERITANCE.

THE apostle says, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things God hath prepared for them that love Him: but God hath revealed them unto us by His Spirit" (1 Cor. ii. 9, 10). The things so mysteriously hidden from the natural mind, are, nevertheless, "revealed" by the "Spirit" in the prophecies of the Scriptures; still, our minds, as believers, are not always in that advanced state that enables us to receive the indwelling Spirit, so as through its teachings to receive and accept the teachings of Divine revelation on questions of much interest. Jesus said to his disciples, just before he went away, "I have yet many things to say unto you, but ye cannot bear them now" (John xvi. 12). Moses wished to see God's glory; but he was answered, "Thou canst not see my face: for there shall no man see me and live: . . . thou shalt see my back parts; but my face shall not be seen" (Exo. xxxiii. 18–23).

In our present state, *faith* is the test of our love to God, and is that by which we are and shall be justified, and for *unbelief* be condemned. The promises and oath of God are the basis on which faith is built. Faith trusts God to do all He has said, and embraces the idea that "He is able to do exceeding abundantly above all that we ask or *think*" (Eph. iii. 21). True, "we now see through a glass darkly" (1 Cor. xiii. 12); but in due time, after we have walked by faith, we shall see all things clearly. If we could now see all that we wish to know, it is doubtful if we could "live" any more than Moses could had his prayer to see God's glory been answered.

The beloved disciple—John—had such a sight of his glorified Redeemer, on the Isle of Patmos, that he "fell at His feet as one dead" (Rev. i. 17).

While the Scriptures give us sufficient light to show us there are inexhaustible treasures of joy in reserve for those who love God, and embrace His Son as their LIFE-GIVER, the "far more exceeding and eternal weight of glory" (2 Cor. iv. 17) is kept under a veil till we are matured and ripe to enter into it.

That the *earth* is the inheritance of the saints is clearly revealed to faith. "Blessed are the meek, for they shall inherit the earth" (Matt. v. 5, and Psa. xxxvii. 11). It is to be their eternal possession: "The righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. x. 30). The kingdom of God is to succeed the "wild beast" governments of men, and supersede them all, and "shall never be destroyed" (Dan. vii. 14–18); "it shall stand forever" (Dan. ii. 44). The saints—Christ's tried

and faithful servants—are "to possess" it "for ever and ever" (Dan. vii. 18). Christ's "dominion shall be from sea to sea, and from the river to the ends of the earth" (Psa. lxxii. 8). "The Lord God shall give unto Him the throne of his father David: and he shall reign over the house of Jacob forever; and of His kingdom there shall be no end" (Luke i. 32, 33).

I might extend these remarks to any length, but these must suffice for this time, and I trust some will find food for thought in them. ED.

THE IMPORTANCE OF TRUE FAITH

"Without faith it is impossible to please God: for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him." —Heb. xi. 6.

The chapter from which this text is selected gives us the character of faith and its power. It is impossible to exercise faith without evidence. Persons may have what they *call* faith, without evidence, but it lacks the character of true belief: it is only fancy or imagination. The evidence of the existence of a God is such that the most ignorant of our race, except the idiotic, accept it as a fact undeniable that there is such an existence or power above themselves. It is only "the fool that saith in his heart, There is no God" (Psa. xiv. 1). Such denial shows the person destitute of a common understanding; or, in other words, is a "fool;" not capable of perceiving truth when presented to him. The faculty that perceives there is a God is essential to the knowledge of the true God; and all men who possess this faculty are destined to have that knowledge imparted to them "in due time;" i. e., in God's own time; and until that is given them, their actual trial for an endless life does not commence. The actual sin of man is, that, "when they know God, they glorify Him not as God" (Rom. i. 21): they do not accept Him as the object of their highest love and confidence, and yield implicit obedience to Him.

Until the true God is made known to man, God "overlooks" that which is sin, in itself, so that it does not fix the final state of the individual, though it may involve him in great and sore afflictions and cut short his present life. "The only true God" has his own time for making Himself known to the children of men. He does not do it, to all, at once nor at one time. The development has always been gradual, both as to time and to people. Some are chosen or selected to receive this knowledge sooner than others, but this selection is designed for the benefit of others; and "in due time" they are to bless "all the families of the earth;" those who had not the opportunity previously to know God. Thus God makes "the few" the instruments to bless the many in His own time; and this is all ordered in infinite wisdom and love to ultimately bind the whole race together as one band of brothers, each having the same interest in the welfare of the others that he has in his own; thus filling the earth with peace and love, exhibiting God as he is, viz, "Love," for "GOD IS LOVE" (1 John iv. 8, 19). Then truly, will "the whole earth be full of His glory" (Num. xiv. 21, Isa. xi. 9, Hab. ii. 15).

FAITH "in the only true God, and in Jesus Christ," is ESSENTIAL to a final salvation, or redemption from sin and death; and, consequently, the knowledge of God and his Son must and will be made manifest to every soul of the race of Adam, as Jesus has "given himself a ransom for all, to be testified in due time" (1 Tim. ii. 6). "Without *faith* it is impossible to please God;" and without knowledge it is impossible to have faith; and this is the order God himself has established. This order is as old as the creation of man, and runs through every dispensation in the Divine government of the world; and upon the exercise of faith depends the final state of all the human family. Without knowledge faith cannot exist, and neither can unbelief; and the only sin that the Gospel knows, as bringing a final condemnation, is unbelief: "He that believeth not shall be condemned." Every son and daughter of Adam, therefore, must and will have made known to them the only true God and Jesus Christ; before their state is unalterably fixed in endless life, or in an irrevocable death. They must come to God, in Jesus Christ, believing that He is (that He exists as the only true God), and that He is the rewarder of them that seek Him. This all implies an *opportunity* in this age or some of "the ages to come" to possess the requisite knowledge needful to the exercise of the faith that brings the approbation of God, or that *pleases* Him.

The testimony of God concerning himself and his Son, Jesus Christ, is what is to be believed; and such faith unwaveringly holds on to the testimony of God and his promise, that He will fulfill all His words; no matter how impossible the fulfilment may seem to human minds; for, it accepts the fact, that "What God has promised he is able to perform"—and that "Nothing is too hard for God;" so that if He commands to

offer up a son for a burnt offering, whom He had promised should be the medium of blessing the world, dark and mysterious as the command may appear, faith counts that "God is able to raise that Son from the dead," and He will do it sooner than His promise shall fail. This faith we see exemplified in Abraham when called to offer up Isaac.

Such is the faith that honors God and trusts his word, nothing doubting that He will fulfil every word He has uttered. This is the "faith of assurance;" and, where it exists, is *pleasing* to God. It is that faith which we must exercise to have the "testimony that God is pleased with us" as He was with "Enoch, before his translation" (Heb. xi. 5). It will be well for us all, who are looking for Jesus's return from heaven, and a possible translation, then to have the testimony that Enoch had, "that he pleased God." To be destitute of it may prove a great disaster to us, however much we may speak of our desire for "the appearing" of Christ. Is our desire born of love to God, and an earnest wish that His name should be "hallowed," honored, reverenced, adored, loved, and obeyed; and that Christ should be manifested as the "Saviour of the world" for whom He died, and that the evidence of that love of God and his Christ should be made known to every man—to *all men* for whom "He gave himself a ransom:" or, is our desire a selfish one; based on the idea of self-aggrandisement, and a mere wish to be delivered from the trials incident to the present state, regardless of what becomes of our fellow-creatures who have never had our privileges and advantages to know the only "true God and Jesus Christ, whom God sent to be the Saviour of the world?

It is important that we have the testimony that we "please God" in these matters; and until we have that witness in ourselves that our desire for the second advent of Christ is not mainly from selfish motives, it will promote our acceptability with God to improve our *waiting* time by seeking a Christ-like spirit, in loving our whole race, for which Christ gave himself for their redemption; and earnest efforts to bring the true knowledge of God and his dear Son to our fellowmen, and heed the Apostle's language thus expressed: "I exhort therefore that, first of all supplications, prayers, intercession, and giving of thanks, be made for *all men;* . . . for, this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and come to the knowledge of *the truth*. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom *for all*, to be testified in due time."

I conclude these remarks by enforcing the Apostolic exhortation, that we, "first of all," should bring all men, everywhere—our whole race—before God for his blessing; and thus be pleasing to God, believing that "He is" the "God of the spirits of all flesh" (Num. xxvii. 16); and that, as such, He will give to all, the means of knowing Him and his Son, and an opportunity for improving those means to obtain an endless life, and "that He, is the rewarder of them that diligently seek Him" when those means and that opportunity is bestowed on them. Let us in prayer bring all men, as well as ourselves, to the throne of God's grace, and plead for them all as Christ gave himself a ransom for them all. Thus shall we have the witness in ourselves that our heart is in sympathy and union with Christ, and we are prepared to dwell with Him when He shall return from heaven. ED.

JUDGMENT.—The term "judgment," as applied to God's government of the world, does not always, if ever, apply to what is usually termed a "day of judgment" in which man's final destiny is unalterably fixed. It often relates to rule, discipline, establishing equity, justice, etc.; by which order, righteousness, and peace are promoted. The principles on which this judgment is conducted are beautifully set forth in the following language: "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isa. xlii. 3, 4).

Here is no appearance of the common notion of "the day of judgment." It is the establishment of a righteous government in which truth shall become universal; and where the element of truth exists in the heart, however feeble it may be, it shall, under the perfect government of Christ, be brought forth unto perfection, though it had been, at the establishment of His reign, like a bruised reed, or as the smoking flax, both giving only a feeble sign of life, and apparently ready to be destroyed. Yet under the work of Christ, in setting "judgment in the earth," such weak and feeble tokens of the existence of the love of truth, "He shall bring forth judgment unto truth;" the bruised reed shall become strong, and the smoking flax shall burst forth into an illuminating flame.

"He shall bring forth judgment unto the Gentiles." That judgment, or rule, will bring such to the knowledge of the truth as never have had it previously; and "He shall not fail nor be discouraged till" it is done, and "judgment" (righteousness and truth) is "set in the earth."

The Study of the Bible.

BY HENRY DUNN.

Chapter XVIII.

On Typical and Allegorical Interpretations.

"O how unlike the complex works of man
Heaven's easy, artless, unencumbered plan!
No meretricious graces to beguile;
No clustering ornaments to clog the pile;
From ostentation as from weakness free
It stands, like the cerulean arch we see,
Majestic in its own simplicity."

COWPER.

Few thoughtful readers of Scripture will dispute that *events* in the earlier dispensation sometimes foreshadow other events in the later. As readily will it be allowed, that illustrations are not unfrequently drawn from the Old Testament by the writers of the New in which *persons* there are regarded as prefiguring other and later personages. Our Lord himself in this way illustrates his burial and resurrection by the history of Jonah (Matt. xii. 40), and His lifting up on the cross by that of the brazen serpent (John iii. 14). Again, He is said to be "a High Priest after the order of Melchisedek" (Heb. vii.); while the preservation of Noah and his family in the ark seems, by the Apostle Peter, to be regarded as symbolical of the preservation of the elect (1 Pet. iii. 20). Nothing, however, is built on these resemblances. They *illustrate* later truth, but cannot, on that account strictly speaking, be termed types; since there is nothing to show that either the events or persons referred to were *designed* to be such, and that therefore they should be regarded as "*actual prophecies*" of things to come.

In answering the question, "What rule should be adopted in deciding whether a passage or a person is or is not typical?" we believe that none safer or better can be laid down than that which is advocated by Bp. Marsh. It is this: "There is no other rule by which we can distinguish a real from a pretended type than that of Scripture itself. There are no other possible means by which we can know that a previous design and a pre-ordained connection existed. Whatever persons or things, therefore, recorded in the Old Testament were expressly declared by Christ and His Apostles to have been designed as prefigurations of persons or things relating to the New Testament, such persons or things, so recorded in the former, are types of the persons or things with which they are compared in the latter.

"But if we assert that a person or thing was *designed to prefigure* another person or thing, *where no such prefiguration has been declared by Divine authority*, we make an assertion for which we neither have nor can have the slightest foundation." In short, to borrow the words of Professor Moses Stuart, "just so much of the Old Testament is to be accounted typical as the New Testament affirms to be so, *and no more.*" This takes the whole question out of the hands of fanciful expositors, and enables the most unlettered reader to decide what is typical and what is not.

Dr. Davidson, in his "Introduction," a little modifies this view; but the result is not, after all, very different. He says, "Various places in the New Testament intimate or expressly assert that most of the institutions peculiar to the old *prefigured* spiritual things under the new economy. The Epistle to the Hebrews plainly shows that the entire Levitical law with its sacrifices, rites, and priests, foreshadowed better things (Comp. x. 1; vii. 11—22; viii. 1—13; ix. 1; x. 18). The same view is given by Paul in the Epistle to the Colossians (ii. 17). The Epistle to the Galatians has it also (iii. 24). But inasmuch as the various parts of these institutions are nowhere placed side by side with spiritual correlatives, it is obviously unsafe for us to do more than to receive *generally* that which it has not pleased God to explain in detail. So far as these types have a *prophetic* character, they are clear enough for practical purposes; but, like other prophecies, they are not to be interpreted *minutely*, according to the fancy of the expositor." If these principles had always been adhered to, from what a load of overshadowing error would Scripture have been delivered. For what is a man to make of his Bible who is told by one, that Moses, in "forty particulars," typifies Christ; by another, that every passage in the Old Testament looks backward, and forward, and every way, like light from the sun, not only to the state before and under the Law, but under the Gospel too; by a third, that there are forty-nine typical resemblances between Joseph and Christ, and seventeen between Jacob and Christ,—his worst actions being regarded equally symbolical with the best.

Nor should it be forgotten (for it is a solemn warning), that on this use of the supposed types and figures of the Old Testament the Roman Catholic Church builds most of her tenets.

All this folly, for it cannot properly be designated, by any other name, rests on the notion that Truth instead of being simply *revealed in* the Bible, is to be *developed out of it* by human ingenuity; that underneath its *direct* teachings lie intimations which may justly be made the basis of new discoveries; and that *depths of meaning*

are to be found in the plainest statements, if only the investigator be spiritual enough to discern them.

Let this doctrine once be allowed, and nothing can be clearer than that, under its operation, the Word of God is turned into an enigma, and Truth lies prostrate at the mercy of the fanciful, the ingenious, and the weak. "Under such methods," it has been well said, "we may shut our lexicons, and draw lots for the sense."

Intimately connected with this abuse of Scripture, and equally foolish and dangerous, is the attempt to attach *more than one meaning* to any passage of Holy Writ, whatever variety of applications it may admit of.

The Fathers, as we have already said, are untrustworthy as expositors, mainly on account of the vicious habit into which they fell, of multiplying meanings in Scripture. Some held to a fourfold, some to a threefold, and others to a twofold sense in the Sacred Text. Origen is supposed to have maintained a *twofold sense*, and a *fourfold application*, of all Scripture. Others denied a *literal* sense altogether; and most of them imagined that such a sense was far too meagre to be worthy of God, and that the literal meaning was merely intended to be the vehicle of higher and more ethereal teaching. The Bible by this means was made, in their hands, "to reflect every hue of fancy, and every shade of belief, in those who assumed the office of interpretation;" and the result was, that instead of being rendered serviceable for practical instruction, it soon became "one vast sea of uncertainty and confusion."

The school in question is not yet extinct. Many still regard this fanciful mode of dealing with Scripture as eminently spiritual; some by its help developing out of the prophecies the most extraordinary conclusions concerning passing events; and others, holding a different view, explaining away, by a like process, the plainest declarations of the Word of God relative to the Second Advent of Christ, and the character of the dispensation under which we live. The death of Abel, we are still told, prefigures the sacrifice of Christ; "Enoch is a figure of the Church (of the latter day), which shall be taken away before human evil reaches its climax, and before the Divine judgment falls thereon;" while "Noah, on the other hand, is a figure of the remnant of Israel, who shall be brought through the deep waters of affliction, and through the fire of judgment, and led into the full enjoyment of millennial bliss, in virtue of God's everlasting covenant."

The building of Babel indicates "the spirit in which associations are now formed for purposes of philanthropy, religion, or politics." Sodom and Gomorrah represent the world as distinguished from the little flock; and Rebekah leaving her Father's house to marry Isaac, is called "a most touching and beautiful illustration of the Church, under the conduct of the Holy Ghost, going onward to meet her heavenly Bridegroom."

We pause here; and in doing so are anxious to avoid misconception. We are far from denying that the Scripture narratives of the Old Testament are intended to teach *us* very important spiritual lessons; and we will yield to no one in reverence for these Divine oracles. It is *because* we reverence them so highly, that we remonstrate against this mischievous habit of "adding to" them that which is purely human and largely erroneous.

We feel most deeply that in all ages the Church has been far too apt to forget that this is not her home; that her children are but pilgrims and strangers here, as all their fathers were; and that with most of the ambitions of earth the Christian should have nothing to do. But when we are told in effect, that progress in science is sin; that "a Christian asserting his rights" with his fellow-man is not "perfect as his Father, for his Father is dealing in *grace*, whereas he is dealing in *righteousness*;" that all the concerns of the world, even its government and magistracy, are to be abandoned to the ungodly, we cannot but protest most earnestly against what we consider to be unscriptural perversions of God's Holy Word.

We conclude by laying down the following rule:—He who would understand his Bible must be content to regard as typical or allegorical *such portions of Scripture only* as are declared to be such on Inspired authority; he must be satisfied with the one plain and paramount meaning which manifests itself to the simple-minded in connection with the context; and disregarding all human fancies, however spiritual the teacher of such imaginations may be supposed to be, he must determine, at all hazards, to take the Book just as it stands; to accept it in the spirit of a little child; to confess that he has before him but fragments of a truth that is, *in its entireness*, infinite; and be content to wait for the day when that which now often seems to us to be "torn into a thousand pieces, and scattered to the four winds of heaven," shall be gathered limb to limb, and "moulded with every joint and member into an immortal feature of loveliness and perfection."

Chapter XIX.

On Technical Terms in Scripture.

Every science, and Theology among the rest, has its technical terms.

With these, so far as they are merely Theological, and not Scriptural, we do not intermeddle. We propose to notice such only as occur in our Authorized Version, and which derive a coloring in the eyes of ordinary readers, from their technical use in theological discussions.

We fully admit that many of these terms cannot be dispensed with; that such words as Regeneration, Conversion, Atonement Election, Covenant, Law, Grace, Salvation, Justification, and Sanctification, are not to be set aside because they have often been used without discrimination, or been sometimes regarded as offensive to men of taste. Yet is it of great importance that these phrases should be *Scripturally* understood; that they should not be expounded in accordance with merely theological associations; but always in accordance with the sense they were intended to bear in the particular passage wherein they may occur. Most of them are used in different places, in different *senses;* and if this fact be not recognized, nothing but confusion of thought can ensue. *e. g.*—

Regeneration in its ordinary acceptation amongst us, is intended, *and rightly*, to express that moral change that is elsewhere denominated being "born again"—born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). Yet it is indisputable that in *the only two places* in which this particular word occurs in the English Version of the New Testament, it does not mean anything of the kind. In one instance (Tit. iii. 5), it is used in the sense of *a change of profession by baptism;* in the other (Matt. xix. 28), it is employed in the sense of Resurrection,—"when the Son of man shall sit in the throne of His glory."

Conversion is sometimes used to express an entire and radical change of conduct, following renewal of heart; and sometimes to indicate return from a temporary course of wrong doing. It is used in the former sense in the Acts (xv. 3) where Paul speaks of the conversion of the Gentiles: it is used in the latter sense by our Lord, when He says to Peter, "When thou are converted, strengthen thy brethren" (Luke xxii. 32).

Atonement is a word which occurs but once in our version of the New Testament (Rom. v. 11), and *there* it is mistranslated, since it ought to have been rendered "Reconciliation." As it stands, it conveys the idea of *substitution by sacrifice*, a truth which, whether taught or not in Scripture, is not expressed in the passage in question.

Election is a term ordinarily understood as implying the selection by God from eternity of certain persons to be saved from hell, and made holy in Christ; the rest of mankind being left to that natural weakness and perversity which is their sin, and which will inevitably involve them in eternal misery. Into this view, regarded as a doctrine we cannot here enter; but it is right to observe, that in the New Testament the word is frequently, if not ordinarily, used in relation to *service*.

In this sense it is applied to Christ (Matt. xii. 18; 1 Pet. ii. 6); to angels (1 Tim. v. 21); to the Apostles (John xv. 16—19); and to Christians generally (1 Pet. ii. 9). In the Old Testament it is so used with regard to Christ (Isa. xlii. 1); and to David (2 Sam. vi. 21; Psa. lxxviii. 70).

Grace sometimes stands for "the free and eternal love and favor of God, which is the spring and source of all the benefits we receive from Him" (Rom. xi. 6; 2 Tim. i. 9; John iii. 16). Sometimes for the work of the Spirit renewing the soul (Rom. vi. 14; 2 Cor. xii. 9). Sometimes for the Divine favor, as manifested in reconciliation (Rom. v. 2), in the love of Christ (2 Cor. viii. 9), and in the Gospel generally (1 Peter v. 12). Sometimes it is put for the virtues wrought by the Spirit of God in the heart of a renewed man (2 Cor. viii. 7; 2 Pet. iii. 18). And sometimes it merely means the favor or friendship of a fellow-mortal (Gen. xxxix. 4). In each of these cases the context, and that alone, decides the meaning.

Covenant, though always implying "an agreement," is a word that is applied in the Bible in various ways. There is the Covenant of Works (Gen. ii. 17), and there is the Covenant of Grace (Ephes. i. 3—4; 2 Tim. i. 9). There is the Covenant of which Circumcision was the seal, and with which the rites and ceremonies of the Jewish economy were inseparably connected; and there is the New Covenant (Heb. viii. 6—8), which brings freedom from the burdensome ritual resting on the Jew. The importance of keeping these distinctions clearly in mind becomes obvious when we read what St. Paul says in relation to Law.

Law, in Scripture, certainly does not always mean the same thing. Sometimes it stands for conscience, or the Law of Nature (Rom. ii. 14); sometimes for the Moral Law, as embodied in the Ten Commandments (Rom. ii. 25; vii. 7); and sometimes for the Ceremonial Law of the Jews (Gal. iii. 11; Phil. iii. 5; Heb. vii. 19). It is in this latter sense alone that St. Paul uses it whenever

he speaks of the impossibility of Justification by the Law. He does not, of course, mean to imply that man can stand before God, justified by works, *in any sense;* but his argument always relates to the Ceremonial Law. He would have been the last man to maintain that at any period of his life he was *morally* blameless; although he insists that *ceremonially* he was without fault (Phil. iii. 6). It is this Law of Ordinances alone that Christ has abolished (Ephes. ii. 15).

Luther, with great power and wisdom, used the doctrine of Justification by Faith alone, as his most trusty weapon in contending against indulgences, pardons, masses for the dead, and such like superstitions. Wesley and Whitefield urged it in England as against *formal observances*, whether in the shape of prayers, church going, sacraments, or almsgiving. In the present day it is too often presented as if it were the antagonist of good works; whereas, in Scripture, faith and works are always regarded as inseparable. It was probably to meet some such tendency, that the Apostle James wrote his Epistle (Jas. ii. 14—26).

HEAVEN. This word occurs about two hundred and eighty times in the New Testament only. In *ten* it is translated "air"—the fowls of the air—(Luke viii. 5); in *five* it is rendered "sky" (Luke xii. 56); in *eighty-six* it is put for the visible firmament (Mark xiii. 25); in *eighty-three* it indicates the peculiar residence of God and of the Holy Angels (Acts vii. 49); in *thirty-three* it is associated with the kingdom of the Redeemer (Matt. iii. 2); and in the Apocalypse it is commonly put for the world of separate spirits, or *Hades*. It is impossible to understand Scripture if these distinctions are not borne in mind.

HELL (*Sheol*) invariably stands in the Old Testament, either for the grave, or for the invisible world of spirits.

In the New Testament, several distinct words, widely different in meaning, are alike translated HELL; a practice which necessarily leads to a good deal of confusion in the mind of the English reader. *Hades* is thus always translated HELL, although it never means the place of final punishment. *Gehenna*, which probably has that meaning, occurs *twelve* times. It is not possible here to note the distinct meaning in each case. The attention of an intelligent reader should, however, be directed to this misleading diversity.

MERCY is a word which, in most cases, ought to be rendered *favor*, since it by no means implies the clemency of a judge sparing a criminal, but rather the bestowal of kindness.

WRATH, in like manner, when attributed to God, is by most persons connected with Eternal Punishment, although without warrant. It simply signifies *displeasure*, and is in the Prophets applied to different degrees of punishment, whether inflicted or threatened. Isaiah speaks of "a little wrath" (liv. 8). Jeremiah of "great wrath" (xxxii. 37). In the New Testament it is applied to the destruction of Jerusalem (Luke xxi. 22, 23).

SALVATION, although now commonly used by us to signify deliverance from Hell, by no means generally, or as a rule, bears that interpretation in Scripture. For although it be quite true that Christ saves us "from wrath" (Rom. v. 9), it is in a still higher sense true that He delivers us from the slavery of sin. A careful examination of passages, such as Matt. i. 21; Acts iii. 26; Rom. i. 16; Phil. ii. 12; Ephes. i. 13.; v. 23; vi. 17, and many others, will satisfy a thoughtful person that, *as a rule*, the word "Salvation" is, in the New Testament, associated, not so much with any future blessing, as with a present deliverance from the bondage of moral evil.

SANCTIFICATION is the last term of this class to which we shall refer. It some times signifies separation for holy or religious uses (Gen. ii. 3; Exod. xiii. 2); and sometimes the actual cleansing of the soul (1 Cor. vi. 11). It is sometimes applied to God when His judgments are made known (Numb. xx. 13; Ezek. xxxvi. 23); and sometimes to Messiah as the King and Head of the Church (John x. 36). But its ordinary meaning is *actual purification;* whether ceremonial, as in the case of the Jews, or moral and spiritual, as in the case of the Christian (Exod. xix. 10—22; Josh. iii. 5; Lev. x. 3; 1 Cor. vi. 11).

CHAPTER XX.

On the Use of Ecclesiastical Terms in Scripture.

IN the chapter immediately preceding this we have only referred to technical terms which are so in the original, and not *made* such by any particular translation of them. We must now notice a class of words which sometimes mislead in consequence of their mistranslation.

The translators of the Bible into the present Authorized Version—laborious men, and worthy of all honor,—were not altogether free agents in the work they undertook. King James expressly commanded them not to change "the old ecclesiastical words;" and in their Preface to the large Bible they tell us they have regarded the admonition. It will be necessary, therefore, to refer to certain instances in which it will be seen that adherence to the Royal Mandate has *darkened* the sense of the orriginal.

EASTER (Acts xii. 4) : "Intending after Easter to bring him forth to the people." The word "Easter" should unquestionably have been translated "Feast" or "Passover." It occurs twenty-nine times, and is so translated everywhere else. The text plainly means that Herod would not bring forth Peter until after the Passover,—including the days of unleavened bread (John xviii. 28).

BISHOP (1 Tim. iii. 2; Titus i. 7). The word here translated "bishop" (*Episkopos*) should have been rendered "inspector" or "overseer;" since it has no special reference to what we understand by a diocesan prelate. The phrase indicates "an office;" probably *in some respects* corresponding to a modern bishopric, but in other respects very different. Episkopos is in one instance (Acts xx. 28) translated "overseer," and it would have been much better had it always been so rendered.

CHURCH (*ecklecsia*) is a word which *three* times stands for a mere *assembly* of persons (*e. g.*, Acts xix. 32—40, where the word ecclesia is so rendered); *once* for the body of the Israelites in the wilderness (Acts vii. 38), where Moses is spoken of as he "that was in *the Church* in the wilderness;" *fifteen* times it indicates a particular society of Christians, meeting either in one place or in different parts of a town or city (*e. g.*, Acts xi. 22; 1 Cor. xvi. 19). Ordinarily (about *eighty-five* times) it denotes the entire body of professing Christians dwelling in any given city or district, —in Judea, or among the Gentiles (*e. g.*, Acts ix. 31; Rom. xvi. 4; 1 Cor. vii. 1 17). In all these cases the Church is regarded as an *outward or visible* thing. *Ten* times it is used to indicate true and spiritual members, *as distinguished from* the hypocritical or self-deceived (*e. g.*, Ephes i. 1—3; Col. i. 18—24); and in all these cases it is regarded as an *invisible* society.

MINISTER (*diakonos*). This word occurs thirty times in the New Testament, and is sometimes translated "minister" (Matt. xx. 26); sometimes "deacon" (1 Tim. iii. 8); and sometimes "servant" (Mark ix. 35). It is the word used to indicate the "servants" that waited at the marriage feast (John ii. 5 and 9); it is applied to magistrates (Rom. xiii. 4); and to womanly service in the case of Phebe of Cenchrea (Rom. xvi. 1.) As it is so plain that the word simply expresses "service" and that it is so used by Paul when applied either to apostles or elders (1 Cor. iii. 5; 2; 2 Cor. iii. 6), it certainly is a great pity that it should have come to be associated exclusively with preachers of the gospel.

DEACON, (*diakonos,*) falls under the same head. There is in the New Testament no office so called, which corresponds either to the "deacon" of the Episcopal church, or to that of the Congregationalists. The word simply means "service." So far as the authority of Scripture is concerned, a minister may be called a deacon, or a deacon a minister, or a Christian visitor one or both, without any violation of its teaching. Martha was a deacon to Christ when cumbered with much serving; and Paul when he went to Jerusalem to minister to the saints (Rom. xv. 25), although the money was actually distributed by their own elders (Acts xi. 30).

Among Congregationalists, the office of the deacon is generally traced to the transaction recorded in the sixth chapter of the Acts, where the Church at Jerusalem, by the advice of the the apostles is said to have selected seven men, "full of the Holy Ghost and wisdom," to superintend the service of tables, and to silence the murmurings of those who thought that certain widows "were neglected in the daily ministration."

It should, however, be recollected that these persons were not chosen to a permanent office, but to meet a present necessity; for the word rendered "business" ought to have been translated "need," or "necessity." It occurs forty times in the New Testament, and is so rendered everywhere else.

Further, the persons thus selected are nowhere called deacons. That no such permanent office existed is rendered at least probable by the fact that the money raised by the disciples at Antioch for the poor was sent to the "elders" at Jerusalem (Acts xi. 30).

But it will be said, "Why, then, are deacons, *as such*, required to possess certain moral qualities (1 Tim. iii. 8)? and what is meant by the phrase, 'They that have used the office of a deacon well'" (1 Tim. iii. 13)?

We reply,—The demand of the apostle for certain moral qualifications applies, and is intended to apply, not to any office in particular, but to *service* for the Church, of whatever kind. "They that have used the office of a deacon well," should be read, "They that have disconized, or performed service (of any kind) well (marg. *ministered*), purchase to themselves a good degree."

The office of "deacon," as now recognized either in Episcopal or Congregational churches, may be very useful and honorable, as it undoubtedly is, but it can derive no authority in either case from Scripture, since the word so translated ought simply to have been rendered "service."

PREACH. Some may perhaps be startled when told that the word "preach" has no reference

whatever *to any particular mode* of telling the glad tidings of salvation; but it is nevertheless true.

The word *evangelizo* literally means to announce glad tidings, and simply relates to the first information that is given to a person or people on that subject; that is, when the subject may properly be called *news*. As to the manner of giving such information, the same word may not improperly be used, *in whatever way* the thing be notified; *publicly or privately*, aloud or in a whisper, to one or to many.

The English word "preach" fails to communicate the idea given us in the New Testament; because with us it implies "a public and continued discourse," which is by no means the sense conveyed to us in Scripture.

In like manner the word *kerusso*, used in the Epistle to the Romans (x. 14), "How shall they hear without a preacher?" does not mean "one who pronounces a public discourse on sacred subjects," but simply "a herald publishing tidings; his message may be only a single sentence, and a very short sentence too; and though it certainly implies *public notice*, accompanied by warning to do or to forbear something, it never denotes either a comment on, or explanation of any doctrine, critical observations on, or illustrations of any subject, or a chain of reasoning in proof of a particular sentiment." In short, it never means what we understand by preaching.

The supposition that the gospel is to be promoted only or mainly by clergymen or ministers, and by didactic teaching, whether in sermons, tracts, or exhortations, public or private, is an error which has led, in many cases, to forgetfulness of individual responsibility altogether.

We have probably now said enough to put the reader of Scripture on his guard in relation to the use and authority of ecclesiastical terms.

An Old Book and the New Jerusalem.

While in Philadelphia, in December last, a friend loaned me an old book, containing twenty-two sermons on the prophecies. The title page is gone; so there is no clue to the author, nor the time when published, except in one sermon, speaking of a certain event, he says it occurred "in the last year (1806)." Thus it seems the sermon was written in 1807, or near seventy years ago. It seems, also, from some expressions, the author was a New England man. He was evidently a man of much study and thought—large knowledge of the Bible and history. He held to the literal understanding of the Bible,—to the literal and personal reign of Christ upon this earth during the thousand years of Rev. xx., and the rebuilding of the Temple at Jerusalem, as described in the last chapters of Ezekiel; and that after that thousand years, and the judgment that follows, the earth will be melted by fire and all the wicked then be literally burned up; then the earth renewed,—"all things made new,"—and the New Jerusalem, which he maintains is now in existence, will come down on the renewed earth and remain eternally. A large extract from the Sermon on this last topic I give the readers of this Magazine, which, no doubt, will interest many. He speaks as follows:

This New Jerusalem, called the tabernacle of God, is to come down from heaven after the earth is new. It is plain that this city will be moved, by the name given it; the tabernacle, which means a moveable building.

That this city, which is now built, will come down from heaven, to the new earth, all prepared to dwell in, is as certain as it is that a bride is adorned for her husband, and no other. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down from God" (Rev. iii. 12).

In this verse Jesus mentions the New Jerusalem as the city of his God, and says it cometh down from heaven from his God. When we read that an angel came down from heaven, we suppose it was true. When we read that Christ shall come down from heaven, it means that he will stand at the latter day on the earth. When we are told that the new Jerusalem cometh down from heaven, we have the same reason to believe it will ere long come down, as we have to believe Christ will come down from heaven hereafter. Christ spake of its coming down from heaven; but John had a vision of it descending to the new earth. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. xxi. 2, 10).

What can be more evident than this, that this city will descend from heaven to earth where men will enjoy God in the city? This is further explained in verse 10. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem,

descending out of heaven from God." Three times this city is mentioned as coming down from heaven "which cometh down out of heaven from my God." Chapter ii. 12, "coming down from God out of heaven." Chapter xxi. 2, "The holy Jerusalem, descending out of heaven from God."

If these things do not convince men that this city, this paradise of God will come down from heaven, then I must conclude that they do not receive testimony God has given of what Christ says are the true sayings of God. The Lord Jesus knew that many would think these things concerning the city to be similitudes, or things different from what is said of them; and that we might believe that what is said of the New Jerusalem means as it says, he has in the last of this book mentioned several important things, which appear to me duty to mention before I proceed to describe the city.

"And he said unto me, These sayings are faithful and true, and the Lord God of the holy prophets sent his angel to shew unto his servants the things that must shortly be done. Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." These two verses follow the description of the holy city; and it is declared that what is said of the city is faithful and true, and that an angel was sent by the Lord God to shew his servants those things which must be shortly done. After this it is said, "I Jesus have sent mine angel to testify these things in the churches." (Rev. xxii. 6, 7, 16.) By this we are taught that it is meant that the churches, as well as the servants of God, should know these to be true, and no parable.

To conclude the whole of what Christ has said concerning the New Jerusalem, he has warned every man not to add or diminish from what he has said of the holy city, and those who shall dwell there. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto those things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the holy city, and from the things that are written in this book. He which testifieth these things saith, surely I come quickly. Amen. Even so come, Lord Jesus" (ver. 18, 19.)

These things concerning the city are here considered a prophecy of things to come, and the person who shall dare to make the prophecy any thing besides what it is said to be, is threatened with a loss of that glory which all who believe shall at last enjoy.

According to this declaration we are safe in believing that what is called a city in these chapters means just such an one as is here described.

I shall now proceed to the New Jerusalem, as it is laid down in the two last chapters of Revelation. In the description of this city, there are several particulars mentioned in these two chapters.

1. The New Jerusalem — Holy City — and Tabernacle of God.

The word Jerusalem signifies "the vision or possession of peace, or, they shall see peace." It is made of two words, JERU, they shall see, and SALEM, which means peace. This city which is to come down from heaven is the New Jerusalem, in distinction from the Jerusalem at this time, or the thousand years of Christ's reign upon earth. It will be new and suitable for the new heaven and earth, and for these new creatures who shall dwell there forever. It is called the holy city, because every part of it will be holy, and all who shall dwell there will be holy, and all their employment will be of the same nature of the city. No unholy person will ever have admittance there:

"Those holy gates forever bar,
Pollution, sin, and shame,
None shall obtain admittance there,
But followers of the Lamb."

It is called the Tabernacle of God, because of its being moved from heaven to earth, and because God will dwell there, with his people forever.

2. The extent of the city is mentioned: "And the city lieth four square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs; the length, and the breadth, and the height of it are equal.",

How exceedingly great must this city be? Twelve thousand furlongs square, that is fifteen hundred miles in length and breadth. This makes it six thousand miles in circumference; but when the new earth appears, without any sea there will be room enough to receive it. It must be remembered that when this city comes down, it will be prepared as a bride adorned; its builder and maker is God; and it will come down with the foundation, wall, street, and all done. Some have thought the height of the wall will be equal to the length and breadth of the city; but this is a mistake. The wall is said to be one hundred and forty-four cubits high. This I shall notice hereafter.

The meaning of the height being equal is, that there is one entire level to the street and top

of the wall. It is not like Jerusalem, or Rome, built on mountains. Though this city is to be so large; yet we are not to suppose that this city is to contain all that will be saved; for it is mentioned that the kings of the earth, (which means the new earth,) do bring their glory and honor to it. There are principalities and powers, now in heavenly places, among angels; and in the world to come there will be principalities and powers, this Paul has mentioned, Eph. i. 21; iii. 10. This city thus large will be the chief place of resort from all parts of the earth where saints immortal will dwell; for when the new heaven and earth are created, the righteous will dwell all over the earth. Peter says, "We according to his promise look for new heavens and earth, wherein dwelleth righteousness." O how the glory of God will shine in such an holy city, of such magnitude!

This heavenly city is the masterpiece of architecture ever reared by the great builder. Its very form, a cube, is perfection itself: no other form could equal it, and its stupendous greatness astonishes us beyond measure! Fifteen hundred miles in length, and breadth! What a city is this? Whose superfices contain two millions and a quarter of square miles, and its solid contents, three thousand, three hundred and seventy-five billions of cubit miles! And there might stand at once on the ground of this city, without touching each other; fifteen billions, six hundred and eighty-one thousand, and six hundred millions of men! (allowing two feet square, or four square feet,) which would be more than could be born in four hundred ninety six thousand, nine hundred and thirty years, at the rate of sixty persons in each minute.

The use of these calculations is to show the amazing greatness of the city, and to make it evident, that the number of the saved, (though so many will die the second death,) is inconceivable, since God has prepared such a vast city for them.

8. The measure of the wall of Jasper around the city.

"And he measured the wall thereof, an hundred and forty and forty-four cubits, according to the measure of a man, that is the angel, and the building of the wall of it was *Jasper*." The height of the wall of this city is said to be an hundred and forty-four cubits. Allowing a cubit to be one foot and a half, it would make the wall two hundred and fifteen feet high. The wall itself is said to be *Jasper*, a most precious stone. Think a moment of a city six thousand miles in circumference, with a wall two hundred and sixteen feet high, and that wall of white *Jasper*; what glory is this! It far exceeds all that mortals have seen. Remember he whose power created the heavens, the earth, and sea, and man upon the earth, can easily shew his creatures such a city as this. It is added that the city thus walled, was pure gold, like unto transparent glass. How rich! How glorious! How beautiful! Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city.

4. The foundation of the wall of the city is mentioned.

"And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation *was* Jasper; the second, sapphire; the third, chalcedony; the fourth, an emerald, the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

In the temple built by Solomon there were twelve stones or foundations on which it stood; three on each side, and in the days of Christ, the adorning of the temple was such, that the disciples were charmed with the glory of it; but what was all that compared to the glorious foundations of the New Jerusalem which John saw when he had a vision of things to come! These foundations are described as very glorious on two accounts:

I. On account of the precious stones with which the foundations were garnished; these are said to be twelve, one precious stone to each foundation.

As it is likely many of my readers are unacquainted with these precious stones mentioned as the garnishing of the foundations of this city; and as many wish to have an account of them, I shall here give a short description of them, that each one may have an increasing idea of the glory of that city prepared, which shall ere long come down from God out of heaven.

1. The foundation was garnished with *Jasper*. This is a precious stone. There are fourteen varieties of *Jasper*. (1) The first color is green. (2) Red; (3) Yellow; (4) Brown; (5) Violet color; (6) Black; (7) Bluish gray; (8) Milky white; (9) Variegated with green, red and yellow clouds; (10) Green with red specks; (11) Veined with various clouds; (12) Jasper with various cloud colored zones; (13) That which has various colors mixed promiscuously without any order; (14) That which contains some par

ticles of agate, called agatized Jasper. A foundation garnished with Jasper of either of those colors must be glorious indeed. The Jasper which is most valued is the green, spotted with red or purple.

2. The second foundation was garnished with *Sapphire*. The sapphire is a genus of precious stones, and of a blue color, and is the hardest of all except the ruby and diamond.

3. The third foundation was garnished with *Chalcedony*. This is a GEM. There are four known species of the chalcedony. (1) A bluish white one; (2) The dull, milky veined chalcedony; (3) The third is a brownish black, dull, and cloudy one; (4) The fourth is the yellow and and red chalcedony, superior to all the rest in beauty.

4. The fourth foundation was garnished with an emerald. The emerald is a precious stone, and the softest of all precious stones. It is considered the most beautiful of all the gems, being in general of a green color. There are two kinds, the pale green, and dark green.

5. The fifth foundation had a *Sardonyx*. This is another of the precious stones, consisting of a mixture of the chalcedony and carnelian. It is found, (1) striped with white and red strata; (2) white with red dentritical figures.

6. In the sixth foundation was the *Sardius*. This precious stone is of the color of blood.

7. In the foundation was the stone called *Chrysolite*. The color of this stone is yellow like gold.

8. In the eighth foundation was the stone called *Beryl*. This stone is of a bluish green color. It never receives any admixture of color into it, nor loses the blue and green, but has its genuine tinge in the degrees from a very deep and dusky to the palest imaginable of the hue of sea water.

9. In the ninth foundation was the *Topaz*. This stone is of the same color as the chrysolite, having the color of gold.

10. In the tenth foundation was the *Chrysoprasus*. The color of this stone is green, having a yellowish tinge inclining to blue, like the green leek.

11. In the eleventh foundation was the *Jacinth*. This stone is of a purple or violet color, from whence it has its name.

12. In the twelfth foundation was the *Amethyst*. Amethyst is a transparent gem, of a purple color, which seems composed of a strong blue and deep red, and, according as either of these prevails, affording different tinges of purple, sometimes approaching to violet, and sometimes, even fading to a pale rose color.

These precious stones are all small in the earth, and appear to me as samples, to let all know the glory of the New Jerusalem by, like a translated Enoch as a sample of all the saints. How a few of these things draw our attention; but what are all these compared to a city great and glorious, garnished all around with such precious stones.

II. These foundations are described as being very glorious, on account of the names in these precious stones. There are three foundations on the east; three on the north; three on the west; and in each foundation one of the names of the apostles of the Lamb. While the names of the wicked shall rot, the apostles who have had their names in everlasting remembrance, engraved on the foundations of the city, while they within enjoy glory forever.

As there are three foundations on a side, there will be three names upon each side, in a length of fifteen hundred miles.

It is impossible for mortals to describe what Christ promised his apostles and all who follow him, in the world to come.

Having mentioned the foundations, we proceed to mention the gates which are twelve.

"And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." The gates of the New Jerusalem, are said to be twelve in number, three upon each side; and each one is said to be one pearl. How glorious! and how rich! The pearl which we are aquainted with, is a hard, white, shining body, usually roundish, found in testaceous fish, resembling an oyster. The finest pearl is pure white, and not dead and lifeless, but clear and brilliant, and is perfectly free from any spot or stain, and their surface is smooth and glassy, and they bring their natural polish with them, which art is not able to improve.

Pliny says that pearls are the most valuable and excellent of all precious stones; and from our Saviour's comparing the kingdom of heaven to a Pearl, it would seem that they really were held in such high estimation at that time. We are told that Servilia, the mother of Brutus, presented one to Cæsar of the value of 50,000 pounds sterling. Cleopatria had one valued at 250,000 pounds sterling.

The foundations are to be garnished with all manner of precious stones; but the gates are composed of the most precious of all. These gates are designed as an ornament to the city, for they are never to be shut against any, so that the kings of this new earth will ever be at liberty to bring their glory and honor into it, and to ac-

knowledge the King of kings. "And the gates shall not be shut at all by day, for there shall be no night there."

The city which shall be built in the thousand years will have gates that the riches of the Gentiles may be brought into it. At that time there will be day and night, but in the new earth there will be no night, but one eternal day.

As the twelve foundations of the wall had in them the names of the twelve apostles of the Lamb, so the gates had in them the names of the twelve tribes of Israel. It is likely the names of the twelve tribes were placed in the gate directly over the names of the apostles, in the foundations.

This mentioned in verse 12, "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." In addition to all this glory of the gates of pearl, it is said that there were twelve angels placed at the gates of the city, that each one who enters the gates, may by them be welcomed into the city, wherever they come from different parts of the new earth to bring the glory and honor of the saved nations into at, and for the kings of the new earth to bring their glory and honor there.

We have now given a short sketch of the outward glory of the New Jerusalem, as seen by the beloved John on the Isle of Patmos; which consists in the name, the extent of the city—the measure of the Jasper wall—the garnishing of the twelve foundations—the names of twelve apostles—and the gates of pearl, with the names of the twelve tribes of Israel, and the twelve angels at the gates. This is the outward glory of the city: we will now "enter in through the gates," and view the city within, and see the greater glory there.

When we count over the glorious things within the city, we find twelve mentioned in the two last chapters of Revelation.

1. The pavement of the city and the street. This is said to be pure gold like transparent glass. "And the city was pure gold, like unto clear glass. . . . And the street of the city was pure gold, as it were transparent glass." There is but one street mentioned in the whole city, for there are no public or private buildings, but the whole city is one public walk. What a glorious city is this, that even the street or ground of the whole is of gold, which is in appearance like clear glass! Pure gold indeed! as though it was designed for the pure in heart.

2. Another part of the glory of this city is the river of water of life running from the throne of God and the Lamb. "And he shewed me a pure river of water of life, clear as crystal, proceeding from the throne of God and the Lamb." There is no doubt in my mind that this will be a real river as well as a real city: if we explain away one we may the other. In the thousand years of Christ's reign on the earth, waters are to issue out from the sanctuary, from the house, and to run down into the dead sea, and there is to be trees on each side of the river, for food and medicine. In this city, as there is no temple, the river is to proceed from the throne. It is certain that creatures will always need support from the Creator, and this living water will be one part of it. It will benefit all the inhabitants of the new earth, as well as those of the New Jerusalem forever.

3. Besides the glory of the city on account of the river, we are told of a tree of life in the midst of the street and on either side of the river. "In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of nations. Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city" (Rev. xxii. 2, 14). "He that hath an ear let him hear what the Spirit says unto the churches; to him that overcometh will I give to eat of the tree of life, which is the midst of the paradise of God."

This tree of life is described as very large, extending its branches across the river and into the street on either side of the river, the whole ground of the city is street. This tree is said to bear twelve manner of fruits, and yield her fruit every month, and it is designed for food and constant health to the nations that are saved, who walk there.

Many are surprised at the hearing that those who are immortal will eat and drink in the new earth. Did not Christ, who was raised immortal, eat and drink with his disciples after his resurrection? Did he not promise his disciples that he would not drink of the fruit of the vine till he drank it new in his Father's kingdom? Did he not promise the apostles that they should eat and drink with him in his kingdom? He certainly did. This will be done when in the thousand years the apostles shall set on twelve thrones judging the twelve tribes of Israel; in the New Jerusalem how much more will they enjoy! We are told here why he promised them that they should eat and drink with him, because the tree of life and river of life, is prepared for that very purpose, "For the

Lamb is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

4. In addition to all this glory we are told that the throne of God and the Lamb are in the city. "Proceeding out of the throne of God and the Lamb. But the throne of God and the Lamb. shall be in it."

In the temple Solomon built, the glory of God was seen when Solomon prayed. There was the presence of God, and Solomon whom he had appointed to reign over Israel; but in this city behold a greater than Solomon! John saw the city, "having the glory of God." His presence was seen by John in a more wonderful manner than it was in the days of Solomon. On this throne where the glory of God is seen, Christ the Lamb is to reign world without end. This throne he is on now in heaven, and when the New Jerusalem comes down from God out of heaven, this throne will be on the new earth in the New Jerusalem, then will the shout be heard, out of heaven, which John mentions, Rev. xxi. 3, "And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." O the glory of that city!

5. The light of the city is next mentioned. "And her light was like unto a stone most precious, even like Jasper stone, clear as crystal. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light of it."

In the thousand years of Christ's reign I think from what Isaiah says, the light will be greater than it is now. "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isaiah xxx. 26). This evidently refers to the time when the Jews are restored, but the city in the new earth will have a light superior to the sun, moon, stars or candles; the glory of God and the Lamb will be the light. When the angel came to the shepherds, his light turned night into day. When Paul was on his way to Damascus he saw a light above the brightness of the sun. When Christ was on the mount the apostles saw something of that light which he will make in the New Jerusalem. John saw Christ on the Isle of Patmos. He says, "His eyes were as a flame of fire, and his countenance was as the sun shining in his strength" (Rev. i. 14, 16). This light will not be like the sun, seen only part of the time, but the glory of God and the Lamb will be a constant light, causing the inhabitants to be strangers to night and darkness.

6. Another part of the glory in the city is the temple. In the old Jerusalem, the temple built by Solomon was a great ornament to the city; and David said, "Because of thy temple at Jerusalem shall kings bring presents unto thee" (Psa. lxvii. 29). The temple or house to be built in Jerusalem, in the thousand years of Christ's reign will be so glorious that it will attract the attention of the most distant nations. (Isa. ii. 1.) But what are all these to the temple which shall adorn the New Jerusalem? Not a temple built of wood, stone, iron, brass, silver, gold, or precious stones. John saw none of these; but He who is the light is the temple. "And I saw no temple therein, for the Lord God Almighty and the Lamb are the TEMPLE of it" (Rev. xxi. 22). What more can be wanted? To have the glory of God in the face of Jesus continually encircling us, is all the temple the saved nations will need forever.

7. With all this outward and inward glory, without citizenship to dwell there we should see a great lack indeed. These are mentioned, verse 24, "And the nations of them which are saved shall walk in the light of it." These are the ones who confessed Christ here, and endured to the end, such as were washed in his blood, who had experienced the washing of regeneration, and renewing of the Holy Ghost, who had forsaken all for Christ, out of every nation, tongue and people. It is said, verse 27, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life."

It is all in vain for us to think we shall enter into that city at last if we work iniquity. Christ has told us who will have their part in the lake of fire, and will be shut out of the city. "But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. xx. 8). He has also told us who will enter into this city. "Blessed are they that do his commandments, that they may have right to the tree of life, and they may enter in through the gates into the city."

8. In addition to all this, there will be no curse on the city, or its inhabitants for ever. "And there shall be no more curse." The pres-

sence of God and the Lamb will prevent all this forever.

9. As all the new earth will be inhabited by the saved nations forever, they will bring their glory there, when they shall come to acknowledge the king of glory as the author all their glory and joy. "And they shall bring the glory and honor of the nations to it." This city will be the metropolis of the whole new earth.

10. It is plain to me that there will be kings under Christ and over those who are saved. He could not be King of kings if there were no other kings under him. These are the kings which are to reign with him on the earth forever. These are the kings of the earth, (the new earth) who will bring their glory and honor to the New Jerusalem, and who will consider Christ as the giver of all they enjoy. "And the kings of the earth do bring their glory and honor into it" (verse 24).

Many people think there will be no order or government, after this world, in the world to come; but whoever reads the New Testament will find that there will be principalities and powers in the world to come far exceeding what is known here.

"For unto the angels hath he not put in subjection the world to come whereof we speak." Paul mentions the names that are to be named in the world to come, as well as in this world, including principalities and powers, and considers Christ above them all, in this and the world to come. "Far above all principality, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i. 21). This world to come means the new heaven and earth. There are now principalities and powers in heaven as as well as in the earth. "To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God" (Eph. iii. 10).

11. Another part of the glory of this city is, that all who have been faithful servants here, shall see his face there, and have his name in their foreheads, and behold his glory. "And they shall see his face; and his name shall be in their foreheads." What more can there be to make this bliss complete?

12. To close the whole description of the glory of the New Jerusalem, it is said, "And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." Changes, troubles, tears, and death, are at an end, and glory eternal is their's. One eternal noon is their's, and the golden harps ever tuned, will assist their deathless tongues in ascribing glory, and honor, to him who sits on the throne, and to the Lamb, for ever more, Amen.

We Surely shall Remember.

When we reach a quiet dwelling
On the strong eternal hills,
And our praise to Him is swelling
Who the vast creation fills;
When the paths of prayer and duty
And affliction all are trod,
And we wake to see the beauty
Of our Saviour and our God;

With the light of resurrection,
When our changed bodies glow,
And we gain the full perfection
Of the bliss we then shall know,
When the life that "flesh" obscureth,
In each radiant form shall shine,
And the joy that aye endureth
Flashes forth in beams divine;

While we wave the palms of glory
Through the long, eternal years,
Shall we e'er forget the story
Of our mortal griefs and fears?
Shall we e'er forget the sadness,
And the clouds that hung so dim,
When our hearts are filled with gladness,
And our tears are dried by Him?

Shall the memory be banished
Of His kindness and His care,
When the wants and woes are vanished
Which He loved to soothe and share?
All the way by which He led us,
All the grievings which He bore;
All the patient love He taught us,
Shall we think of them no more?

Yes! we surely shall remember
How He quickened us from death,
How He fanned the dying ember
With His Spirit's loving breath.
We shall read the tender meaning
Of the sorrows and alarms,
As we trod the desert, leaning
On His everlasting arms.

And His rest will be the dearer
When we think of weary ways,
And His light will seem the clearer
As we muse on cloudy days.
Oh! 't will be a glorious morrow
To a dark and stormy day!
We shall recollect our sorrow
As the streams that pass away.

—*Selected by* Mrs. A. T. Ford.

The Love of God.

"Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."—Psalm lxxiii. 24.

These words are the outpourings of a heart yearning with intense and passionate longing for greater knowledge of God. They express the deep-seated and earnest feelings of the child of God. They are, in fact, the utterances of a *son* towards a *father*, and that father one who is himself perfect in holiness and goodness. The Psalmist's love had utterly cast out fear, and all he knew or cared to know was that God was his Father, and that He was more to him than the whole world beside.

We forget that heaven itself can give us nothing better than the sight the Holy One; that it is not so much freedom from suffering, nor deliverance from the bondage of corruption, that will form the real happiness of the believer there, as the presence of God with him perpetually. To behold the face of our Father in heaven, to be near Him, to, as it were, hold converse with Him? Is such a thing possible? Can it be that for sinful men such a blessing is reserved? We are so familiar with the expression "sons of God," that it does not make the impression on the mind that it otherwise would. The angels may indeed veil their faces before that glorious Being, but it almost seems as if it were reserved for man to behold the full effulgence of His glory. Oh, if we only realized, as we profess to do, the fact that we who are approved shall be permitted to approach thus closely to that Almighty One, should we then care as we do for the fleeting pleasures of this world? Should we not rather strive with anxious longing and carefulness to follow as closely as possible in the footsteps of Him who was the express image of the Father? Should we not endeavor, and would there not be a holy rivalry among us as to who should most closely approximate in love and obedience to our Redeemer? We are not left in any doubt as to the more perfect way by which that end is to be attained. Whosoever wishes to be high in the Kingdom of God, let him be servant to his brethren, even as the Lord came, "not to be ministered unto but to minister."

If, then, we really have a desire to behold the face of our Father in heaven, we must ever bear in mind that as He is love, we *cannot* see Him nor know Him without love—that love of which so glorious a description is given by St. Paul. Let us then "suffer long and be kind," both to one another and to all men; let us "envy not;" let us not "vaunt ourselves nor be puffed up;" let us "not behave ourselves unseemly, nor seek our own;" let us not be "easily provoked," nor bear malice; let us "rejoice not in iniquity, but rejoice in the truth." Finally, let us bear all things, believe all things, hope all things, endure all things. So, and so only, may we hope to have full communion with both the Father and the Son.

Love to God through Christ, and to men as being the offspring of God, brings with it its own exceeding great reward; for when once it takes possession of the soul its tendency is to grow more and more till it becomes the mainspring of all the actions of the soul, which finds therein greater and greater delight and happiness. For after all what can we conceive of, so far as *happiness* is concerned, greater than that the soul should be so filled with the love of God that it throws off all care for the future, all anxiety and distrust, and is able to *rest* in perfect peace and security, ever learning more and more of the wonderful ways and works of the Almighty.

There is this also in perfect love to God, that it not only casts out fear, but of itself *compels* the soul that is under its influence to do the will of God in everything. It can no more exist without producing fruits, than fire can burn without producing heat. No other motive can at all compare in real efficiency with this. It comes from God, and it *must* of necessity do what is pleasing to God. Even earthly love can scarcely exist without showing itself in some way; how much less then when the object is perfection of holiness and goodness.

There is also this glorious fact about love to God, that it casts out every kind of envy, and makes its possessor desire that all men, even one's enemies, may come to adore and love God in the same manner as ourselves. If a man says he loves God and hates his brother, he must be deceiving himself, for not only does the love of God cause love to one's brethren, but even to one's enemies.

Now it is one of the means by which not only our love to God is perfected, but by which alone it can be fully known, that we should be ready, when called upon, to forsake all and follow Him alone: to give up, when He demands it, even our most cherished possessions. Not that our Father ever requires us to give up anything unless it is really necessary, but that He wishes us to be worthy of that love. It is not without reason that He is called a jealous God, for His love is so great that He wishes His children to be like Himself in holiness and goodness, that they

may be perfect also in happiness and joy hereafter.

It will be one great object of "Our Hope" to endeavor to develop more fully, if only in the hearts of a few, greater love to God; to encourage one another to look upon God, not as a taskmaster, nor as one who willingly takes pleasure in causing us to suffer, but as being, what He unquestionably is, a Being to be loved and not to be feared—in fine, a Father. We should learn to look upon God as One who desires to bring our wills into accordance with His own, only in order that He may bless us the more thereby, and who wishes us to consider ourselves His children. Observe with what freedom, so to speak, the saints of old address God; how they pour out their whole hearts before Him, and tell Him all their troubles! They do not, as too many do in the present day, come to Him in what may be called a servile spirit, or as if they were in dread of Him; on the contrary, they seem, as in the case of Job, almost to remonstrate with Him: "Wherefore do the wicked prosper?" "Hast thou forgotten to be gracious?" and Moses even goes so far as to say, "Thou hast not delivered Thy people at all." It is quite refreshing to read such heartfelt expressions, even though they may seem sometimes stronger than they ought to be, after the *unreal*, I had almost said false professions of humility that are so common among us where we pray to God.

St. John says with great truth: "Behold what manner of love the Father hath bestowed upon us, that we should be called *sons of God*."

If, then, we are sons of God, should we not look upon all those who serve God in sincerity, as being in deed and in truth brothers—children of the same Father; and ought we not therefore to do at least as much for one another as if we were all brethren in this world—children of one father on earth. The law of Christ, according to St. Paul, is to bear one another's burdens; an expression that almost seems to me to imply that one great reason why these burdens are sent at all is that they may afford each of us an *opportunity* of assisting one another.

If, where two or three are gathered together in love to Christ, He Himself is in the midst of them, may we not expect and hope that He will sometimes draw so near to us that we, as it were can all but see Him. It is indeed quite possible that even now, if our eyes were only opened, as were those of the two disciples at Emmaus, we should actually behold Him among us. But apart from this, are there not times in the lives of all who seek God when, though they cannot see, they can *feel* Him to be very near them, more especially when their hearts are filled with love to Him.

It would almost seem as if something approaching to an absolute certainty and conviction of His presence among us were sometimes attained, and when we become satisfied that we are indeed His offspring. At such moments "Our Hope" becomes Our Certainty, and we feel that God does but try us for our good, and that He, like Joseph, only waits for the right moment to make Himself manifest to us. We may almost say, indeed, that, like Joseph, He even anticipates the right moment for so doing, through the excess of His pity and love. If Joseph could not refrain himself when he saw the distress of his brethren, we may be sure that the loving Saviour will reveal Himself also as soon as ever He sees us to be sufficiently prepared for it.

Who indeed "can utter the mighty acts of the Lord, or show forth all His praise?" Who may understand His goodness—His everlasting pity and tenderness? Even on earth, in this imperfect and sinful state, there are sometimes vouchsafed to us such glimpses of His goodness as completely carry away our souls, and lift us almost into His presence; when earth and all things in it seem to fade from our view, and we feel caught up, so to speak, to the third heaven. The highest idea we form of God falls infinitely below the reality; like the Queen of Sheba, we shall undoubtedly hereafter be able to say: "Lo, the half was not told me."

Let us then, as His children, "glory in His holy name;"—"let the heart of them rejoice that seek the Lord." Let it be the object of our lives to purify ourselves even as he is pure; that so we may even on earth feel Him to be very near us. Then shall we, free from every law but the perfect law of liberty, be indeed a law unto ourselves; find ourselves more and more emancipated from the bondage of the world and of sin, and "beholding as in a glass the glory of the Lord, be changed into the same image, from glory to glory, even as by the Spirit of the Lord."—*Our Hope.*

Mal. iv. 1-3 Explained.

Some of our Advent papers and advocates of the *world burning* system are quoting Mal. iv. 1-3 to sustain their theory of no mercy for our race after Christ returns. I wish to remind such brethren that far greater Bible critics than they have seen that these verses have no reference to the *final* doom of the wicked.

Dr. Adam Clarke, the great Methodist commentator, thus explains these verses:

["Behold the day cometh that shall burn as an oven."] The destruction of Jerusalem by the Romans.

["And all the proud."] This is reference to verse 15 of the preceding chapter.

["The day that cometh shall burn them up."] Either by famine, by sword, or captivity. All these rebels shall be destroyed.

["It shall leave them neither root nor branch."] A proverbial expression for total destruction. Neither *man* nor *child* shall escape.

["And ye shall go forth."] Ye who believe on his name shall go forth out of Jerusalem when the Romans shall come up against it. No Christian life fell in the siege and destruction of Jerusalem.

["Grow up as calves of the stall,"] refers to the peace and usefulness of the Christians after their escape from the destruction of Jerusalem.

["Ye shall tread down."] This may be the commission given to the Romans: Tread down the wicked people, tread down the wicked place; set it on fire, and let the *ashes* be trodden down under your *feet*. *See Clarke's Commentary*, Vol. iv., page 807.

Harris' Introduction to the Scriptures, a critical standard work, gives the same explanation as Adam Clarke. Townsend's Notes does the same. See page 1174. Bishop Lowth, and Dr. Campbell, of Scotland, agree with Clarke in explaining Mal. iv. 1–4.

Some are explaining 2 Pet. iii. as wrongfully as they do Mal. iv. They make it contradict what most of the old prophets plainly teach, viz., that the great work of Christ in redeeming our race isto be done after his second coming, and after a general resurrection.

Mal. i· 1 reads: "The burden of the word of the Lord to Israel by Malachi." This shows the threatenings in chapter iv. were to that nation, and not to the world at large. Some of us are learning that an *ultra literalism* is hurting truth as much, if not more, than what they call the *spiritualizing* system. The symbolic and figurative language of the old prophets, and of the New Testament, is yet far from being well understood and applied; and so errors are being kept up by sad mistakes. The God-dishonoring doctrine of *endless torment* is continued by not seeing the meaning of Bible language; and we should take heed lest we make a similar mistake in trying to prove by symbolic terms that the great mass of our race were brought into being by a God of love and mercy, only to be finally burned up.

Twenty-two years ago, in my work "Death not Life," I quoted Mal. iv. to prove final destruction. I was then just emerging from the old traditions; but now, after many years of hard study in trying to see that the Bible, as well as men's *say so*, vindicated God's moral character, I discover that most of the 200 passages I then quoted to prove *final* death, were wrongly applied; and, like Mal. iv., only tell untimely, cruel, temporal death, or severe earthly judgments. The result of my studies has led me to melt up my old stereotype plates, to have them changed into better ones; as God's *power* and *goodness* will raise up the heathen and the mass of men who have died in ignorance of His love, and give them light and repentance, and so change as to make them fit subjects to praise the "riches of his grace" eternally.

Thanks be to God that hundreds, by re-examination, are learning their mistake in this great matter, and have boldness enough to own and forsake error when they find it.

J. BLAIN.

Buffalo, N. Y.

Correspondence.

FROM JOHNSON WHALEY.

BRO STORRS: It is not saying too much to assert that no other publication has given the same or equal pleasure in reading, as the EXAMINER since you were enlightened in the direction of its main theme. It has often occurred to me, when reading, why this unusual happy thrill, which seemed to pervade my whole being? and a consciousness of *true light* flashing over my spirit. I say "spirit," because I am accounted a *heretic*, by many of my former co-religionists, on the subject of spiritual influences: not on what the Scriptures teach do we differ so much, but in the application of those teachings to us of the present day, or period of the "Dispensation of the Spirit."

I have long held that all the promises made by Jesus and his apostles are applicable to all Christians, in all ages or periods of the present dispensation, *except* those made to apostles *as such*; i.e., as *witness* of his resurrection. If not, why not? When was the *law* repealed? Is *human nature* any *better* than it was then? Does the history of the past prove the reverse? Do men exhibit more oneness than then in their lives, even with all the experience of the centuries gone by? Does the *intellectual* perception and acknowledgement of certain precepts and facts enable any man to live in the fear and love of the Father, when Jesus said, "Of mine own self I can do nothing." Can any man attain to the perfection taught in the

New Testament without the Spirit of God dwelling in him, as taught in Rom. viii., and many other Scriptures? I have been met, scores of times, with this—"Show us some of your *miracles!*" as though miracles were all that was necessary to constitute a pure Christian character! How much better were the apostles for having power to work miracles, till the Holy Spirit was conferred to enable them to understand what now seems very simple to minds from our standpoint? Yet they (the apostles) needed the aid of the Spirit to overcome trials and temptations, all through their pilgrimage, as well as to proclaim the word of life! allow me to propound a question, (not that I want to provoke discussion.)

Is not the lack of God's Spirit, assisting our spirit, the main cause of the disputations and dividing of "bodies," as they are termed, more than any other cause? As my sheet is nearly full I will only say, that I have stood aloof from all organization, for over five years, and every day confirms me in the feeling that I never shall be connected with them again.

Yours, in love,
Geneva. Ill, January, 1874.

J. F. LEE, M. D., Monroe, N. C., writes: Will any writer point out the harmony actually existing between Protestants and Catholics? and plainly state all the articles of Protestant Creeds, which are founded on the sole authority of the Catholic Church? What authority have Protestants for most of their belief but the decisions of the Church of Rome? *None.* I received the EXAMINER for December, and read every word in it. The word *all*, so frequently used by some correspondents, would seem to lead the reader to infer that the writers are almost, if not entirely, Universalists. I do fondly hope the BIBLE EXAMINER—the present Editor, together with all who examine its pages, may improve, and manifest clearly a growth in grace, and an increase in knowledge. The *sum* in *additium*, constituting *the sum* and substance of religion is, "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity," or love (2 Pet. i. 5–7).

REMARKS BY THE EDITOR.—That the tendency of the writings of some correspondents is to leave the impression that they believe in a universal restoration of the entire race, is unquestionably true. The standing testimony of the Editor is, "In *no case* will the Editor be responsible for the sentiments of Correspondents." He expresses his own sentiments, in his own language, and over his own signature, and he has endeavored to guard against the idea of an absolute recovery of every individual of the human race. For, while it is evident, to his mind, that every person born into the world will have an opportunity to improve the grace of God, at some period of their existence, and be blessed with all the means necessary to secure a final salvation; it is equally evident that their opportunity is that of responsible and accountable beings; their *wills* cannot be *forced* to submission; as that would not be the conversion of *men*, but a change of them into irresponsible *machines*, and a destruction of their manhood and responsibility; which, in fact, is no salvation at all.

It seems to the Editor that the vindication of the character of the CREATOR, and His government, does not require us to conclude that every individual will ultimately be saved into an endless life; and that it is an ample defence, of both, to prove that every soul of man shall have an opportunity and ample means to secure such a result. What more can be desired? *Forced* submission never did and never can bring happiness. It is the cheerful and voluntary compliance with the Divine will, arising from a discovery that "GOD IS LOVE," and that He is "a just God and Saviour," that brings peace and joy to the soul: This is the submission that results in a final salvation.

FROM ELD. E. OWEN.

BRO. STORRS: The eminent practicability of the working of God's plan, respecting the race of man, I feel more divinely in harmony with than ever before, since having become conversant with the contents of the "EXAMINER," and learning your views, as they have been set forth from time to time. Though I do not fully endorse all there is written in the EXAMINER, yet I feel disposed to prove all things, and hold fast that which is good. I deprecate that condition of mind which assumes the possession of all there is worth possessing, by way of light; and despise that ignorant arrogance which pedantically assumes the prerogative of molding the faith of others by means of wholesale denunciations of the positions others honestly assume, and by frantic appeals to the prejudices which are known to exist against any innovations.

If men have real or imaginary arguments to present in opposition, I feel to respect them for presenting the same. But when so called "men of God" advise congregations to exclude from their houses, and churches, all who believe in the "age to come," (as was reverently done in

this place), I feel to say, God have mercy upon such leaders of the people: for, if the blind lead the blind, both shall fall into the ditch.

I am fully satisfied the Advent people are growing more and more contracted in sentiment; more and more averse to investigation; and I am fully aware that spiritual death and declension is inevitable.

May God preserve me and as many as can be preserved from imbibing so unfruitful a frame of mind.

The cause is slowly yet gradually gaining; thank the good Lord! Be of good cheer, Bro. Storrs, the Lord is yet alive.

It requires but little courage and endurance to sit in a finely upholstered rail car and ride over the line of road. But some one had the route to survey, to clear forests, and ford streams, establish grades, etc.; and if God has called you to the latter work, (which He seems to have done), do it in his fear, through his strength, for you can do all things through Christ strengthening you.

I wish I could afford you material aid toward supporting the EXAMINER, (which I receive free,) but it is a time of sore trial with me; for which I thank my own dear "Father."

Your brother in Christ.

Portsmouth, N. H.

Times of Restitution.

FROM POLLY G. PITTS.

"But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted," (Why converted?) "that your sins may be blotted out, *when* the times of refreshing shall come from the *presence* of the Lord: and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii. 18–21).

Now let us see what the prophets have said about the restitution. Now the Lord had said unto Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed (Gen. xii. 1–3). And the Lord said unto Abram, after Lot was separated from him, "Lift up thine eyes, and look from where thou art, northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy *seed* forever. And I will make thy seed as the dust of the earth; so that if any man can number the dust of the earth, then shall thy seed also be numbered," etc. (Gen. xiii. 14–16.) Gen. xvii. begins thus, "And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee, and I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Again Gen. xxii. it is said, And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Let us see what the prophet David says about this covenant, and their generations. He says, O ye seed of Abraham his servant, ye children of Jacob my chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant forever, the word which he commanded to a *thousand generations*. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance: when they were but few men in number; yea, very few, and strangers in it, etc.

To this agrees the testimony of Stephen in the Acts of the Apostles. And he said, Men, brethren and fathers, hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charron, and and said unto him, Get thee out of thy country, and from thy kindred, and come into the land I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charron: and from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not

so much as to set his foot on; yet he promised that he would give it to him for a possession, and his seed after him, when he had no child.

Now we ask, Have these promises been fulfilled? The Bible and all profane history say, No. Then it must be in the times of restitution, when he shall send Jesus, whom the heavens must receive until those times begin. Yes, God hath remembered his covenant, the word that he commanded to a thousand generations. But we have had but about two hundred generations as yet; then, according to the truth of the living God, the greatest number of generations must come in the glorious times of restitution that God has spoken of by *all* his holy prophets since the world began. Now if there are generations, there must be births; and if births, there must be probation or trial. Let us look at what God says by the prophet Isaiah, (ch. lxv. beginning at the 17th verse), "For behold, I create new heavens and a new earth: the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. (Then the voice of weeping, etc., has been heard in Jerusalem here spoken of). There shall be no more thence an infant of days nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them; they shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor *bring forth for trouble;* for they are the *seed* of the blessed of the Lord, and *their offspring with them.* (Bless the Lord for these precious promises, and that they are fulfilled in the new earth). And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, (or, kingdom). saith the Lord." O what a glorious passage "Thus saith the Lord" is. God hath sworn He will *multiply them* as the stars of heaven, and as the sand upon the sea shore, as the dust of the earth; and in thy seed shall *all* the nations of the earth be blessed.

To this agrees the word of God by Isaiah xi. Speaking of the ROD and BRANCH that should grow out of the stem and roots of Jesse; it says, And righteousness shall be the girdle of his loins and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. Bless the Lord, O my soul; and let all holy beings say, Amen.

Here is another everlasting truth spoken by the same prophet. "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of peace. Of the *increase* of his *government* and *peace* there shall *be no end*, upon the throne of David, *and upon his kingdom*, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts *will* perform this" (Isa. ix. 6. 7). Amen, and Amen again.

Again God saith by his prophet, Isa. lix. 20, 21 "And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever (Isa. lix. 20. 21). I cannot but exclaim, in the words of our Saviour, "O unwise, and slow of heart to believe all that the prophets have written." Yes, O unwise. Could God have declared it in stronger language and is it not evident from this covenant with Abraham, and which was renewed with Isaac and Jacob and their seed after them, that this earth is to be the place of their everlasting residence?

The same doctrine is taught in Daniel, when speaking of the ten toes or kingdoms of Nebuchadnezzar's vision. God by the prophet says, "In *the days* of these kings shall the God of

heaven set up a kingdom, (not *after* their days) which shall not be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." How can any Bible reader believe that when Christ comes the second time and raises the righteous dead, changes the righteous living that he will destroy every other living thing from off the whole earth, take all the righteous up to heaven to reign with him a thousand years, and leave the earth desolate, with not a living being, upon it but the devil? Who will the saints reign over in heaven? What kingdoms will there be to break in pieces, and consume after the thousand years are finished?

This doctrine of the restitution is taught in the Prophets, the Psalms, the Gospels, the Epistles, and the Revelations of John. May God enable us to search the Scriptures, that we may believe and receive them by faith, and worship God in Spirit and in truth. O precious words of Jesus, "The hour cometh, and *now is*, when the true worshippers shall worship the Father in Spirit and truth: for the Father seeketh such to worship him." May God help us to contend earnestly for the *faith once delivered to the saints;* and to pray fervently, "Thy kingdom come. Thy will be done *in earth*, as it is in heaven."

Haste thee along, thou glorious noonday!
O for the eyes of ancient seers!
O, for the faith of Him who reckons
Each of his days a thousand years!
A thousand years! then on for ever!
'Tis the glad time so long foretold;
'Tis the glad morn whose early twilight,
Prophets saw in times of old.

May the loins of all of God's dear children, be girt about with truth, and their lights burning; and they like unto men that wait for their Lord.

Fredericksburg, Iowa.

Is Faith the Gift of God.

BRO. STORRS: I see it stated in last EXAMINER (No. 6, p. 187) that "Faith is the gift of God;" and then the query is put, "is it not?" To that question, will you permit me to answer, No! and say that it is not his *gift*. One passage only, that I can call to mind, (Eph. ii. 8) *seems* so to teach. "By grace are ye saved through faith; . . . it is the gift of God." Which is the gift, grace or faith? I answer, *grace;* not faith, for "faith comes by hearing, and hearing by the word of God" (Rom. x. 17).

In the Greek, as in other languages, nouns of unlike genders cannot agree with nor *refer* to each other; but nouns of like genders do agree, and refer to each other. Now it so happens that in Eph. ii. 8, *faith*, and *it*, are of unlike genders, and so cannot agree or refer the one to the other; while *grace* and *it* are of like gender, both being *neuter;* and these do agree, and refer to each other, so that *grace* is the gift, and not faith. In Rom. vi. 23, Paul tells us expressly, that "eternal life" is the gift of God through Jesus Christ; and, in chapter ii. 6, 7 and 16, he says, God will confer this gift, "In the day when he shall judge the secrets of men by Jesus Christ." . . . which, perhaps, explains more clearly to us all, the words in 1 Peter i. 13 in which he says, "Wherefore gird up the loins of your mind, be sober, and hope to the end for *the grace* that is to be brought unto you at the revelation of Jesus Christ."

Henry Smith Warleigh's work, "Why Evil was Permitted," is doing good here. We have distributed 100, and intend to another, for it sets men to *thinking*, and leads them to inquire into "the eternity of evil," which strikes at the root of the matter.

Yours in the love of our Saviour.

G. W. STETSON.

Edinboro, Pa.

FROM WM. B. PUTNAM.

BRO. STORRS: It is with pleasure I address you, to inform you of the result of a meeting held by myself and Eld. I. F. Wilcox, at Angelo, Monroe Co., Wis. We have organized a Church there of thirty members, and others are almost persuaded, and we think, from appearances, that quite a number will embrace the faith once delivered to the saints. To God be all the glory. Amen.

There is nothing that has ever given such an impetus to the Gospel of the kingdom as the fact that Christ will redeem all men from the bondage of *death;* the saints to inherit *eternal life:* the creature who was made subject to vanity (or death) not willingly, but by reason of him who hath subjected the same in hope; for the creature itself shall be delivered from the bondage of corruption into the glorious *liberty* of the children of God: and the impenitent or wicked dead shall awake to shame and everlasting contempt.

It seems strange that some men are loud and long in their denunciations against the resurrection of infants of unbelievers, and of the heathen that have died without the knowledge of God or his Christ. They say, "They will remain in the congregation of the dead; they have had a law of conscience that will save them if obeyed, and if rejected they will never see life."

They quote Rom. ii. 12–15 to prove it. Now it is evident that if there could have been a law given that could have given life, then verily righteousness should have been by the law. "The just must live by *faith;*" if any man is "justified by law, he is fallen from grace."

I asked one of the above if he did not believe that all children living at the coming of Christ, and all the ignorant heathen would have the privilege of believing on him and have a right to the tree of life if obedient? He said, he did. I told him they had been a law to themselves as much as those dead, and if God gives them a chance to believe, after Jesus comes, he certainly will give the like characters from the dead the same chance, or be liable to the charge of partiality. He said, he did not know, but he did not believe they would be raised, etc.

May God help us to be more conformed to his will in all things; for, His will must be done in all things. I mean to spread this glorious gospel far and wide as I have opportunity and strength. The bretheren like the EXAMINER much.

As ever, your brother, in faith and hope.

Tunnel City, Wis.

REMARK BY THE EDITOR.—Bro. Putnam takes fifteen copies of the EXAMINER, and has subscribers for them all. He seems to be at work in earnest. May the Lord raise up many such, and they will find their labor is not in vain. Saints and sinners, all over the land, are starving for lack of a life giving element which they have not.

FROM H. HEYES TO ELD. BLAIN.

BRO. BLAIN: I thought, rather than write you privately, it were better to say through the EXAMINER something concerning Rev. xxii. 11. You may remember we had some talk about this Scripture in Springfield, last summer.

An Advent preacher, H. K. Flagg, had said to me, he would convict me of infidelity in fifteen minutes. He took his Bible and read me a few verses here and there, and asked me if I believed them? I told him I did. He then read, "He that is unjust," etc. He asked me if I believed that? Instead of saying directly, *Yes*, I spoke in a way requiring some discussion. H. K. F. got right up, and said he would talk no more with me!

On speaking to you, Bro. Blain, about this verse I found you not satisfied about it. We were both agreed that any inference drawn from it could not justly be allowed to overthrow a mass of prophetic truth.

Thinking of late about Rev. xxii. 11, it occurred to me to say, what others may improve on: The book of Revelation is given to the churches. See Rev. xxii. 16, also several places in second and third chapters. In chapters one and two we read, "To show unto his servants," etc.

Now, Bro. B., may not the *unjust*, the *filthy*, the *righteous*, the *holy*, be faithful and unfaithful *servants*; and have no bearing on mankind otherwise? I would not take away from the words of the book: let the verse have its full import. I do not think I do the Scripture injustice.

Hartford, Conn.

FROM ABRAHAM PENNELL.

BRO. STORRS: If it would be any comfort or encouragement for me to say, I am highly pleased with the EXAMINER in its matter and form, I would cheerfully do it. I think the present form has several advantages over the former one. Though it seems to be a long time between its appearance, yet, when it does come, it brings a double load of the precious treasure from both sides of the Atlantic Ocean. The light does shine on both sides; and if it were not for the "blindness in part, that has happened unto" the Gentiles, they might see it, and correct some of their dreadful errors and blindness, by which they misrepresent man, and cast a dark shade upon the character and government of God; and, to a certain extent, make the revelation He has given of "no effect by their traditions."

God says, "My ways are equal." If this be so, we must get on a wider gauge than the popular teachings to understand how that declaration is true.

If with the present dispensation all hope for the race ends, and Jesus, the only name given whereby we can be saved, ceases to save anymore, it is very evident that a vast majority of the human family must be forever lost. And all the result of ignorance, never having heard of Jesus and his salvation. Does this prove that God's ways are equal? If so, I fail to see it.

There must be a mistake somewhere; either the inspired writers or their readers have made it; and my faith is so strong in inspiration, I think it is not there. The fault, then, must be in their readers: and the mistake seems to be with the Gentiles, in this dispensation, similar to that of the Jews in their dispensation. They were the chosen people of God; and of course must monopolize all God's favors at the expense of all the rest of mankind. "The elect, chosen of this dispensation, constitute the people of God, and that sets the bounds to God's mercy." Well, the Jew ought to have learned his mistake by this time; and I think the Gentile will have to travel full as far in the next dispensation before he

learns his mistake. To be sure, he can wonder at the stupidity and blindness of the Jew; and in a very friendly manner begin to pick out the mote that is in his eye, with a full grown beam in his own. Where is boasting then? It is excluded: by what law? The common sense law of interpreting the Scriptures. Apply that, and all comes out right, giving glory to God in the highest, peace on earth and good will to men.

Why, we ought to have outgrown these narrow limits of theological teaching and sectarian boundaries long ago, and had beacon lights of the everlasting kingdom shining with such lustre as to attract the attention and admiration of all christendom.

Honeoye, N. Y.

FROM JAMES M. YOUNG.

BRO. STORRS: I wish you to know that I am much pleased with the BIBLE EXAMINER. It is not the form of the sheet I look at, but those endearing thoughts and ideas found in its welcome pages. Withal, it certainly is more convenient in its present form; and I now shall carefully keep each number, that my children may bless God that He permitted their father to welcome this rising *light*.

At the start, I was taxed to see your views of election. From a child I have thought that Abraham's God ruled all of His universe. I wondered how any man could think otherwise. I could not see how God could be disappointed. This idea of God has been the anchor of all my hopes. The idea caused my friends to stand aloof from me as from spots of leprosy. I could see but few things on earth finished; and if things went on in this way my Redeemer was going to suffer a terrible defeat. Your "SIX SERMONS" came to hand, and I saw light, cheering, but dim. It was light from God. I hailed it with much joy; and as you have held up your lamp I could see each step distinctly. As one holding his breath, wondering and delighted, I have walked with you; and as you unlocked each door, I stepped in and witnessed all the finishing of the room Go on, brother, as you are only in the court of the Gentiles yet.

Thanks be unto God who giveth us the victory through our Lord Jesus Christ. Faith lends its realizing light; the clouds disperse, the shadows fly, the Invisible appears in sight, and God is seen by mortal eye. The storm about me still rages. But I can see above it. Our Father in heaven smiles. Yes, my aged brother, I shall meet you by and by; and you will then know me,—one of the loving family. In our Father's house are many mansions. It is not likely that you shall be able or have time to unlock but few of them, as it takes much time and labor to explain the grandeur and beauty of each room to your inquisitive, cautious, increasing company. It puts me in mind of a class of little school girls looking through a fence at a flower garden, asking questions of the kind-hearted gardener; they long to kiss those lovely, blooming flowers.

As you lay down your pen, no doubt, God will raise up finishing helpers to herald the heavenly King and his redeeming power. Oh what joy awaits the Bride of the coming King!

> "With confidence I now draw nigh,
> And Father, abba Father cry."

Caleb and Joshua only brought back a true report; yet they led Israel through the desert to the promised land. As Moses, God has enabled you, by the rod, to give (light) "water" to the dear famished Israel. A good shepherd delights to see pure water for his thirsty, bleeding flock. I have no doubt but young Caleb and Joshua are, even now, in your camp! How beautiful are thy tents, O Jacob; and thy tabernacles, O Israel! With what pleasure Moses beheld those two young men! How his heart blessed them! What a pleasure to give his departing charge to Joshua, and then ascends the mount to take a full survey of each hill, valley, stream, and grove: yea, all of the beautiful landscape; the humble fig tree, the aged cedar, and the waving palm; his last look, the most trying point, attracts his gaze; his fatherly gaze comes back to the herds and flocks, and last to lone white tents. His eye is not dim. God's shepherd now shakes with parental emotion. One by one his eye rests on twelve companies: he remembers the burning bush; he remembers Egypt and her plagues; he remembers the Red Sea; he thinks of the precious Rock that flowed; oft-times his inmost heart blessed them; they were dearer to him than life; he sees them after him; they dare not follow. In advance of all are Joshua and Caleb. As he looked on them, he remembers how confidingly he heard them say, "We are able to go up and possess the land." A noise behind now may have attracted his attention. The One which spake to him on the flaming mount! Moses' eyes have turned from the white tents of Israel to Him who said, "No man can see my face and live." Amen.

So may thine eyes turn from the tents of Israel to the City of God when thy work is done. Glory, immortality, eternal life.

> Earth's cares with me will soon be o'er,
> Yet rugged steps still lie before,
> While God, my Father, cries, "My son
> Be of good cheer, your crown is won."

Time, long or short, the same to me,
With joy I shall his Israel see;
From sorrow we shall all be free;
With God there is a crown for thee.

Denver, Mich.

FROM OLIVE A. PERRY.

BRO. STORRS: Another year is nearly gone. A year less to live. How few, comparatively, of the great family of mankind there are, who, as they journey on through this world, seem to realize that life is very, very short. They toil on from year to year; some to obtain wealth; some to become learned and influential; some for political power; and others there are who seem merely to live, because life is given them; apparently without ambition or desire of any kind.

Few ever even stop a moment at the close of a year, month, week, or day, to think that they are so much nearer eternity; and yet how true; precious hours never to return; like a book, leaf after leaf is turned until all is read, and the past closed up. Its clouds and sunshine; seed-time and harvest; joys and sorrow: and we stand between the past and future, and can but look up to the Father and ask, child-like, What may the book of another year read to us? Let us press closer to a Saviour's feet than ever before, and ask for strength, wisdom, and patience, to perform every task, do every duty, work faithfully, not choosing the way ourselves, until He says "It is enough;" rest from all care and labor.

Thy way, not mine, O Lord,
However dark it be;
Lead me by thy own hand;
Choose thou for me, my God,
So shall I walk aright.
Take thou my cup, and it
With joy or sorrow fill,
As best to thee may seem;
Choose thou my good and ill.

Rowayton, Conn., Dec., 1878.

FROM J. L. KNAPP.

BRO. STORRS: I have received the EXAMINER since I came to this coast. I am much pleased with the improvement; I prize it higher than any reading besides my Bible. I think I shall be able to do something in its circulation on this coast before long. In conversation with two Advent Ministers recently, they both said, they did not believe it absolutely necessary for a man to believe on Christ in order to be saved in the Kingdom of God: if they acted up to the law in their consciences they would be saved. If this is true, the preaching of the Gospel has been a curse. As it has been preached and lived, many have become infidels who, perhaps, might have been saved if they had been left to the law of their conscience. One man said, "God knew who would believe." I told him, if God saved on that principle, He might have saved the death of his Son; and saved all who would have believed, without this greater outlay of suffering. But what says the word of God on this subject? Rom. iii. 20, "Therefore by the deeds of the law there shall be no flesh justified in his sight; for by the law is the knowledge of sin" (Rom. iii. 20). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by works of the law; for by the works of the law shall no flesh be justified" (Gal. ii. 1–19). But that no man is justified by the law "in the sight of God, it is evident: for, the just shall live by faith" (Gal. iii. 2). "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. v. 4). We read, "Jesus said unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John xiv. 6). In John x. 9 Jesus says, "I am the door;" and in the first verse He says, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."

How men, who contend so much for the honor of Jesus, as our Advent brethren do, and yet try to get men into the Kingdom by law, is a mystery, only that blindness in part has happened to Israel in these days.

Santa Clara, Cal., Jan., 1874.

E. E. LOWELL, writes from Winnegance, Me.: I am much interested and profited by the teaching of the BIBLE EXAMINER. I am seeking for light and truth. I have never read any work which throws so much light on the Bible as it sets forth; although I do not understand all I read, yet it looks like a God of justice to give all an opportunity to know what Christ has done for them that they may accept or reject Him. May the Lord bless you with health and means, and continue to enlighten you by his Holy Spirit that you may spread light and truth before a perishing world. A few here have embraced your views of probation after Christ comes. I am indebted to one of these for the EXAMINER, being too poor to pay myself, he paid for me. I lend them to those who will read; and may God

bless them to their eternal good. Your brother in Christ.

FROM AMOS SANFORD, ESQ.

BRO. STORRS: I am glad to notice that you propose, as you have time, to speak to the people in such places as will furnish a Hall not connected with any sect or party. A hall can be had at this place and hearers to listen to you; but I suppose the great distance precludes the idea of your coming to this far west. I would indeed, be glad to hear you, and if I never meet you in this age, I hope (desire and expect) to meet you in the "age to come." May God bless you in your labor of love.

Permit me here to say to the brethren of like precious faith, that more of us ought to go and do likewise. I include myself, because I am ready to respond to invitations in South Eastern Kansas, South Western Missouri, North Western Arkansas, and the Indian Territory. My address is COLUMBUS, Cherokee Co., Kansas.

FROM ELD. T. T. JENKS.

BRO. STORRS: It is with increasing interest that I read the EXAMINER from month to month. I am becoming more and more convinced by the study of the Word, especially the prophets, that the work of redemption does not stop with the Second Advent. Our Advent brethren seem to think they have the whole plan worked out from beginning to the end; but I am satisfied that we have but just entered the boundless field of God's truth and love to man. "Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways are past finding out."

Westfield, Mass., Feb., 1874.

ALPHEUS MCCORD, Olena, Ohio, writes: I can say, with Bro. P. Alling, in regard to the doctrine advocated by the EXAMINER, I am becoming more and more confirmed in their correctness; therefore I am willing to the extent of my ability to help disseminate the views therein advocated. I have distributed forty copies of the EXAMINER within the last month; and I trust good will result; of this I feel well assured, because no "labor is in vain in the Lord."

NOTE BY THE EDITOR.—I have several hundred odd numbers of Vol. 17 still on hand, which I will send, in parcels, to any one who will pay the postage (one cent for each two copies) and scatter them among such as will read.

WALTER PATTERSON, Delhi, N. Y., writes: I have been in the habit of sending the EXAMINER to Scotland after I had perused it. But since it has been published a monthly Magazine, I have found it so exceedingly interesting that I could not spare it; and besides, I have enough to do with it here. I find some of my neighbors deeply interested in its perusal, and I hope soon to prevail on them to become subscribers. However, my dear friend in Scotland must not be forgotten; I therefore send $3 to pay for him. Please send the back numbers of this volume.

WM. SUNTER, Everton, Ont., Canada, writes: The BIBLE EXAMINER is a very welcome visitor to our Canadian home; and especially in its new form. It will now be much more easily preserved for future perusal, and much it contains will stand reading many times. It is very refreshing to find people endeavoring to teach others, who are themselves earnest seekers after truth; dogmatism and bigotry being the order of the day. Wishing you and yours every blessing, I remain yours, in love.

TO THE READERS OF THE EXAMINER.

Brethren, Sisters, and Friends: We are publishing two pamphlets to aid our Mission Tent enterprise, viz., "*A Concise History of the Truth of the Primitive Christian Fathers,*" and "*The Tree of Life,*" by C. F. Sweet; also his "*Colloquy*" with Dr. A. Campbell on everlasting punishment. As we go into *new* fields with our tent, we need just such works to answer certain inquirers and silence objectors; and while we expect to keep a supply of other books on hand, we can get none to fill the place of these. They will be printed about the first of next May; but times are hard, money is scarce, and we are poor. We ask, therefore, all who can and will, to send us $1—or more, if they will,—to aid us in this enterprise, and we will send, as soon as printed, six of our pamphlets, three of each, (the Colloquy and Tree of Life being bound as one,) for each dollar received.

If by this means we can receive $100, or thereabouts, by the 1st of May, we can pay for printing, and go into the regions beyond with our tent, unencumbered by debt. Who will invest $1 to send the gospel to the poor and blind.

The two pamphlets contain about 150 pages and will retail for not less than 20 cents each. They are free to the Lord's *honest poor*. Send for some. Address either of the following:

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J. F. ONGLEY, Lincolnville, Crawford Co., Pa.
WM. H. SPENCER, (Box 507,) Rochester, N. Y.

C. F. SWEET,
J. T. ONGLEY.

GEO. ATKINSON, North Attleboro, Mass., writes: I am well pleased with the EXAMINER. It makes an excellent Institute; one that will be worth preserving and binding for a Text Book. Yes, and one that will do to read and re-read, time and again.

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LETTERS RECEIVED TO MARCH 21.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

J. W. Maffit, Wm. B. Putnam, Wm. Valetine, Mrs. Frank M. Pruden, D. W. Davis, Henry Lowe, John Bigwood (paid to end of this vol.), Charles H. Stackhouse, I. G. Maltby, George Atkinson, N. D. Wight, D. Wells, Mary A. Earl, Wm. H. Smith, E. E. Lowell, Tallman Grover, G. H. Waterhouse (2), Hugh Baker, E. Owen for S. W. Hoyt, Abraham Logan, D. D. Nash for Capt. C. Hansen, Wm. Johnson, J. G. Buzzell, H. Heyes, Daniel W. Fike, Joseph Parks, D. C. Bakeman, J. L. Russell & Son, H. A. Hoyt, Dr. J. F. Lee (2), Eld. Blain for D. N. Clark, Ed. Townsend, Martin Betsch, Amos Sanford, A. McCord, James H. Mills, Wm. Shepherd, Johnson Whaley, Israel Putnam, W. H. Ford, Hugh Baker, G. W. Stetson, R. A. Palmer, Mary A. Earl, Henry A. Troeger, Wm. W. Spann, J. R. Gouldy, Abel Robinson, M. K. Chandler, Geo. K. Edwards, Amos Sanford, Esq., Freeman Gladding, K. S. Pettibone, Wilbur A. Hart, D. W. Fike, Eld. John Foore, Geo. Atkinson, Mrs. D. O. Hopkins.

PARCELS SENT TO MARCH 21.

J. W. Maffit, A. W. Smith, Wm. Valentine, Mrs. F. M. Pruden, D. W. Davis, Charles H. Stackhouse, I. G. Maltby, John Van Luke, D. Wells, Mary A. Earls, Tallman Grover, L. Montrose, Hugh Baker (by Express), A. C. Matthews, Capt. C. Hansen, Eld. E. Royce, D. W. Fike, Wm. Brayton, Eld. J. Blain (by Exp.), James H. Mills, Johnson Whaley (have sent a second time), W. H. Ford, Collamer, Daniel Knouse, Hugh Baker, Mrs. R. A. Palmer, Wm. W. Spann (2 par.), Wm. Roberts, Mrs. M. A. Earl, J. R. Gouldy, Geo. K. Edwards, K. S. Pettibone, Lemon Fich, Adin J. Hinds, Wilbur A. Hart, Eld. John Foore (2 par.), Mrs. D. O. Hopkins.

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Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call at 72 Hicks Street, Brooklyn, a short distance from Fulton Ferry.

GEO. W. YOUNG, 25 Chambers St., near Centre St., will receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

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☞ ORDERS for any of the above-named works may be addressed to GEO. STORRS, *Box* 4658, New York; or, they may be sent to my residence, "No. 72 Hicks street, Brooklyn, N. Y."

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Bible Examiner.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—(1 Timothy ii. 5, 6.)

NEW YORK, MAY, 1874.

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☞ *In no case will the Editor be responsible for the sentiments of Correspondents.*

Editor's Notices.

THE EDITOR of this Magazine expects to be in Pittsburg, Pa., the first and second Sundays of this month, and speak on the Divine Character and Government. The place, or Hall, will be given in the papers of that city.

LYNN, MASS.—Since April 1st the Editor of this Magazine has spent two Sundays in the above named place: had good attention and large audiences. He trusts the cause of truth was promoted, and the Divine Character and Government will be better understood and loved than ever. He had pleasing interviews with friends, and was helped on his way in a liberal manner. May the Lord bless and reward them.

TO CORRESPONDENTS.—It is my desire that all letters for me be sent to my residence, as I visit New York but once a day, and sometimes only once in two or three days; while the "Letter Carriers" deliver letters *four times* each day, Sundays excepted. I shall still retain my Post Office Box in New York, because I fear loss by giving it up, at present, as that address has been placed on all my works scattered for twenty years past. I prefer that all persons communicating with me hereafter address me as follows,

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

THE BIBLE EXAMINER.—I will supply volume 17 in sheets (perfect sets) on the receipt of *sixty cents*. Also, *odd* numbers of that volume (or broken sets) for *one cent* for each two copies, which is simply to pay the postage. Who will scatter them?

EXCHANGES.—Hereafter I shall receive no paper or periodical as an *Exchange* that does not come to me postage *paid*, and directed to me, "72 Hicks Street, BROOKLYN, N. Y." In return for such, I will send the BIBLE EXAMINER postage *paid*. GEO. STORRS.

BRO. G. H. DANFORTH, of Norwichtown, Ct., fell asleep in Jesus, Feb. 28, in the expectation of a resurrection in the morning of our Lord's return from heaven. May the grace of our blessed Redeemer sustain his bereaved widow in this hour of trial.

FROM ADELIA P. DANFORTH.

BRO. STORRS: My husband, G. H. DANFORTH, fell asleep in Jesus, February 28d, aged sixty-seven. He was sick five months with Sciatica Rheumatism, and was a great sufferer, but bore all with patience. The first of January he took a severe cold and died with pneumonia. He fell asleep in full hope of a resurrection. His last words were, "Jesus, come."

Norwichtown, Conn., April 6, 1874.

G. H. BUZZELL, Concord, N. H., writes; I am much pleased and interested in the EXAMINER. It is the best of anything I have the knowledge of. I can say with a full soul, God speed the right, and bring us safely to Mount Zion, where Christ shall sit on David's throne. I long to see Him there, and myself with the multitude made immortal. How cheering it is to be in that path of the just whose light and knowledge are increasing to get out that beaten track that knows no advance.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 5–6.

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THE DESTINY OF THE UNREGERATE.

Twenty-four years since, an eminent minister of the gospel in England, (H. H. Dobney), wrote me, saying: "There are but three things possible, only three theories which can be held," viz. :

"1. Those who die in a state of impenitence will be sooner or later converted to God in the next state, and be saved:—or,

"2. They will continue to exist forever in a state of alienation, and therefore of misery:—or,

"3. They will cease to be, perish forever.

"I can conceive of no fourth alternative. . . . Of these predicaments, the first is the happiest; that which commends itself to the heart, and which seems the most worthy of God, and the most honorable to him. But if we are to confine ourselves to the Scripture argument, our own independent opinions are hushed, the moral argument is declined," etc.

I am happy to know that since the above was written Mr. DONNEY'S views have been modified both on the "Scriptural" and "moral argument." I have not introduced the subject to state what his present views are, but to express my own on the moral argument. If I believed God had created us with a moral nature which a professed revelation *contradicted*, especially when that moral faculty has become Christianized, I must be compelled to reject such a professed revelation as not of God *my Creator;* because such a system or theory makes God to *contradict himself*, which is impossible. Creation and revelation harmonize, or God is not "the same yesterday, to-day and forever." But he says, "I am the LORD, I change *not;* therefore ye sons of Jacob are not consumed" (Mal. iii. 6).

Hence, God having created us with a moral faculty by which we may, "even of ourselves, judge what is right" (Luke xxi. 57), it cannot be contradicted by any revelation made by Him when that revelation is rightly understood. Who will dare affirm that God thus contradicts Himself? True, men do affirm it, and call on us to accept their blasphemous theories; and multitudes bow to such usurpations over the God-given power to "judge what is right."

Those who allow their moral faculties to be over-ridden by the "traditions of men" are constantly in danger of being corrupted by any superstition or wild fanaticism, and to be pushed onward into infidelity. It is a dangerous position men fall into who suffer their moral nature to be outraged by pretended revelations; they are liable to be the sport of a deceiver, till they lose all knowledge of "the *only true* God." Such, alas, to an alarming extent, is the state of christendom this day.

"God is Love," and "a just God and Saviour" (1 John iv. 8, 16; and Isa. xlv. 21). He has said, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else: I have sworn by Myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear" (Isa. xlv. 22, 23). Who shall disannul God's oath or make void his purpose? All christendom knows, to-day, that oath has not yet had a fulfilment in any important sense; and millions on millions have died who never did bow the knee, nor hear God's voice calling them to Look unto Him and be saved. Is our moral sense to be shocked with the assumption that all these millions are to be punished with eternal torments or annihilation without any opportunity to comply with God's invitation and command, made and confirmed with an oath? and simply because "tradition" affirms that the only chance for submission and obedience, for any of the race, is in this present life?

JEHOVAH himself gives the lie to that assumption; not only in His word, but in the moral sense, or moral consciousness, He has implanted in every human being He has made: to deny that, is to deny that God is unchangeable, and to affirm He is divided in His administration and His revelations: His works saying one thing, and His word another and a very different thing.

Nothing less than a vast majority of the human race can be embraced in the oath of God, that to Him "every knee shall bow," and that through Christ; for, says Paul, "God hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven, and things in earth,

and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9–11).

"All things" not only in heaven and earth, but "*under* the earth," embrace the dead as well as the living, and the terms *all* and *every* cannot be made to mean a *few;* there may be exceptions, but they must be the few. While it may be admitted that the terms are not always used in the absolute sense, it must also be admitted they embrace the mass.

After more than fifty years study of the Scriptures, I am satisfied, the "few" saved in the dispensations past and present, are "the kings and priests" that God has "taken out of the nations;" and the mass yet to be saved are the *subjects* of the kingdom of God, to be taught, governed and blessed in "the ages to come," but who never attain to "the *crowned*" honor. Let those who would attain to this high honor know, it is those who now "*suffer* with Christ" that "shall be glorified together with Him." Those who expect to attain to such honor by a time-serving and man-pleasing policy, or who make self-gratification a ruling principle, and refuse the reproach attendant on a self-denying course for Christ and his words, will meet with disappointment. "Strive to enter in at the strait gate"—too strait for those last mentioned—and "walk in the narrow way"—too narrow for those who wish for "flowery beds of ease," and refuse to bear reproach for the truth and Christ; and who, when truth is unpopular, refrain from proclaiming it lest they lose reputation, support, or some other consideration equally unworthy of a follower of Christ.

The spirit that will be found worthy to receive a crown in the kingdom of God, is the spirit of man "seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had and bought it" (Matt. xiii, 45, 46). Nothing, no matter how dear, must be withheld when God calls for the sacrifice. He that loveth father, mother, wife or children, houses or lands, or his own life better than Christ and His words, has no just ground to expect a "crown" as king and priest in the kingdom of God. Such is the law of this dispensation; but "the ages to come" are for the subduing of the masses of the human family—ages of judgment—i. e., rule to decide the final state of every soul of the race, in which state all will be taught and governed, and submission or final destruction will be the result. In this view our moral sense and revelation are in harmony; God's ways are shown to be equal, and His long suffering proved to be what the Bible everywhere represents it to be. Then will come to pass the saying that is written, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, 'Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever'" (Rev. v. 12, 13). Glorious consummation; just such as our moral sense approves, and with which it harmonizes perfectly.

If Mr. Dobney does not now occupy the *same* ground I have taken, there can be no essential difference, if I understand him. It gives me much pleasure and encouragement to find one who started in opposition to the doctrine of inherent immortality about the same time with myself has arrived at nearly the same conclusions at length, neither of us having any knowledge of the operations of the other's mind on the great question on which we now seem nearly agreed, though our intercourse had been discontinued for near twenty years.

Mr. Dobney no longer sees it necessary to suppose the Scripture leads us to "decline the moral argument." God's character, government, and word, all make it imperative on us to give prominence to the moral argument; and the man who does not use it, so far, dishonors his CREATOR, who has endowed him with a *moral nature.*

A REQUEST.

BRO. STORRS: Will you please expound and chronologically locate Rev. xxii. 11? E. C.

The text reads, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Dr. BLOOMFIELD, in his "Critical Notes of the Greek New Testament," says, on the language of this text, "g. d. 'If he persists in his unrighteousness, he will reap the consequences of it.' The mode of expression is authoritative. (Newc.) Agreeably to this, Mr. Holden well paraphrases: 'They who after this revelation and the awful warnings given them, continue to be unjust and filthy, let them remain so, and reap the punishment worthy of their deeds.'"

Such, I think, is the true *exposition* of the text. As to its "chronology," it can only be placed, as to individuals, "AFTER this revelation and

the awful warnings" are "given them." Hence is applicable to no one till *after* the truth of the matters revealed has been made know to them. To apply the language to all men, without regard to their unavoidable ignorance, and fix its application at death, or at the second advent, as if the final state of all men was then a fixed fact, is an unwarrantable use of the language, and a palpable contradiction of the DIVINE testimony in a multitude of other Scriptures, which affirm that a "*due time*" will come to "all men," when the fact of Christ having given "himself a ransom for" them shall be testified "to them." *After* that is done, whether in this age or in "the ages to come," in this life or a future one, *then* the deliberate choice or determination of the individual will fix his condition unalterably.

There is nothing in the text nor context that warrants any one in giving any other construction to the words. The verse that follows shows that I have the true idea of the text: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." This reward is meted out according to the knowledge or ignorance of individuals: "That servant, which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few" (Luke xii. 47, 48). Here ignorance is shown as an excuse for not inflicting an extreme punishment. But to suppose the final state is unalterably fixed without the knowledge of "the true God and of Jesus Christ," is to suppose the stripes are equal on both classes, and thus contradicts the testimony of Jesus.

The purpose of God and his will is, that, "all men shall come to the knowledge of the truth" before a final decision, that makes their case and state unalterable, as expressed in Rev. xxii. 11. Till *after* that knowledge is obtained, though men may and do commit things which will bring "stripes," yet their final state is not fixed; but their conduct may and will have some bearing on their final trial for an endless life. Those who improve now, according to the best light they have, will be better prepared to accept the great salvation when clearly set before them, and will be more likely to accept it then.

That the text Rev. xxii. 11 may be applied at any time to all who have the knowledge of "the only true God and Jesus Christ," and deliberately and wilfully refuse subjection to the Divine claims and government, may be true; for a time will come to all such when God will say, "My Spirit shall not always strive with man" (Gen. vi. 3); and their persistence in rejecting His truth and *resisting* the Spirit of God will result in their being given over to that state of sin and wickedness set forth in the text under consideration, while those who have yielded to the truth and Spirit of God, will be confirmed in their state of holiness.

Whenever the truth is presented to an individual, and set home to his heart by the Holy Spirit, so that he is called to a choice of the service of God, if he then wilfully persists in a sinful course, he is in danger of the awful state set forth in Rev. xxii. 11; and may well tremble lest the sentence is confirmed, and he be fixed in a state unalterable, and receive the punishment that awaits all such characters.

Warnings like those in this text are not mere pretences, as some seem to suppose; but are exhibitions of terrible realities to which a course of wilful sinning will ultimately lead. Let all take the warning, and make sure work for "the ages to come," while they have opportunity; for "the night cometh, when no man can work" (John ix. 4). Let none to whom the truth is now manifested flatter themselves they will ever have a better or another opportunity to avail themselves of its benefit. To all such, the language of Scripture is, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2). ED.

THE REMOVAL OF EVIL.

GOD said, The Seed of the woman should bruise the serpent's head; which can have no meaning short of saying, The Seed of the woman shall fully remove the evil introduced by the serpent's subtlety.

This position is objected to on the ground that it involves universal salvation; but I inquire, Cannot all the evils introduced by Adam's sin be removed without the final salvation of all his posterity? For what do any of Adam's race ultimately perish? Is it for his sin, or for their own personal sins? God has said, "The son shall not bear the iniquity of the father"—"the soul that sinneth it shall die" (Ezek. xviii. 20).

A *final* death is no part of *the evil* introduced by Adam's sin. Paul's argument (Rom. v.) proves my position that all the evil resulting from Adam's one sin will be ultimately removed. He speaks as follows: "Therefore, as by the offence

of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life: for as by one man's disobedience *the* many" (all men) "are made sinners, so by the disobedience of one shall *the* many" (the same all men) "be made righteous" (verses 18, 19).

No language could more strongly sustain my position, that all the evil which was introduced into the world by the subtlety of the serpent shall be removed by the Seed of the woman. There is a universal salvation from *that* evil. But what has that to do with salvation from one's own personal sins? No man will be held in death by Adam's sin, nor go into a final death state except for his own sins, committed against the knowledge of God's *remedy*, and a wilful rejection of it.

Christ — "The seed of the woman" — has "abolished death," that which came by Adam, "and brought life *and* immortality to light through the Gospel" (2 Tim. i. 10). The Gospel shows that the death brought into the world by the first transgression, or sin of Adam, is "annulled, abrogated:" it has no power to hold one of Adam's race: Christ has, by His death and resurrection, "destroyed the power of death" to hold any of the race in its dominion. It was for this purpose He "took flesh and blood," that "through death He might destroy him that had the power of death," that is, the devil—*de-evil*, *the evil* introduced by the "one transgression." That evil will be totally annulled, eradicated, and nothing of it remain; "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began"—or, since the days of Adam—will put an end to all the evil introduced by the serpent's subtlety.

That this is universal salvation in one sense, I admit. It saves all the race from the consequences of Adam's one sin; but our own sins are entirely another matter. Deliverance from them and their consequences depends ultimately upon the reception of the *remedy* God has provided; if that is rejected when made known, then our sins remain on our own heads, and death is the ultimate and unavoidable result from our natural mortality; for no man is immortal from nature, and only a change to immortality can make us such, and such change is the peculiar gift of God to those who have "part in the first resurrection" (Rev. xx. 6), which is the subject also of Paul in 1 Cor. xv.; and likewise of Jesus, Luke xx. 36. In all these texts it is the first class in the resurrection that is spoken of; for "the rest of the dead live not again till the thousand years are finished;" a later period is allotted to their revival, nor is a word said of such being raised immortal, or of their putting on immortality subsequently; yet it is said, after the holy city is established on the earth, and the Bride (the immortal ones) is there, that "The nations of them which are saved, shall walk in the light of" the city, and it expressly says "the LAMB is the *light* thereof"; and it is added, "A pure river of water of life, clear as crystal, proceeded out of the throne of God and the Lamb . . . and on either side of the river, was there the tree of life, which bare twelve fruits, and yielded her fruit every month: and the leaves of the tree were for the healing (or health) of the nations." (Rev. xxi. and xxii.)

No immortal ones need such a provision. Such a provision Adam did need, and had he remained obedient, he would have been permitted to "eat thereof and live forever:" (Gen. iii. 22). So those who are the subjects of the resurrection, subsequent to the thousand years, as well as "the left of the nations" (Zech. xiv. 16) will, if obedient, have access to the tree of life, eat thereof, be kept in health, and live forever; but if disobedient, they will be excluded from it and die, as Adam did, for their own sin; and no remedy is revealed for such sinners, that I know of.

My view consists in the firm belief of a full and final deliverance of the entire race, from all the evil introduced into the world by Adam's sin; so that by "the restitution of all things," etc., no one of the race will find he has lost anything by that evil. But on the contrary, has gained, or may gain, by the experience of the past, and the knowledge of the future, an inexhaustible treasure of knowledge and wisdom, concerning the perfections of God, especially of His love, that may prove a source of eternal joy, to which he never could have attained by any other course of discipline. Yet all this may be lost by your own personal sins, or wilful refusal to accept the offered benefits on God's terms.

ED.

HOW OFT SHALL I FORGIVE HIM?

WHEN Peter asked Jesus, "Lord, how oft shall my brother sin against me and I forgive him? till seven times?" Jesus answered him, "I say not unto thee, Until seven times; but until seventy times seven" (Matt. xix. 21, 22).

If God requires us thus to forgive one another, establishing the principle that no length of sinning against us releases us from the obligation of forgiveness, shall any one conclude that it is impossible or improbable that He may extend his forgiving love beyond this short life? especially to such as have never heard of that love?

The number *seven* seems to be a peculiar, if not a mystical, number: it marks perfection. "Seven *days*, seven months, seven years, seven times seven years, seven churches, seven golden candlesticks, seven seals, seven angels, seven trumpets, seven thunders, seven vials," and a multitude of other things are set forth by the number seven.

The seven years, in the Mosaic law, is a marked epoch when Israelitish servants went out free (Ex. xxi. 2–5). And when seven times seven years had transpired, bringing the Jubilee, the trumpet sounded which "proclaimed liberty throughout all the land unto *all* the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession," etc.

Here were only seven times seven years, and liberty came to all the inhabitants of the land, however they had previously lost their liberty and their possessions. We may conclude that there was designed to be, and probably *will* yet be, the jubilee of jubilees. At any rate, these times and seasons were typical of something in the future—a liberty among men and for men not yet developed, though dimly (it may be) shadowed forth in the law.

Saith the Saviour, You shall "forgive until seventy times seven;" a definite number put for an indefinite one; as much as to say, "You must never lose or put from you a spirit of forgiveness; but be always ready to forgive trespasses against you without limitation."

Why? Because, by such a course, you manifest the spirit of your "Father which is in heaven:" "He maketh His sun to rise on the *evil* and the good, and sendeth rain on the just and the *unjust*" (Matt. v. 45). If our heavenly Father, through his Son, commandeth us thus to forgive those who sin against us, are we to suppose a time will come when He will cease to exercise a spirit of forgiveness towards any soul of man who implores that mercy? The idea that such a time will come borders on blasphemy. It supposes that He commands us to be more perfect and more forgiving than himself.

Bishop Nowton, who was a believer in inherent immortality, and a believer in the *letter* of everlasting punishment," is shocked at the idea of its being *necessarily* unending, and says, "the *spirit* of Scripture indicates the contrary." He says:

"Repentance in hell is not impossible. . . . If the wicked should turn away from his wickedness, he should be plucked as a fire-brand out of the fire."—*See Bishop Newton's Works, London Editon*, 1787, *Dissertation* 60.

Thus, in the mind of "orthodoxy" itself there is an effort to show that in a future state, even for sinners in hell, God's forgiving love has still a place, if they repent. The struggle in Bishop Newton's mind is that which rises up in every man's mind, if he gives himself to anything like an independent thought. Do God's mercies cease with the present life, to every unconverted son and daughter of Adam, without regard to their knowledge of His mercy and the means He has provided whereby they may have final salvation from sin and death's dominion? That is the question relating to God's forgiving love. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). Will He not see to it that, it this life or a future one, every soul of man shall have the knowledge of this love and the means to improve it to life everlasting? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. viii. 32). Is it not true that, "The whole creation groaneth and travaileth in pain together until now?" and, also, that "The earnest expectation of *the creature* waiteth for the manifestation of the sons of God?" (Rom. viii. 19, 22.) Sorrow, pain, disquietude, ignorance, and uncertainty as to the way to escape from sin and its consequences, yet hoping that some "Golden Age" will yet come, wherein deliverance will reach them. The character of that *Age* they are in ignorance of, and of the means to be employed in blessing them; but it really is the "manifestation of the sons of God," or the true Church of God, glorified, and exalted to be "kings and priests unto God and the Lamb," to bless and save their poor and ignorant fellow creatures who never had the light and privilege of these "sons of God;" but shall now be blessed through their ministration; and if not wilfully rejecting the *Remedy* God has provided "for sin and uncleanness," (Zech. xiii. 1), they will come to Him, who proclaimed himself, "The LORD, the LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping *mercy* for thousands, forgiving iniquity, trans-

gression and sin" (Ex. xxxiv. 6, 7). Yes, God's forgiving mercy is as everlasting as his nature; and not till he ceases to be God, will he cease to forgive the penitent, believing sinner, here or hereafter, nor suffer any soul of man to perish for the lack of the knowledge of His *Remedy* for their estate of sin. ED.

THE PRAYER OF JESUS, JOHN XVII

In a previous EXAMINER a portion of that prayer was noticed. I propose now to look at the first part of it. He says to his Father, "As Thou hast given unto him (the Son) power over all flesh, that He should give eternal life to as many as Thou hast given him: and this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (verses 2 and 3).

This part of the prayer has a fulness of meaning that is not to be hastily passed over, and which few, it is to be feared, comprehend. That Christ has "power given him over *all* flesh," surely, none will dare deny who respect the New Testament, however they may regard the Old. There is no evading the fact, that "*all*," here, does not mean a "few;" and the quibble on "all nations," as if that expression did not include all families and all individuals, is completely overthrown by the words of Jesus—"all flesh." That most assuredly includes every individual of the race of Adam.

The *object* for which the Father gave the Son this power over all flesh is clearly expressed, viz., That He should give eternal life;" and then the statement is made as to *how* it is to be given, viz., by the knowledge of "Thee, the only true God, and Jesus Christ, whom Thou hast sent."

Now, if the only way to give eternal life is to communicate the knowledge of the true God and Jesus Christ, then it follows, inevitably, that "all flesh"—all men—must have that knowledge communicated to them in this life or somewhere and somehow hereafter, whether they improve it or not. Christ having power given him over all flesh with the special object to give eternal life, He must have equal power to make known to all flesh the knowledge of the only true God and Himself; and not to do it is to make Him the cause of the failure of men to secure that life; because, as men cannot have eternal life without the knowledge spoken of; and as no man can have that, unless he has it revealed to him by the proclamation of the only true God and Jesus Christ, no one can be to blame for their want of that knowledge except those who neglect to give it to them.

As moral and accountable beings, men may refuse or neglect to improve by the knowledge given them, but the knowledge of the true God and of Jesus Christ must be communicated to them, some time and some where, or they cannot have eternal life, nor be condemned for not receiving the benefit of which they never received any knowledge. Jesus has stated the ground of condemnation, thus: "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil" (John iii. 19). Till knowledge is communicated of God and Jesus Christ no man is, or can have a final condemnation. Christ is pledged, by the power given him over all flesh and the acceptance of that power, to see that all flesh have knowledge of the only true God and of Himself, in this life or another, before He can justly conedmn any one to a final death. Be it remembered, "The Father judgeth no man, but hath committed all judgment unto the Son."

The Son has stated the ground, and the only ground of condemnation: it is *unbelief* of the proclamation of the "Glad tidings of the kingdom of God"—the reign of God and of his Christ on the earth; a kingdom to be established immediately at the close of the four governments of Dan. ii. and vii. Those who have not previously heard those *glad tidings*, shall hear of the actual establishment of that kingdom when it is set up, for God says, "It shall come, that I will gather all nations and tongues; and they shall come and see my glory," etc. (Isa. lxvi. 18).

Then, when they have knowledge of the only true God and of Jesus Christ, their reception or rejection, by obedience or disobedience, decides their final state. Knowing God and knowing Christ, if they accept that government and reign Jesus Christ gives them the blessing God gave Him power to bestow. If then they refuse subjection and persist in disobedience the second death is their doom; and they perish, not from the want of the knowledge spoken of, but from a refusal to accept Christ as the LIFE-GIVER of God's own appointment.

To talk of a man's being subjected to an irrevocable death for not knowing God and Jesus Christ, when he has never had the means to obtain that knowledge, is to reproach the government of God, and to impeach the administration of his Son, who has been invested with power over all flesh to give the needed knowledge.—ED.

The Study of the Bible.

BY HENRY DUNN.

Chapter XXI.

On the Influence of Hymns and Other Sacred Poetry on Popular Interpretation.

To say that the Bible is as often interpreted by the hymn-book of the dissenter, as it is by the Prayer-book of the churchman, is but to state a simple truth. The impressions which are received from the one, not unfrequently *bias* the interpretation given to the other. Embodying, as popular hymns do, almost every shade of theological sentiment; forming, in their use, no unimportant part of public worship; committed to memory in early youth; meditated upon in the closet; recited in seasons of joy or sorrow; and whispered in the ears of the dying, it is almost impossible to exaggerate the influence they exercise in the formation and support of particular religious views.

Far be it from us to depreciate sacred song, or even to speak lightly of an agency which has been so greatly blessed of God both to the conversion and edification of multitudes. But it may surely be permitted us to suggest, that both hymns and psalms (so called) are purely *human* compositions; that they sometimes pervert, and that they commonly exaggerate, Scripture truth; that a guard should always be kept against their becoming authoritative; and that, however touching or beautiful they may be, care should be taken lest as they steal into the soul, they should carry with them some seed of error which, mingling with the purest and best affections, may become in time a master-thought, which it is next to impossible to eradicate.

Wesley's hymns come to hundreds of thousands of simple minds with a weight fully equal to that of any inspired composition; and Watts's are regarded by multitudes more as second only to Holy Writ.

From a recent article in the *Methodist Magazine*, it would seem that Wesley's hymns are all but officially recognized as summaries of the faith of his followers. The writer says:—"Apart from the utility of the hymn book as a manual of devotion, it has answered another purpose of primary importance. It may be regarded as an authenticated standard of doctrine, by which all the essential points of belief are clearly defined. It is common to refer to Mr. Wesley's Sermons, and Notes on the New Testament, as embodying *our* distinctive theology. But if I were asked by a stranger to refer him to the most popular compendium of Wesleyan doctrine, I should refer him to the hymn-book. That book contains the belief of the mass of our people. Their commentaries and institutes are there. The strains which are familiar to every household, *these* are in reality the creeds and articles of a community. And so, while Charles Wesley was composing the strains which were to animate our devotion, he was at the same time fixing our doctrinal standards. As long as the hymn-book keeps its place in our public worship, our households, and closets, so long will the purity of our faith be guarded by the double defence of the understanding and the affectations." And yet it would not be difficult to find, in the productions both of Watts and Wesley—great and good men as they were,—many statements which will not bear examination by the light of truth; much that is exaggerated or one-sided; many things, in short that distinctly bear the mark of the particular views, prejudices, and errors of the writers.

Even versions of Scripture are by no means exempt from this charge. The psalm, as it stands in the Bible, is often very different in character from the psalm as it reads in the metrical version. Dr. Watts frankly avows that, in accommodating the Book of Psalms to Christian worship, he found it necessary to divest David and Asaph of every other character than that of a psalmist and a saint, and "*to make them always speak the common sense and language of a Christian.*"

That the excellent Doctor, to whom the Church is so much indebted, intended to accomplish this without irreverence, we are quite sure; but that he always succeeded in the attempt we are not so certain. He adds, "I have not been so curious and exact in striving everywhere to express the sense and meaning of David, but have rather expressed myself as I may suppose David would have done had he lived in the days of Christianity; and by this means, perhaps, I have sometimes hit upon the true intent of the Spirit of God in these verses farther and clearer than David himself could ever discover. In several other places I hope my reader will find a natural exposition of many a *dark and doubtful text*, and some new beauties and connections of thought discovered in the Jewish poet, though not in the language of a Jew."

We do not quote these passages in order to find fault with Dr. Watts. He frankly *avows* what he thought it right to do, and he plainly tells us that in his Psalms he is sometimes interpreting dark and doubtful texts. Our object is to show that by this open admission of one of the greatest hymn writers the world has ever seen, these compositions ought never to be con-

founded with the inspired truth they either condense or paraphrase; that they ought never to be used as authoritative exposition of any text or portion of Scripture; and, above all, that they should never be regarded as partaking, in any degree, of the peculiar sanctity which belongs to the Bible. Their use in public worship as the most appropriate expression of our praise, like the use of liturgies as the channels and embodiments of our supplications, all but inevitably leads to their being so associated in the mind with the Scriptures that are read, and the God that is worshipped, that they imperceptibly get exalted into a position which by no means belong to them.

We are not among those who imagine that verse is an unfit vehicle for religious thought; or that because poetry appeals to the imagination while religion must be exhibited just as it is—suppression and addition equally corrupting it,—that therefore it can supply nothing to the mind; for surely it is a noble task "to celebrate in glorious and lofty hymns the throne and equipage of God's almightiness, and what He works, and what he suffers to be wrought with high Providence in His Church." But when we remember how greatly this faculty has been abused—how "Milton's Paradise Lost" is commonly read and quoted as if it were an inspired production,—a true picture of God's dealings with the children of men; how Dante's great poem has long been both the source and support of all those coarse and material conceptions relative to future punishment which at once harden and darken men's minds, and dishonor God; how even a modern production, such as Pollock's "Course of Time," is in hundreds, perhaps in thousands, of Scottish house-holds venerated a true exposition of the Divine Word,—we cannot but feel that there is *some* force in Dr. Johnson's saying, that "religious truth is too sacred for fiction, too simple for eloquence, and too majestic for ornament."

Never should it be forgotten that "all the subjects of Divine Revelation demand of us the most sober and reverent investigation; that whenever we meddle with them, we should eagerly and singly desire to seek for all Truth; and scrupulously reject and cast to the greatest possible distance all error; and that to make the Truth of God the subject of fanciful embellishment, however devoutly it may be done, must often tend to favor the formation of wrong ideas, impressions, and feelings."

Let it not, then, be thought needless to lift up on this subject, the voice of warning. For so long as thousands are much better acquainted with David's Psalms in metrical versions, than they are with the Inspired Text; and thousands more build on hymns, hopes and consolations which only ought to be built on the Bible; it can never be improper to draw attention to the danger that is involved in such a course: or to show how that which, if rightly used, is one of the highest sources of delight and spiritual profit, may, by abuse, easily become one of the most serious impediments to the understanding of Holy Scripture.

Chapter XXII.

On Church Authority and the Creeds.

As the decisions of the Church, relative to doctrine, are mainly embodied in "Creeds," the subject of this chapter necessarily embraces a consideration of the value of these compositions regarded *as Expositions of Divine Truth.*

The Bishop of Oxford says, in his recent Sermons, that God has been pleased to give us his Revelation "in the Volume of Inspiration, AND in the Creeds of the Church." He draws no distinction between these two channels, as he seems to regard them, of Divine communication.

Now it is plain that, if the Holy Spirit still illumines the Church,—if the Creeds were framed under the influence of this semi-inspiration,—if the writings of the Fathers are to be put on a level with those of the Apostles,—the first duty of the interpreter is to consult these ancient authorities, and his highest obligation must be obedience to their decisions.

On this subject Dr. Christopher Wordsworth has very recently delivered five Lectures in Westminister Abbey, which have since ben published under the title of "The Interpretation of the Bible."

Many very excellent remarks occur in these Lectures, especially in relation to the temper and spirit in which the Bible should be read.

Expounding the passage, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. cxix. 18), he clearly shows that "Reason, as well as the Bible, is a precious gift of God; and that Reason is to be employed in the interpretation of Holy Writ," if only it be used "reasonably,"—that is under, the influence of a humble and teachable spirit. "Vain is it," he says, "and worse than vain to apply learning to the study of Scripture, unless we have those *moral dispositions* and *spiritual graces*, without which our eyes are veiled. All is vain unless the soul and spirit are sanctified by the fear of God. He who would understand the Bible must love the Bible. "The *secret* of the Lord is with them that fear Him" (Psa. xxv. 14). "He that

willeth to do God's will, shall know of the doctrine" (John vii. 17). God revealeth His secrets unto babes,—those who are like children in simplicity,—but He hideth them from the wise and prudent" (Matt. xi. 25). "Mysteries are revealed unto the meek." Them that are meek shall He guide in judgment, and such as are gentle, them shall He learn His way" (Psa. xxv. 9).

Nothing can be better than these opening words. But unhappily, as it seems to us, they are practically set aside by the subsequent announcement that, in cases of doubt or difficulty, the authority of the Church alone must decide as to what is Truth.

"Jesus Christ himself," he adds, "is the great interpreter of the Bible. He does it by the presence and power of the Holy Ghost, whom He sent from heaven to abide for ever in His mystical body the Church universal, protecting Holy Scripture against false interpretations, and declaring the true sense in her Creeds and Confessions of Faith."

Now, on the amount of truth or error in this statement everything turns.

It behooves us most carefully to examine it. Dr. Wordsworth fully admits that "the living waters of Christ's grace flow freely to all;" but then, he says, "it is only in certain rivers and channels, viz., in Holy Scripture, in the Holy Sacraments, in Prayer, and in Confirmation; we should therefore not persume that his promises will be made good to us, unless we comply with the conditions which He has annexed to them."

Again we say,—If this teaching be true, it behooves us to *submit at once;* to bow to the authority of the Church, and to seek for the Holy Spirit *from* the Church, *through Sacraments and Confirmation*, but in connection, of course, with the study of Scripture and Prayer. If this claim, however, cannot be sustained from the Bible, it equally behooves us, at whatever risk of paining dear friends, to say in plain terms, that such a doctrine is ROMANISM

"Christ," says Dr. Wordsworth, "has given the keys to His Church, to whom He has promised His presence, and His Spirit, and whom He has appointed to be the keeper and interpreter of Holy writ." "Christ now declares to us the true meaning of Holy Scripture in all necessary points of Christian doctrine, in Creeds and Confessions of Faith"

Admitting that the Apostles had *special gifts* from Christ, which the Clergy now do not possess, he still insists that "the power of interpreting Holy Scripture was continued to after ages." In support of this assertion he brings forward one, and *but one fact*, on which his entire argument hangs; it is this,—Christ said to His Apostles, "Lo, I am with you alway, even to the end of the world" (Matt. xxviii. 20); *therefore*,—for this is the amount of the reasoning,—in spite of all appearances to the contrary; in spite of the absence of any proof which is capable of being weighed; in spite of clerical discords and confusions innumerable; in spite of past history and of present experience; in spite of eyes, and ears, and senses, this doctrine, like that of Transubstantiation, is to be believed as transcendental; directly supported, indeed, by the authority only of a *particular interpretation* of a single text, but supposed to be implied in all God's dealings with His church.

Dr. Wordsworth *tests*, so to speak, the truth of his views by the history of the production of the Creed published at Nicæa, A. D. 325, and known amongst us as "the Nicene Creed." He says, "We revere that Creed because we know it to have been framed by holy men, who had many advantages which we do not possess for the right, interpretation of New Testament."

This is supposed to have been the case—

"(1) Because the language in which the New Testament was written was the native tongue of of the authors of the Creed.

"(2) Because they possessed (so it is said) many ancient writings penned by Apostolic men, which are not now extant, and which served for the elucidation of the New Testament.

"(3) Because abundant spiritual graces were shed upon the Church *in the age* when that Creed was framed.

"(4) Because those holy men had contended valiantly for the faith in times of persecution; had been in daily peril of death; and had the most urgent motives to examine and ascertain the truth.

"(5) Because they employed the helps of mutual conference and deliberation; because they came together from various parts of christendom, and were more than three hundred in number.

"(6) Because they brought with them from their several Churches a true report of the doctrines which had been received by those Churches from the holy Apostles; because they prayed devoutly for the Divine illumination of the Holy Ghost upon their deliberations; because they placed the Bible before them as the chart and compass of their counsels; and because they *agreed* in their judgment, and delivered that Creed to future generations, and joined with one heart and voice in professing it and declared it to be the sense of Holy Scripture, which the prim-

itive Churches of christendom had received from Jesus Christ."

"Yet further," he adds," we receive the Nicene Creed because we know that when it had been framed and promulgated at such a time, by such persons, and in such a manner, it was forthwith *accepted* by the Church Universal, which is the mystical body of Christ."

Such is the argument in favor of Church authority in the interpretation of Scripture.

Chapter XXIII.

The Council of Nice.

In reply to "the case" on behalf of Nicene teaching, which we have endeavored in the preceding chapter to state fairly and fully, we propose, *first*, to consider *the elements* of which the Council of Nice was composed; and *next*, to endeavor to estimate *the result* of its labors, so far as its conclusions have come down to us.

For this purpose, we shall avail ourselves of that living picture of the assembly which has been furnished by Dr. Stanley in his admirable Lectures on the Eastern Church.

We find *there*, that while the Council included many who had suffered in pagan persecutions, it consisted of Arians as well as Orthodox; "the learned and the illiterate; courtiers and peasants; old and young; aged bishops, on the verge of the grave, and beardless deacons, just entering on their office."

Among the assembled multitude we observe Arius, "a strange, captivating, moon-struck giant," who in Alexandria had "a following of seven hundred religious ladies;" Athanasius, the small and insignificant deacon, hardly twent-yfive years of age, who "rivets the attention of the assembly by the vehemence of his arguments;" Eusebius, "the father of ecclesiastical history," whom Athanasius is convinced is at heart an Arian: "Egyptian hermits from their cells,—half savage, wild, and mangled by the torments they had endured; scholars from the more civilized cities of Syria, and wild ascetics from the remoter East."

Over this motley assembly presided the Emperor Constantine, who, on his arrival, found himself literally overwhelmed with parchment rolls or letters containing complaints and petitions against each other, from the larger part of the assembled bishops; which, when accusations, and recriminations were bandied to and fro in the Imperial presence, he wisely burnt before them all, declaring that he had not even read them.

The charges, says Dr. Stanley, were, among others, that of gross licentiousness. Constantine's observation on them was—"Never let the faults of men in their consecrated offices be publicly known to the scandal and temptation of the multitude. Even though I were, with my own eyes, to see a bishop in the act of gross sin, I would throw my purple robe over him, that no one might suffer from the sight of such a crime."

The Emperor, "always careful of his appearance, was so on this occasion in an eminent degree. His long hair, false or real, was crowned with the Imperial diadem of pearls. His purple or scarlet robe blazed with precious stones and gold embroidery. He was shod, no doubt, in the scarlet shoes then confined to the Emperors, now perpetuated in the Pope and Cardinals. We may well believe that the simple and the worldly both looked upon him, as we are told they did, as though he were an angel of God descended straight from Heaven."

And yet this man—often a preacher to thousands, "who cheered him lustily"—was a semi-pagan and subsequently the murderer of his son his nephew, and his wife.

"Incredible as it may seem to our notions," says Dr. Stanley, speaking of him at a later period, "he who had five-and-twenty years ago been convinced of the Christian faith: he who had opened the first General Council of the Church; he who had called himself a Bishop of Bishops; he who had joined in the deepest discussions of theology, he who had preached to rapt audiences; he who had established Christianity as the religion of the empire; he who had been considered by Christian bishops an inspired oracle, and an apostle of Christian wisdom, was, although now on his deathbed, himself not yet received into the Christian Church. He was not yet baptized: he had not even been received as a catechumen."

Such was Constantine, the president of the Council of Nice. What must the Bishops have been who regarded this man as 'an inspired oracle, and an apostle of Christian wisdom?" And yet *this* is the Council which Dr. Wordsworth tells us *specially* enjoyed the presence of Christ; through which "He declares to us the true sense of the Bible with regard to the fundamental articles of the Christian faith," and by whose decisions "the most unlettered peasant is able to discriminate truth from falsehood!"

Let us next see what the *decisions* of the Council, as embodied in the Creed, really amount to.

For this purpose we cannot do better than compare "the Nicene Creed," as it stands in the Communion Service, with that which is known under the title of "the Apostles Creed," as found

in the service of the Morning Prayer, and see *precisely* what we have gained.

The result is embodied in these words relating to the Lord Jesus,—"Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made."

And now we would seriously ask any thoughtful and pious person to estimate the value of these words, and then to say honestly and truthfully whether he can find anything in them that helps him to understand—as Dr. Wordsworth says they do—"the true sense of the Bible with regard to the fundamental articles of Christian Faith!" whether he can discover anything in them which will "enable every man, yes, even the simplest child and most unlettered peasant, to discriminate truth from falsehood, and to understand the Bible aright in those heavenly doctrines which are necessary to everlasting salvation?"

We profess an utter inability to do this. To us, the words in question appear to be little better than an attempt to be wise above what is written, to *explain* truths which are *above* reason, and, therefore, inexplicable by mortal faculties; and to attach an importance to *modes* of thought and expression, which, in Scripture, belongs only to a *heartfelt* reception of the Divine Testimony.

Nothing can be plainer than that the men who thought and wrote in these scholastic terms, had lost the *simplicity* of the Gospel; that there was *presumption* in their decisions; and that nothing could justify them in *pronouncing* the Son to be "of one substance with the Father," or pretending to distinguish between the Son as "begotten" and the Holy Ghost as "proceeding." We should not like to say how near so irreverent a procedure approached to blasphemy.

It may not be amiss to inquire further, "What was *the effect* of these transactions, at the time, on the Christian community at large?"

Dr. Stanley shall tell us.

"When we perceive," he says, "the abstract questions on which the controversy in the Council turned; when we reflect that they related not to any dealings of the Deity with man; not even, properly speaking, to the Divinity or Humanity of Christ, nor to the doctrine of the Trinity (for all these points were acknowledged by both parties), but to the ineffable relations of the Godhead before the remotest beginnings of time, it is difficult to conceive that, by inquiries such as these, the *passions* of mankind should be *roused to fury*.

"Yet so it was. So violent were the discussions that they were parodied in the pagan theatres. Sailors, millers, and travellers sang the disputed doctrines at their occupations, or on their journeys. Every corner, every alley of the cities of Alexandria and Constantinople was full of these discussions—the streets, the market places, the drapers "the money changers," the victuallers. Ask a man "How many oboli?" he answers by dogmatizing on generated and ungenerated being. Inquire the price of bread, and you are "The Son is subordinate to the Father." Ask if the bath is ready, and you are told, "The Son arose out of nothing."

Is it possible to conceive of a state of things, —corrupt and immoral as society then was,— more lamentable? Yet *this* is the age to which we are told to look back with affection as *pre-eminently Christian; the age* on which Dr. Wordsworth tells us "abundant spiritual graces were shed."

The *supposition* lying at the root of all these notions about the light and piety of the Nicene age is, that the Holy Spirit *enlightens* men apart from purifying them; that there is a grace of the Spirit not mentioned by St. Paul, which, as St. Basil says, "plays through the intellectual faculties;" that by this grace, which is supposed to be *official* in character, Truth is discerned; that although still ours, it was *pre-eminently* enjoyed by the Fathers; and that, consequently, an assembly of clergy was then, and is still, the best channel for arriving at Christian Truth.

That is the theory. This particular Council becomes the illustration, not merely because the eminent divine to whom we have referred *stakes*, so to speak, the value of Church authority upon its decisions; but because the Professor of Ecclesiastical History in the University of Oxford has so recently furnished us with a true picture of its composition and character.

On a review of the whole, we affirm that the Nicene Fathers, instead of having more, *had not half* the advantages we possess for interpreting Scripture aright; that the mere fact of their having spoken Greek is, by every scholar, regarded as a matter of very little moment indeed; that there is not the slightest evidence that they had access to any ancient writings by Apostolic men which we do not possess; that instead of "abundant spiritual grace" being shed upon the Church in the Nicene age, it was a period distinguished by darkness, ignorance, and superstition; that the mere fact of many of the bishops there present having suffered persecution, is no reason for supposing that they had more urgent motives to examine and ascertain the truth than we have; that the circumstance of three hundred men assembling, bearing with them the vague tradi-

tions of their respective neighborhoods, is no proof whatever that they knew more than we do about what was believed in the Apostolic Churches; that prayer for Divine illumination, offered as it was under the delusion that Christ was with the clergy *officially*, must be regarded in precisely the same light as the prayer which is now offered in Rome day by day, by the Pope and Cardinals, for the preservation of the Papacy; and finally, that the acceptance of the Creed by future ages, *enforced* as such acceptance has always been by secular power, and the offer of worldly advantage has nothing whatever to do either with its truth or falsehood, its wisdom or its folly.

The lesson we have to learn is, that no man can honestly and candidly read his Bible who allows himself to be influenced, in his judgment of its teaching, by the decisions of priests and monks who happen to have lived twelve or fifteen hundred years ago; and who, whatever piety they might possess, were unquestionably, and as a rule, under the influence of dark and bewildering superstitions. [The very Nicene Fathers proposed (with a view, as it is said, to the reformation of manners) that a rule should be established requiring all bishops, priests, deacons, and sub-deacons, who had married before their ordination, to withdraw from their wives; a law which was very near being carried.—*Taylor's "Ancient Christianity."*]

The Sceptre of Judah:

Or, The Prophecy of Jacob and Jeremiah.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come" (Gen. xlix. 10): "David shall never want a man to sit upon the throne of the house of Israel" (Jer. xxxiii. 17).

[It is generally supposed that the prophecy first named had its fulfilment in the continuance of the tribe of Judah till the first advent of Messiah; but I find that view called in question, in an able article in "The Rainbow," by a writer by the name of J. Mill. His argument seems convincing and conclusive. Though the article is somewhat long it will well pay for a careful reading. To save space I have omitted the introduction which states the common theory. —Ed. of Examiner.]

Perhaps there is no more convincing proof of Divine revelation, than to find predictions receiving their accomplishment long after they have been uttered. But the too common practice of attempting to prove the fulfilment of prophecy, in events and occurrences, when reason unbiased can recognize little or nothing corresponding with the prediction, only perplexes the mind of the believer, and gives the unbeliever occasion to scoff. We think it right to give all diligence to learn what God has revealed by the prophets and apostles; but we think it much better to keep the mind in suspense, than to be satisfied with an application, or to affirm a position against which serious objections can be urged. Now, this view of the fulfilment of Jacob's prophecy is beset with difficulties which seem to be wholly insurmountable. Indeed, if this be the true interpretation of the prophecy, instead of finding a "*literal fulfilment*," there seems to be a *complete failure* in every particular. We note a few difficulties which stand in the way of agreeing to this fulfilment.

1. The prediction was uttered long before there was any appearance of a sceptre in Judah, and before Judah attained any pecular pre eminence over the other tribes except what is intimated in this prophecy by Jacob; and it would seem strange to intimate the *departure* of the sceptre without giving any indication of its *appearance*.

2. Other portions of Scripture seem to warrant the conclusion that it is to Christ the sceptre belongs; then why should Jacob's prophecy indicate its *departure* at the coming of Him "whose right it is," and who alone is entitled to bear it?

3. It appears entirely contrary to historical facts.

4. It seems to be in direct opposition to other Scripture predictions. Of course we use the word "sceptre" in its true scriptural meaning, —a staff or rod, borne in the hand, indicating kingly or ruling power *in actual possession*; not a right to rule prospectively, nor ruling power which *has been* possessed, but has passed away. "She had strong rods for the sceptres of them that bare rule" (Ezek. xix. 11). But "fire is gone out of a rod of her branches which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule." (ver. 14.) And when the Lord promised to restore Israel and destroy the power of Babylon, Israel was to take up the proverb, and say, "How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers" (Isa. xiv. 45).

Let us now take a glance at some of the more prominent periods of Israel's history, from the days of Jacob's prophecy to the time of the Messiah, and see how the case answers to a "literal fulfilment" of the predicted continuance of the sceptre power in Judah. Without being particular as to length of time, we may allow one

hundred years in Egypt under Pharaoh; forty years in the wilderness under the leadership of Moses (not of the tribe of Judah, but of Levi); four hundred and fifty years under the judges (Acts, xiii. 20); forty years under Saul, of the tribe of Benjamin, the first king in Israel. Here then, are six hundred and thirty years of their history after Jacob's prophecy, and no sceptre in Judah! David was then anointed, the first time that even the semblance of a sceptre can be recognized in the tribe of Judah. He reigned over Israel forty years, and subjected other nations to his sway. Solomon, his son, succeeded to his father's throne, and reigned also forty years. At his death, ten tribes revolted from Judah's rule, thus breaking up the sceptre power, or, at least, leaving it to bear rule only over its own tribe. "How is the strong staff broken—the beautiful rod (sceptre)!"

Assuredly the sceptre of Judah was broken with a terrible stroke, and many were the inroads upon Judah by the revolted ten tribes, on one occasion killing a hundred and twenty thousand, and carrying two hundred thousand into captivity. (2 Chron. xxviii.) After this revolt the kingdom of Judah continued with varying fortune for nearly four hundred years, until, according to Ezekiel xxi. 25-7, the sceptre-power was completely broken, the diadem removed, and the kingly power taken away, between four and five hundred years before the birth of the Messiah, never more to be restored until "He come whose right it is," and to whom it is to be given. Now here is a prophecy which, instead of agreeing with the sceptre *continuing* in Judah "till Shiloh come," and then *departing* from Judah, threatens the utter removal of kingly power from the house of David and tribe of Judah, until he come whose right it is, and promises the *giving of it to him*. Where, then, is the literal fulfilment of Jacob's prophecy to be traced? And where is the "sceptre lingering in the tribe of Judah" to be found at the Messiah's birth? The humiliating confession made by the Jews before Pilate, "We have a law, and by *our* law this man ought to die;" but, "It is not lawful for us to put any man to death," shows that Judah's sceptre was *departed*. The Jews had a law, that law which they had received from Moses, but they had no power to carry it into effect—they had no power but what was granted them by a Gentile! and Herod had governed them thirty-three years before Christ was born.

But however unsatisfactory the retaining of the sceptre by Judah until Christ came may be, the furnishing of a "lawgiver" seems even worse. We would submit that the tribe of Judah never furnished a lawgiver to Israel from Jacob's death, till Christ's birth, even for a single day. Among the last words of Israel's last prophet we read, "Remember ye the law of Moses, my servant, which I commanded *for all Israel*" (Mal. iv. 4). No king of Judah seems to be entitled to such designation, or ever in Scripture received the title of "Lawgiver." Their very highest honor was to "Do all things as it is written in the law of Moses." Moses was their only "lawgiver," and he was of the tribe of Levi—not of Judah. Where, then, is Judah to be found furnishing a law-giver, or retaining the sceptre till the coming of the Messiah? Certainly not while in Egypt; not in the wilderness; not while under judges; not during the reign of Saul; not while captive in Babylon; nor from that time till Christ; and surely the mere existence of the tribe of Judah, or some sceptreless descendants of David—not LAWGIVERS, but in subjection to the law of foreign conquerors—cannot meet the requirements of Jacob's prophecy. nor be accepted as a fulfilment of it, either literal or figurative. But why labor at such a hopeless task? Is not a single glance at the first verse of the chapter where the prophecy is found sufficient to remove all anxiety, and relieve us from the profitless labor of seeking for fulfilment where fulfilment is not to be found? Jacob, before giving utterance to this prophecy, "Called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the *last days*" (Gen. xlix. 1). We need not, therefore, look for fulfilment in the history of the tribe of Judah in the past. It has its time fixed by Jacob himself, in that period so well known to all students of Scripture prophecy: "The last days." And certainly "the last days" did not run their course during any of the sixteen hundred years between Jacob and the birth of Christ.

It is further to be noticed that this is but a part of Jacob's prophecy concerning Judah, and seemingly not the most important part. The pre-eminent honor and power assigned to Judah in "the last days," are first declared, and the portion under consideration seems simply to affirm that Shiloh must first come and the people be gathered to him, before that power prevails, or those honors can be realized. But much depends upon the rendering of the single word "depart" in this prophecy, to bring it into perfect harmony with Judah's past history, and also into perfect harmony with all the other predictions concerning "the last days" to be found in other portions of Scripture. Thus, for instance, in other prophecies of "the last days," we read, "the law shall *go forth* from Zion;" "The Lord

shall send the rod (sceptre) of thy strength *out of* Zion;" "A sceptre *shall rise out* of Israel to smite Israel's enemies;" but no one supposes that when "the law *goes forth*," and "the sceptre is *sent out of* Zion," that the law and the sceptre are to be no more there. Now read Jacob's connected prophecy in the light of these and other prophecies, and all seems plain. "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" But "The sceptre shall not depart (go forth) from Judah (to bring his enemies into subjection), nor a lawgiver from between his feet, until Shiloh come: and unto him the gathering of the people." (Gen. xlix. 8–10.)

It will be observed that the two words "*shall*" and "*be*" in the end of the tenth verse, printed in italics, indicating that they are words supplied by the translators, are here left out, and thus the passage teaches, not only that the people are to be "gathered unto" Shiloh, but that their gathering to him, as well as his coming, takes place before the sceptre and law go forth from Judah, to subdue his enemies, as indicated by his "hand" being "in their neck. With this view of Jacob's prophecy, to any one at all familiar with the Scripture prophecies of the "last days," the numerous similar predictions which they contain, will rush into the mind, and their "kindred drops" will not only "mingle into one," but swell into such a flood, that nothing will seem able to resist its force. The common interpretation of this prophecy, however much it may have been relied on, and however many great men may have adopted it, seems evidently a failure, a complete failure in every part.

During that period in which fulfilment has been sought, and thought to be found, Judah did not enjoy his brethren's praise, but very often felt the power of their wrath, not only in killing and carrying into captivity, single-handed, but by entering into a confederation with a foreign power to go up against Judah and utterly put an end to the house of David, and set the son of Tabeal on his throne. (Isa. vii.) His "father's children," instead of "bowing down before him," rose up against him, revolted from his rule, and so fierce was their wrath against him, that "The heart of the house of David and the heart of his people were moved as the trees of the wood are moved with the wind," through fear of their hatred and enmity. "His hand" was *not* "in the neck of his enemies," but his neck was frequently under their heel. Almost all the neighboring nations oppressed and distressed him. Besides the kingdom of the ten revolted tribes of his "father's children," the Assyrians, the Philistines, and the Arabians entered into Judah, and after killing many, carried away their substance, their wives, their sons, and their daughters; and at last the Babylonians carried them completely away. As an "old lion" that has gone up to lie down in his lair after devouring the prey, and having caused terror all around by his valor and might, so that none would venture to rouse him up, where is he feared? The answer must be, Nowhere. As "a lion among flocks of sheep," Judah, as yet, is known only in prophecy, not in history. Among "the nations his enemies" he is no more feared than the harmless kid among the beasts of the forest. If Jacob's prophecy must be accepted as having been literally fulfilled, who need fear to set up for a prophet? If the prophets of Baal could only have made sure of as accommodating interpreters, need they have feared to enter into competition with the prophets of Israel? or to have replied to the challenge of the God of Israel when he called to them thus: "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified; or let them hear and say, It is truth. Ye (Israel) are my witnesses, saith the Lord; I have declared the former things from the beginning, and they went forth out of my mouth, and I showed them. I *did them* suddenly, and they came to pass." "I have not spoken in secret, in a dark place of the earth; I said not to the seed of Jacob, Seek ye me in vain." "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things what they be (who predicted them, and when or how they came to pass), that we may consider them and know the latter end of them; or declare us things to come that we may know that ye are gods, and be dismayed and behold it together." (Isa. xli., xlviii.) Give only the same latitude to interpretation as is frequently done to the prophets of Israel, and we see nothing to hinder any heathen prophet to take the field in defence of his god. But no! Jacob's prophecy stands unfulfilled, and, "though it tarry, wait for it: at the end it shall speak, and not lie." (Hab. ii. 3.)

But perhaps it is time to refer to the "golden

thread of unity" by which the events of *this* prophecy are bound together with the events of the "last days," as predicted in other portions of Scripture. And perhaps the first worthy of notice is that remarkable outburst of sublime eloquence from the lips of that old prophet of Baal who was summoned from his eastern mountains to curse Israel, but who was restrained from his purpose by the God of Israel, and compelled to utter in the ears of this enemy-king some of the most sublime sentences regarding Israel's "latter-day" glory that are to be found upon record. It was not necessary that Balaam should tell a heathen king out of what tribe of Israel the King of this "latter-day" glory should arise; but describing himself as "the man whose eyes are open," he exclaimed, "Surely there is no enchantment against Jacob, neither is there any divination against Israel. Lo! the people shall dwell alone, and shall not be reckoned among the nations. Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat the prey and drink the blood of the slain. He couched, he lay down as a lion, and as a great lion, who shall stir him up? His King shall be higher than Agag, and his kingdom shall be exalted. He shall eat up the nations, his enemies, and shall break their bones." And when the angry king commanded Balaam to flee to his place, lest he should feel the wrath of him who had sent for him to *curse* Israel, and who had "thought to promote him to great, honor," Balaam said, "Behold, I go to my people;" but before going, he said to the king, "Come, and I will tell thee what this people (Israel) shall do to thy people in the 'latter days.' And he took up his parable and said, I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth. And Edom shall be a possession; Seir also shall be a possession; and Israel shall do valiantly. Out of Jacob shall come he who shall have the dominion, and shall destroy him that remaineth of the city." And he said, "Alas! who shall live when God doeth this?" and betook himself again to his own mountains. (Num. xxiii. xxiv.) These utterances by the man who, "falling into a trance, but with his eyes open, saw the vision of the Almighty," are so strikingly similar to those of Jacob, that no one could fail to see that both prophecies relate to the same period of time, and announce the same things, even although the "last days" and "latter days" had not been mentioned.

But while it might be enough for a heathen king to know that "out of Jacob shall come he that shall have the dominion," it was not enough for Israel. Twelve tribes came of Jacob, and numerous families from each tribe. Hence we have first the tribe of Judah, next the family of David, of Judah's tribe, pointed out, to which all eyes are turned, as the tribe and family in which the Lawgiver and Ruler is to appear. For, says David, "The Lord God of Israel chose me before all the house of my father, to be king over Israel for ever; for he hath chosen Judah *to be* ruler, and of the house of Judah, the house of my father, and among all the sons of my father he liked me to make me king." (1 Chron. xxviii. 4.) David being made king over Israel, God made promise to him that of his seed he would raise up one to sit upon his throne whose throne and kingdom would be permanently established (2 Sam. vii. 13–16). But while the permanent establishment of ONE of the seed of David upon his throne is thus made sure by solemn promise, we know of *no promise* that requires an *unconditional, unbroken* chain of succession of David's seed to sit upon his throne, as is frequently contended for, and especially from the passage which stands at the beginning of these remarks, viz., "David shall not want a man to sit upon the throne of the house of Israel." (Jer. xxxiii. 17.)

Moses has given a rule thus: "When a prophet speaketh in the name of the Lord, if the things follow not, nor come to pass, that is the word which the Lord hath not spoken; thou shalt not be afraid of him." And if any prophet affirms that David would never at any time want a man to sit upon his throne, the thing has not "followed nor come to pass," and therefore this rule would compel us to reject both the prophet and his prophecy. The dynasty of David ceased with the accomplishment of Ezek. xxi. 25–27, and was to be "NO MORE," according to that prophecy, till he "should come whose right it is." "The throne was cast down," and "his crown profaned by casting it to the ground." (Psa. lxxxix. 39.) But his crown shall not for ever be "profaned!" His throne shall not for ever remain cast down! For thus saith the Lord, "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." (Psa. lxxxix. 35, 36.) "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old. And I will plant them (my people Israel, when all the sinners shall have died by the

sword) upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos ix. 9 to end.) But it would be strange indeed if we were compelled to accept Jer. xxxiii. 17 as teaching that David would never at any time want a man to sit upon his throne, when it is the "overthrow of the house of David," and the "desolations of the cities of Judah, and the streets of Jerusalem, as being without man and without beast," depicted in the same chapter, that gives rise to the prophecy. We would suggest the marginal reading of the seventeenth verse, which preserves the "golden thread" of harmony, running through the whole prophecies. "There shall not *be cut off* from David *for ever* a man to sit upon the throne of the house of Israel." This rendering admits the *want of a man*, but affirms that the *want* shall not be *for ever*, and corresponds with the desolations spoken of in the same chapter, and also with the promise, "Behold the days come, saith the Lord, that I will perform that good thing which I have promised to the house of Israel and to the house of Judah. In those days and at that time will I cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land." (ver. 14.) Thus the Law, the Psalms, and the Prophets — Jacob, Balaam, David, Jeremiah, Ezekiel, and all the prophets —bear one united testimony to the "latter-day glory," when the sceptre shall go forth from Judah, and a Law-giver from betwen his feet, when Shiloh comes, and a "willing people" are *gathered* unto him,—when "his throne shall be established for ever as the sun," and he "shall execute judgment and righteousness in the land;" and "from the uttermost ends of the earth shall be heard songs ascribing glory to the righteous ONE."

HUMAN REDEMPTION.—No. 7.

ON CONVERSION, AS DISTINGUISHED FROM REGENERATION.

CONVERSION (*epistrophee*), which literally means *turning round*, is a term used in Scripture sometimes to express an entire and radical change of *conduct*, following renewal of heart; and sometimes to indicate return from a temporary course of wrong-doing. It is used in the former sense in the Acts (xv. 3), where Paul speaks of the "conversion of the Gentiles;" it is used in the latter sense by our Lord when He says to Peter, "When thou art converted (*epistrepsas*), strengthen thy brethren" (Luke xxii. 32). In Peter's case the conversion was sudden, and effected by a look: "The Lord turned, and looked upon Peter. And Peter remembered the word of the Lord. And Peter went out, and wept bitterly" (Luke xxii. 61, 62.) Under ordinary circumstances, conversion (although not without exceptions) is an outward and visible thing, and, generally speaking, is, by the Divine blessing, identified with human effort and influence.

Regeneration, on the other hand, as implying a "new birth," and regarded as the first and transition step from death unto life, is the work of God *alone;* it is probably in all cases an instantaneous, and it is certainly a *secret* one.

Conversion is a process which may be repeated again and again; each successive spiritual impulse forming a new era in the history of the soul. It is *action* rather than life; it is commonly the result of a definite form of human agency; and it is generally brought about by influences which act upon the nature of man under all the ordinary conditions which affect responsible beings. When our Lord says *to His disciples*, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3), He is not enforcing the doctrine of the new birth, but simply teaching the necessity of *turning away* from those false notions which had led them to ask who should be greatest.

Regeneration, on the contrary, is, from its very nature, complete, and commonly involves a *present* consciousness of forgiven sin; it is a change transcending all ordinary laws; it is generally independent of outward circumstances, and it is always *anticipative* of future bliss. It is, in short, the peculiar donation which God bestows on the elect, who thus receive "power (or privilege) to become the sons of God; which are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). It is the accomplishment *on earth* of a change of nature, which, in other cases, may or may not be effected in the world (or age) that is to come.

Conversion, although equally the work of Him from whom cometh "every good and perfect gift," is not *in the same sense* supernatural, inasmuch as it may be, and often is, but temporary. If a man exchange a life of sin for a life of obedience; if earnestness and seriousness in religion take the place of habitual indifference; if pure and blessed tastes and affections are obviously superseding those which are low and depraved, we may safely speak of such a one as converted, and *hope* that the outward and visible change indicates the inward condition of the soul—that

it implies the regeneration of the whole nature by the power of the Spirit of God. But months, nay, years may elapse, during which it would be neither safe nor right for us to form any practical decision on the question; for, on the one hand, differences in degree are very apt to be confounded by us with differences of kind; and, on the other, changes the most important in a man's character may be accomplished *so gradually* that no human wisdom is competent to decide when they took place, or *so suddenly* that their reality and value cannot be tested. Even in cases where the change is the unquestionable result of religious impressions, it is often impossible to decide upon its precise character until proved by its fruits.

These distinctions, which derive all their value from being scriptural, are of great practical importance when viewed in connection with the various agencies God has appointed for the conversion of the world.

The question must often occur, both to the minister of the Gospel and to the private Christian,—What is the actual value of the influence that can be exercised by one man over another in relation to his spiritual interests?

Sometimes it seems as if it must be rated very low indeed: "I have no encouragement to preach," says Mr. Cecil, in his "*Remains*," "but the belief of a continued Divine operation. To bring a man to love God, to hunger and thirst after the mind that was in Christ—with man this is impossible! But God has said it shall be done, and bids me go forth and preach; that by me, as His instrument, He may effect these grand ends; *and therefore I go.*"

An eminent American divine (Dr. Edward Griffin) puts the same sentiment still more distinctly and forcibly. After arguing that as it was necessary for Moses to stretch out his arm, or the Red Sea would not have divided—for the trumpets to have been blown, or the walls of Jericho would not have fallen—for the voice of Ezekiel to have been heard, or the valley of bones would have been undisturbed—he thus proceeds:—God sent Ezekiel to say, "Dry bones, hear the word of the Lord," when He knew that the bones would never hear without His supernatural interposition. And the command was a sufficient warrant and encouragement to the prophet. If God should bid *me* go and preach to the dead in yonder graveyard, I would go. *With no other encouragement*, I now stand over *this* valley of the slain (the congregation he was addressing), and say to the dead of my people and kindred, "Come out of your graves, ye bones that are very dry. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

I do not think that evangelical preachers generally would like to express their views in precisely these terms, but I am quite sure that the words embody the sentiments of thousands and tens of thousands of the most excellent Christians the world has ever seen. Only let it be granted that regeneration and conversion mean *in Scripture* the same thing, and that none but the regenerate are saved from eternal ruin, and it follows, of course—regeneration being supernatural—that what are usually called means of grace, while appointed *antecedents* of conversion, are not second causes; that if an earnest exhortation makes a deeper impression than a frigid one, it is but a *coincidence* between the supernatural and natural order of Divine operations; that the only end of preaching is to produce *attention to truth*; and its only use to prepare the way for a Divine work on such souls as God has foreordained to save. An Arminian would of course put the case somewhat differently, but on the supposition of his being a believer in the supernatural character of regeneration, the result cannot be different. *Such are the inexorable demands of logic in theology.*

This view of the Gospel, and of its work in the world, proceeds, of course, on the supposition that Divine sovereignty decides the eternal condition of *all* men—decides it, not in the sense in which God decides all human affairs, viz., as *that great final cause* without whom no creature can live or move, and by whose *permission* alone it is that either sin or suffering can exist, but *as the ordainer* of a destiny over which, however appearances may indicate the contrary, human volitions have no power.

I am quite aware that the faithful minister of the Gospel, however "high" his theology, always labors to show that this fixed Divine purpose in no way interferes with the freedom of the human will, or with the efficiency of human effort; that God hears the prayers of the living for the spiritually dead; that every man might, if he would, arise and receive light and life; that human powerlessness is but another name for human sin; that no man finally perishes, save by his own suicidal act.

Such reasoning, inconsistent as it may seem, generally commends itself to the devout mind; for its defects are all lost sight of in the relief which is felt at finding that even the sternest theology cannot venture to ignore those irrepressible instincts of the heart which assure us that God is just, or those plain statements of Scripture which declare that He is Love. Yet,

after all, we cannot but feel that preaching of this character, if not a riddle, is a torment; and that its perplexity must be occasioned, either, on the one hand, by some strange perversion of the teaching of Scripture, or, on the other, by vain attempts to reconcile those partial and fragmentary revelations of the Infinite which we alone possess, with the demands of a logic which is, at best, but finite and human, and *may*, therefore, be an altogether inappropriate medium for the exposition of truths which are superhuman and illimitable.

I believe that much of the difficulty in question arises from a complete misapprehension of those portions of Scripture which reveal the existence of an elect Church; from extending to all mankind statements which are intended to apply only to the subjects of the Divine predestination; from the consequent assertion — implied, if not expressed—of a doctrine of reprobation; and the final evolution of a system which no ingenuity can ever make consistent with human responsibility, with a judgment according to works, with "few stripes," or with "many stripes."

At the foundation of this error lies the notion I am endeavoring to controvert; viz., that in Scripture regeneration and conversion mean the same thing; that both alike are sovereign and superhuman; that election from the foundation of the world is the distinctive characteristic of every soul of man who escapes the damnation of hell; that when St. Paul speaks of the power of the "potter" over the clay, "to make one vessel to honor and another to dishonor," he teaches *not*, as one would naturally suppose, that the same God who here, without injustice, makes one a peasant and another a prince, may also, in the world to come, give or withold dignities at His pleasure—*that* would be intelligible enough—but, incredible as it may seem, that they intimate His right as sovereign, to *ordain* to eternal misery *all* who are not the subjects of His electing grace. To support this theory, the choice of Jacob, even before his birth—an illustration used by the same apostle—is held to have had relation, not to the birthright only, but to all spiritual blessings.

I "have not so learned Christ." I believe as firmly as any in electing love, and in the regeneration of those who are made partakers of it. Evidence of the fact is found in what such men do and dare in vindication of their high calling; justifying it *sometimes*, at the price of all that the world calls good or great—comfort, reputation, human love, nay even life itself; *always* at the cost of much self-denial, in the crucifixion of sin, the mortification of every evil desire, the abandonment of many of the objects of this world's ambition, and the constant sacrifice of self-will and self-gratification to the obedience of Christ and the love of the brethren.

These I hold to be the *invariable characteristics* of the man who is born, not of the flesh, but of the Spirit; and if such persons form, as they certainly do, a very small proportion indeed, even of those who are surrounded by the purest light, and who enjoy the highest advantages, I cannot but conclude that *beyond* these there will be found a multitude whom no man can number, to swell the song of redeeming love, and to celebrate the victory of the God-man, when He shall have "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

I believe, therefore, in CONVERSION, even though it may not be accompanied by the regeneration of the entire nature. I believe in it as the result of human influences co-working with God; co-operating with that blessed Spirit who not only gathers his elect but is ever convincing "*the world* of sin, of righteousness, and of judgment." I believe that the work of the Church *is now*, as it will be in the world to come, the conversion of sinners to the Redeemer; that its *real*, as distinguished from it apparent success, will always be proportioned to its zeal, and love, and *truthfulness*, both in word and deed; that its only sword is "the sword of the Spirit which is the word of God;" that just in proportion as the Church *illustrates* the faith it preaches by a holy and consistent life, must be its power to elevate and to bless; that while nothing is too large for its expectations nothing should be too small for its thankfulness; that as its one *message* is, "Be ye reconciled unto God," and its one *encouragement* the assurance of the deliverance of the world, through Christ, both from the power and punishment of sin, so its one *object* should be the moral and spiritual advancement of all with whom it comes in contact.

Every step in this direction, taken how or by whom it may, is to be regarded as of inestimable value; every putting forth of *desire* after the good and the true, and especially after Him who is embodied truth and goodness, is to be welcomed as a work of the Spirit; and since every *good* thing which is begun here will be carried on hereafter, every shade of improvement, either in society at large or in the individual transgressor, is to be rejoiced in as evidence that in no case whatever does God's word return unto Him void; that it always accomplishes that which He pleases; that it invariably *prospers* in in the thing whereto He sends it (Isa. lv. 11).

The Limits of the Ages.—No. 1.

The Bible is not a book to be solved once for all like a series of mathematical problems. It is the gift of Divine wisdom and love to man—man who is in some respects always the same, and in other respects always changing. No one but God could write a book for man. Men may write for their fellow-men of a class, a nation, a time; but the God of the spirits of all flesh has brought out gradually a book which speaks to all their own heart's language "words whereby they may be saved" from guilt, and sin, and ignorance, and finally from all evil. The Church of Christ is far on in its school time, so the wonderful Book, which contains all its lessons, will surely be declaring to those who have ears to hear truths which were not presented to it in earlier days. Without dwelling upon the obvious difference between the lessons of Old Testament and New Testament times, we may observe the gradual progress of revelation in the latter. Our Lord told His disciples (John xvi. 4) that He had not said to them from the beginning what He was then saying because of His bodily presence among them. He further added, verse 12, "I have yet many things to say unto you but ye cannot bear them now." The Holy Spirit was to come and lead them into all truth, but by no means suddenly, or there would have been no room for the conferences, and differences, and mistakes, which the candor of Scripture has put on record in the Acts of the Apostles. St. Paul appears to claim (Eph. iii.) a special understanding of the mystery of the Church, given to him for public benefit —"to make all men see what is the dispensation of the mystery which from the ages hath been hid in God," while he seems to intimate an acquaintance with another truth for which even the Church (not to speak of men in general, who are, however, the subject of it) was yet unready when he writes to Timothy, "Christ gave Himself a ransom for all *to be testified in due time*" (literally, "the testimony in its own times").

Scientific facts have contradicted the old established interpretation of some parts of Scripture, but instead of Scripture itself suffering from this, it has been cleared by means of such natural but God-given truth, and now stands out in these parts brighter and more glorious than ever. May it not be that certain moral facts, which the timidity of a faulty faith has ignored, or the prominence of other considerations has kept in the back ground, but which have always remained in irreconcilable antagonism to some articles of the original creed of Protestantism, are, after all, Divinely-appointed witnesses against a false interpretation of Scripture, the end of whose work, even in this life, will be a perfect agreement between God's work and the moral sense of regenerate man?

Few thoughtful Christians can have given attention to the question of Divine judgment without being conscious of a contradiction to the apparent meaning of isolated texts and passages given by their feelings and sense of right, and this contradiction, which is only worthy of much notice in the breast of Christians, and those who handle reverently the Word of God, is especially interesting when it occurs in those who confess their inability to see any meaning in Scripture but that against which their moral sense revolts.

But few thoughtful minds, knowing how plainly Scripture asserts the foreknowledge and election of God, and observing how little opportunity (if any) is afforded to the most, of becoming acquainted with saving truth, or assistance given them of obtaining an interest in it in this life, will feel that the difficulty is much lessened by a rejection of the doctrine of sovereign and final reprobation. Two facts stand before us apparently in antagonism to one another: one is that God withholds from some (not to say most men) the opportunities and influences which make others Christians; and the other, that His word pronounces the sentence of eternal punishment on at least many who are thus left to the corruption of a fallen world, and the workings of their own natural wills. Another apparent contradiction puzzles the mind—"God is love;" "He is good unto all, and His tender mercies are over His works." He wishes (*thelei*) that all men should be saved, and the expression of this wish is that "Christ Jesus gave Himself a ransom for all." He has purposed to "gather together again *all things* in Christ, whether they be things in heaven, or things on earth," and yet on the other hand, there is everlasting destruction denounced and to be executed by Christ Himself against all those who know not God and obey not the Gospel.

From these apparently contradictory statements, we, who believe in the whole Bible as the Word of God, and are resolved to sacrifice neither class of Scripture, see that Divine universal love and the severity of what we have called eternal punishment, are in agreement with one another, while our common sense and our moral sense, which God himself recognizes in all that He says about love or justice, and to which He sometimes appeals in defense of His own ways, repudiate the idea of agreement between governing love and the institution of endless misery, as we do that of Holy Omnipotence decreeing the

eternalization of sin, in appointing the conditions which secure its everlasting increase.

How, then, are we to reconcile these opposites? It can only be by understanding eternal punishment in some different sense than that which has usually been assigned to it, and by obtaining the support of Scripture itself for our interpretation.

We will suggest what we believe to be the key to the difficulty in the words of one who could never be suspected of sympathy with any who denied the everlasting torment of the lost, Dr. John Owen, the greatest of the Puritan commentators. In vol. i. p. 237 (Clark's Edition) he says, "Scripture revelation extend unto the state of things unto the end of the world and no longer."

We believe the learned and keen-sighted puritan shows here that he had a glimpse of what might have unravelled to him the darkest mystery of religion and divine government, but he did not follow it up, but elsewhere strangely forgets or ignores what he has here said, and condemns those who arrived somehow at the conclusions to which his own light would have led him. I do not suppose that Dr. Owen would have allowed that he meant the word eternal reached no further than "to the end of the world," but he expressly allows this elsewhere, as I will show, and in these words which we have quoted he lays down a principle (unconsciously no doubt) which makes it reasonable to understand the words signifying duration in a limited sense, for surely there is no more reason for adjectival ideas being suggested to us beyond the limits of our comprehension, than there is for ideas of substance; in other words, if there is good reason for silence respecting the occupations of heaven and hell beyond the boundary of the time ages, there will be the same reason for silence respecting the further prolongation of time itself; the mind that could not comprehend the former would fail to comprehend the latter. But so far we have only got our moral of John Owen, but what saith the Scripture? In 2 sense and reason, and the unintentional assistance Tim. i. 9, we read of God's purpose and grace as "given us in Christ Jesus *before eternal times*" (*pro chronon aionion*), and the same expression is used in Titus i. 2, "eternal life which God promised before eternal times." We have never known the natural force of these words allowed to them by any interpreter of Scripture reputed orthodox. We pointed them out on one occasion to a popular and able minister, and he sought to fasten upon them the sense of "*from* eternal times," till his own lexicon confuted him and left him confessedly unable to understand them. Is there not here clearly indicated a point anterior to those ages which it is usual to think and speak of as endless? for if eternal times in Scripture really mean endless duration, either past or future, the undoubted language of the Apostle Paul "*before* eternal times," is incorrect and meaningless. Moreover, let it be observed that in the very same verse and sentence (Titus i. 2), the expression "eternal life" occurs, so that either it is possible and proper to use the same word with two different values in the same verse, or else we must allow the evident sense of "eternal" in regard to past times (which is such as to allow of a point antecedent to it (to determine the force of the same word when appled to the believer's life. We venture to say it is absolutely impossible for any reasonable man to avoid this alternative. We may just now remark that this has an important bearing on the interpretation of Matt. xxv. 46; but we shall have occasion to return to that again.

We have thus a point marked *before* eternal times; if we could find in Scripture another point *after* eternal times, we should have proved the finite character of those ages which are popularly supposed to represent eternity, and in doing so have obtained the key to the moral difficulty we have stated above. Such a point will, we submit, appear from the comparison of two or three passages. In Daniel vii. we have the prophet's vision of Christ's kingdom superseding all the kingdoms of the earth, and we read, "His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." Also, four verses later, it is laid, "The saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." Similarly, Rev. xxii. 2, assures us the saints "shall reign for the ages of the ages," the strongest expression of duration used in Scripture. Yet the Apostle Paul declares in Cor. xv. 24, that when the "end" comes—all enemies, including death itself having been subdued by Christ, as King during these ages of conflict,—"the Son will deliver up the kingdom to God, even the Father;" in other words, He will be no longer King as Son of man, but it is expressly as Son of man that He obtained the kingdom (Dan. vii.) which was to be everlasting, while it must surely be subordinate to him, and not as continuing in any sense after Him as Son of man, that his saints possess the kingdom for ever, even for ever and ever. Thus there seems to be a terminating point to the for ever and ever of the Old Testament, at least in Daniel's use of it, and therefore to the corresponding expression in the Book of Revelation, while the great time ages roll between this and the point marked by the apostle Paul in his Epistles to Timothy and Titus.

J. F. B. TINLING, *Our Hope.*

God's Promise to Abraham, Isaac and Jacob.

"For when God made promise to Abraham, because he could swear by no greater, he swear by himself" (Heb. vi. 13). "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the *stars* of heaven, and as the *sand* which is upon the sea shore; . . . and in thy seed shall *all* the *nations* of the earth be blessed; *because* thou hast obeyed my voice" (Gen. xxii. 16–18).

"And the Lord said unto Abram . . . lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the *dust* of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. xiii. 14–17). "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18). "And I will give unto thee, and to thy seed after thee . . . *all* the land of Canaan, for an everlasting possession" (xvii. 8).

God renewed his promise to Isaac: "Sojourn in this land, and I will be with thee, and I will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. xxvi. 3–5).

And God confirmed the same to Jacob: "The Lord said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the *dust* of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall *all* the *families* of the earth be blessed" (Gen. xxviii. 13, 14).

David sums up the covenant thus: "Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance" (Psa. cv. 8–11).

We have quoted promises that God made to Abraham, Isaac, Jacob, etc., that never were, nor could be fulfilled in this life. Yet God has promised with an oath.

"These all Died in Faith."

Stephen says, "When Abraham's father was dead, he removed him unto this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts vii. 4, 5).

Paul says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the *land* of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. xi. 8, 9, 13). These all died *in* faith, not having received the promises. They did not *forfeit* the promises; for, they *died in faith*.

Now, where is the Hope of the Promises?

Ans.—It is to be fulfilled in Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of *one*, and to thy *seed*, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise" (Gal. iii. 16, 29). "So then they that be of faith *are* (at the present time) blessed (by faith) with faithful Abraham. Children of God by faith in Christ Jesus" (verses 9, 26). So in *this* world we may be the *children of God* by faith. But they which obtain *that* world, and the resurrection from the dead, are the children of God, being the children of the resurrection in Christ (Luke xx. 35, 36).

We will now examine the hope of Israel, in Christ. Jesus said. "I am the resurrection, and the life. God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. i. 3). Paul says, "For the hope of Israel I am bound with this chain" (Acts xxviii. 20). "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God, day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead (Acts xxvi. 6–8)?" Then the hope of the promise is through the resurrection of the dead.

Paul says, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Again, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the *dead*, both of the just and unjust."

"O, Israel, thou hast destroyed thyself; but in me is thine help. I will ransom them from the power of the grave; I will redeem them from death" (Hosea xiii. 9, 14).

"These bones are the *whole house of Israel*: behold, they say, our bones are dried, and our hope is lost . . . Thus saith the Lord God; Behold, O, my people, I will *open* your *graves*, and cause you to come up out of your graves, and bring you into the land of Israel. And shall put my *Spirit* in you, and ye shall live. And I will make them *one* nation in the land upon the mountains of Israel; and *one* King shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all (This has not yet been since Ezekiel wrote). And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children *for ever*. Moreover, I will make a covenant of *peace* with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for ever more" (Ezek. xxxvi).

"For if the *casting away* of them be the reconciling of the *world*, what shall the *receiving* of them be, but *life* from the *dead*? (Resurrection.) For I would not, brethren, ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is *my covenant* unto them, when I shall take away their sins" (Rom. xi.). This taking away the sins of blind Israel, appears to be after Christ comes to Sion.

"When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of Jerusalem's captives in the midst of them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to your former estate. Nevertheless, I will remember my *covenant* with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways, and be ashamed when thou shalt receive thy sisters, thine elder and thine younger; and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God (Ezek. xvi.).

We must all know that Sodom was entirely destroyed by fire. So there must be a resurrection to be restored. This everlasting covenant that God establishes with Israel when the Redeemer comes to Zion and the dead are raised to life, and they be brought into the land of promise, is not the new covenant that was made with Israel in the apostle's day. But it is the old covenant made with Abraham, Isaac and Jacob for *land* through Christ.

But the covenant made at Mount Sinai, in Horeb, was a covenant of laws, and so was not the new. The inheritance is not of the law, but of promise.

The *first* condition of that promise was fulfilled by Abraham through faith in offering Isaac. The *second* condition was fulfilled by Christ (Rom. v. 18, 19; 2 Cor. v. 19).

We could write many comments; but to avoid lengthy ones, we study to so arrange and compare Scripture, that one passage will explain and throw light on another, as far as possible. I have been much interested in the BIBLE EXAMINER, because I love *free* discussion: and an *increase* of knowledge of the Bible. Bible truth increases faith, that works by love and purifies the heart.

J. B. FRISBIE.

Chelsea, Mich.

THE LAW of Moses is most instructive; for it is true that the letter of that law cannot be explained but by the gospel, it is no less true that the gospel in its breadth and depth cannot be set forth save by the figures of the law, each jot of which covers some blessed mystery.

KNOWLEDGE, in its highest stages, always borders on the obscure. But it is folly to argue from such a fact, that what is incapable of being made perfectly clear, in either nature or revelation, is not a proper subject for investigation, or that inquiry into it is of no use. Such a position must be a petrified one, and its author a dwarf.

The Curse Lifted.

A Bible View of the Promised Restitution.

BY WILLIAM H. SPENCER.

Chapter V.

We have learned, from our investigation of this subject in the preceding chapters, what the Divine purpose was in the permission of the curse, and also the certainty of its removal. I would now briefly invite your consideration of the fact that *Christ is the Divinely chosen instrument for the lifting of the curse.*

"It pleased the Father that in him (Christ) should all fulness dwell; and having made peace through the blood of his cross, by him to RECONCILE *all things* unto himself: by him, whether things in earth, or things in heaven" (Col. i. 19, 20). The apostle plainly informs us in this language, that God purposes to consummate *an eternal unity* of all things, by and through Christ, the second Adam. John says, "We have seen and do testify that the Father sent the Son to be the *Saviour of the world*" (1 John iv. 14). "He is the propitiation for our sins; and not for ours only, but for the sins of the whole world" (1 John i. 2). And he is proclaimed to us as "The Lamb of God, which taketh away the sin of the world" (John i. 29).

Salvation means *deliverance*, whatever that deliverance may be from. Christ, as the second Adam, is "the Saviour of the world" in a two-fold sense: (1) He saves, or delivers, the world (i. e., the human race) from the consequences of the first Adam's transgression. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." . . . "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience (the) many [all men] were made sinners, so by the obedience of one shall (the) many [all men] be made righteous" (Rom. v. 12, 18, 19). The apostle argues that as all men were involved in the condemnation that came upon Adam for disobedience, even so, through the obedience of Christ, the second Adam, shall all men be "made righteous" in the same sense they were made sinners by the first Adam's disobedience. As through the first Adam "death passed upon all men, so through the second Adam "the free gift"—justification from Adamic death,—should come "upon all men." Or, as Paul states it in another place, "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22).

(2.) Christ is "the Saviour of the world," also in the sense that he saves the world from the *necessity* of dying a second time—from the necessity of suffering "the second death." Thus is secured to all men a probation for endless existence. That some will suffer the second death—(how many it is not for mortals to determine), is sufficiently established to warrant the belief that *all* men will not finally attain to eternal life, though it is unquestionably revealed in Scripture that the *mass* of the human family will do so.

As the antitype of the brazen serpent uplifted in the wilderness, that the Israelites, by looking upon it, might be delivered from destruction by the fiery serpents sent among them (Num. xxi. 2), Christ has been lifted up "that whosoever believeth in him should not perish, but have everlasting life" (John iii. 14–16). It is contrary to the character of God to affirm, directly or indirectly, that he caused the brazen serpent to be uplifted for the salvation of the Israelites from the fatal bites of the fiery serpents sent among them, and then withheld from the great majority of them all *opportunity* to look upon the brazen serpent, by which act such salvation depended. To withhold such opportunity from any to their destruction would be the grossest form of injustice. In justice to the afflicted Israelites, if God gave to one of them an opportunity to look upon the brazen serpent, He must give a like opportunity to all; and if any *refused* to look thereon, then they alone were responsible for the fearful doom that should overtake them.

Likewise must we recognize the wisdom, justice and love of God in the gift of his Son. According to God's purpose in the permission of the curse through the Adamic transgression, and prompted by immeasurable and immutable love for a groaning creation, God "gave his only begotten Son" to suffer, die, and "be lifted up" to His right hand, "that *whosoever* believeth in him should not perish, but have everlasting life." The great apostle to the Gentiles tells us that "*whosoever* shall call upon the name of the Lord shall be saved" [Syriac: "have life"—i. e., life everlasting]. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. x. 13, 14.) The conclusion is abundantly established by these inspired words, without the necessity of further quotation of Scripture, that, as the serpent was lifted up in the wilderness to save all the Israelites who were bitten by the fiery serpents, so Christ has been "lifted up" for the salvation of all who have come under the consequences of the serpent's

influence in Eden; and that, as all the serpent-bitten children of Israel had an opportunity to look upon the brazen serpent in the wilderness to their salvation, so God's love for "the world," all men, (John iii. 16) will grant to all men, in "due time" (1 Tim. ii. 6), an *opportunity* to believe on Christ to "everlasting life," —"that whosoever believeth in him should not perish." If the word "whosoever," as Christ uses it in John iii. 16, does not mean that *all men* shall have an opportunity to "believe" on him, then the same passage would teach that God's love did not embrace "the world," and consequently, the most hopeful of believers in Christ could not be certain that God's love embraced them. Just as sure as God's love, manifested in the gift of his only begotten Son, embraces all men, just so surely will all men have the opportunity, in due time, to believe on him. But, as it is impossible for any to "believe in him of whom they have not heard" (Rom. x. 14), hence it is rendered certain that Christ, the "one Mediator between God and men,"—"who gave himself a ransom for all," shall "be testified" to all men "in due time," and thus they will "come unto the knowledge of the truth" (1 Tim. ii. 3–6).

My Blessed Hope.

The following article, "My Blessed Hope," is the deliberate conclusion of an aged minister of the gospel, who has with great care and caution studied the word of God more than a half century. In his earnest search after the truth, as it is in Jesus," he has adopted the three following safe and simple rules of Bible exposition. Thus error has finally yielded to truth:—

1. Search the holy Scriptures with child-like simplicity, with the mind untrammeled by the pre-conceived religious opinions of education, tradition, and human standards of orthodoxy, prayerfully looking for the guidance of the holy Spirit.

2. The sacred Scriptures are to be understood according to the common law of language, and never as allegorical or figurative unless necessary to make good common sense.

3. The few passages which seem to conflict with the general tenor of the word of God may not be used to promote error, but, of course, always in a subordinate sense, for this good reason: The word of God, rightly understood, is a perfect harmony, never conflicting with itself nor its Author.

"For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it?"—Rom. viii. 24, 25.

Hope is the sunshine of the believing soul while in this vale of tears. Hope, like faith and love, must have its object. That object will have the power of attraction just in proportion to the clearness of its presentation to the mind's eye. When Christ is revealed to the eye of faith, He is seen "the chiefest among ten thousand, and the one altogether lovely." Thus seen as He is, love to Him is a natural result, and is evidence of the new birth. Even so when the Holy Spirit opens the inner eye to the glorious object of hope, the great things of God which he has promised, hope, in exercise, becomes the motive power of its possessor, regulating the feelings, motives and actions. It at once quickens, strengthens, purifies and comforts, serving as "an anchor to the soul, both sure and steadfast," during all the conflicts of life, even unto death. Thus the believer "glories in tribulation," is "joyful in hope," and will finally be "saved by hope."

The gospel hope rests solely upon the Divine promises. Theological speculations have well nigh obscured the Christian hope. A flood of light and pleasing church literature, dictated by worldly policy, has insiduously turned away the multitude of professing Christians from the simplicity of that "faith once delivered to the saints." Hence, the lamentable lack of religious power so manifest, and the seeming necessity of wooing the patronage and support of this sin-loving and God-hating world. The fruit of this unholy and unnatural alliance is a matter, of course, the substitution of worldly prosperity and vain show for vital godliness.

The great essential in the believer's hope is immortality. "O blessed hope of immortality!" According to the sacred record, this was lost by the first Adam. It has not and cannot be restored by any less than Christ the Second Adam. The popular dogma of man's natural or inherent immortality is of heathen origin, as both history and revelation clearly prove. This long cherished heresy conflicts with the word of God, and bears directly on the character and mission of Christ, the great Life-giver, "Who only hath immortality, dwelling in the light which no man can approach unto" (1 Tim. vi. 16). Christ testifies of himself, "I am the resurrection and the life." The apostle's testimony is, "The gift of God is eternal life through Jesus Christ our Lord." This eternal life is immortality. This is found in Christ only; is not independent of him elsewhere, or otherwise. That teaching in the name of the Lord, called "Gospel," which withholds

this essential glory from Christ, is not "*the Gospel*," but "another gospel." The general failure of our times to fully preach Christ as the only hope of immortality, is among the principal causes of the feeble and sickly character of our present Christianity. In the nature of things, this cause and its effect are wedded together. What God has clearly revealed is essential to man's best interest; we may not add to or take from it.

The future or final reward of the righteous is not at death, nor in an intermediate state, but "at the resurrection of the just" (Luke xiv. 14). Death is neither a rewarder or a life-giver, but an enemy,—the offspring of Satan and sin, to be "abolished" by gospel decree. All honor, power, and glory, belongs to Christ our Saviour. "Flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. 50). Therefore, there can be no proper kingdom or reign of Christ until after the resurrection of the righteous dead, when "mortality shall be swallowed up of life" Then those who sleep in Jesus will "put on incorruption." Not a conscious moment can be lost to them by the sleep of the grave, however long its duration. Next in the Divine order is "to be present with the Lord,"—to "be like him, and see him as he is." Hence, primitive saints were ever looking, watching, and "waiting for the Lord from heaven," as all saints now should according to promise. Most precious promise, immutable pledge, still on record,—"I will raise him up at the last day" (John vi. 40). Short of this coming and raising from the dead there can be no hope, even for "the saints of the Most High." For, "Then they also which have fallen asleep in Christ have perished" (1 Cor. xv. 15, 18). Of the saints then living it is promised, "We shall all be changed, in a moment, in the twinkling of an eye at the last trump." That change will be "This mortal must put on immortality." That is the putting on a new and immortal nature which they had not previous to this change. When the Bible speaks of man either living, dead, or resurrected, according to the law of language the entire man is referred to, —"soul, body, and spirit." The assumption that in death and resurrection his body only is meant, is an inexcusable perversion of the word of God, as all honest Bible students must see at a glance.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 54). Just at this point, and not before, is the object of hope reached, as proved by the following Scripture: "Looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us" (Titus ii. 13, 14). Also, "For our conversation is in heaven, from whence also we look for the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body" (Phil. iii. 20, 21). From these and parallel passages of Scripture it clearly appears that the blessed object of gospel hope is not so vague and indefinite as to have no power to move or attract, but that it is a real something that thought can, in some measure, grasp, as an infinite good most desirable. The early Christians feasted upon this hope; were "strong in the Lord, and in the power of his might;" separate from the world while in it, and fearing no harm.

The Christian hope necessarily embraces the future abode and inheritance of the redeemed. This is described so definite and clear in the sacred records that he that runneth may read. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43). As an object of hope mark its locality and duration: "And the kingdom, and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom" (Dan. vii. 27.) Mark again the nature and adaptation of this home and inheritance of the blest: "Begotten again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" now, but "to be revealed in the last times." (1 Pet. i. 3-5). Our blessed Lord has said for the comfort of all his suffering and waiting disciples, "In my Father's house are many mansions. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you to myself, that where I am ye may be also" (John xiv. 2, 3). This place thus prepared cannot be in this world of sin and death as now under the curse, but in the "world to come." In the language of Scripture, it will be "Our house which is from heaven" (2 Cor. v. 2). The language of believers is, "For have we no continuing city, but we seek one to come" (Heb. xiii. 14). This is the heavenly "Zion" to which "the ransomed of the Lord shall come with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 10). This is the "city of the living God," and none other than "that great city the holy Jerusalem descending out of heaven from God" (Rev. xxi. 10.

Into this city "the King of glory" shall triumphantly enter with his ransomed host according to promise. "Blessed are they that do his commandments, that they may have right to the tree of life, and shall enter in through the gates into the city" (Rev. xxii. 14). Here is not even a hint of poetical "sky mansions"—a mere delusive myth.

Verily, redemption's plan will be completed in Messiah's great mission to our world. This purpose of mercy is briefly expressed in a single Scripture, thus: "For this purpose was the Son of God manifested that he might destroy the works of the Devil" (1 John iii. 8). David's Son on David's throne will surely accomplish this in its due time according to the Divine oath given to David. Why not? Hope looks for what faith claims, and faith claims all that God hath promised; nothing more and nothing less. To illustrate: "Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13). In this new economy our Lord's long misunderstood prayer will be answered to the very letter, and Heaven's high standard of purity will then be a practical verity over all the "new earth wherein dwelleth righteousness." Sin, with its cause and all its dire consequences, shall be no more forever. Every foot-print of the arch-deceiver shall be wiped out. Less than this would be short of the fulfilment of the promise, and less than completeness in the kingdom, reign, and final triump of "the Lord of lords, and King of kings." Divine goodness forbids the thought of such failure.

The mighty Conqueror "will not fail or become weary." He will effectually "bruise the serpent's head;" "thoroughly purge his floor," and gather out the tares from this world, the domain of his future kingdom. God is not slack concerning his promise. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do inquity and shall cast them into a furnace of fire" (Matt. xiii. 41, 42). What judgments! What overturning! What coming glory! "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things have passed away"

Such, in brief, is a Bible glance at the blessed hope of the children of God.

Dear reader, secure *this* hope *now* by unconditional submission and *trust* in God through Christ our Saviour only. WATCHMAN.

NOTE BY THE EDITOR.—The foregoing was written and sent to this Magazine by an aged Minster of the Methodist E. Church. It shows a doctrinal revolution is in progress in that Church, and it is too late to arrest it.

THE GREAT SALVATION.

THE "great salvation," as far as it relates to individuals, is summed up in the Christian disciple sharing with Christ in his inheritance. "If children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. viii. 17.) The disciples are "joint heirs with Christ," who is himself as yet only heir of the Messianic inheritance. In the letter to the Hebrews the apostle describes him, even though now exalted to the throne of Jehovah, as the "heir of all things," and as "from henceforth expecting till his enemies be made his footstool." Hence his peculiar glory is yet to be given him, as seen by Daniel, when "one like the Son of man came with the clouds of heaven, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." And just as Daniel was told by the interpreter that "the kingdom and dominion under the whole heaven should be given to the people of the saints," so Paul informs us that if we suffer with him "we shall be also glorified together." But at present they are simply heirs, "heir of the kingdom which God hath promised to them that love him," and "partakers of the glory that shall be revealed." (See also Rev. ii. 26, 27; iii. 21.)

Nothing is more evident than that mortal, perishing creatures, must undergo some remarkable change in order to qualify them for the everlasting possession of an inheritance, as "joint heirs with the Christ, the Son of the living God." "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption:" and no separate or disembodied existence — nothing short of an immortalized bodily nature can by any possibility be qualified to share with Christ his everlasting kingdom. Hence the importance of the resurrection of the dead and that change to be effected on the faithful living when the Lord shall descend from heaven.

Christ is represented as the model, in a physical sense, of that quality of bodily existence to be conferred on his disciples—"Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." "Now are we the sons of

God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

This joint-heirship with the Christ of his kingdom on the part of the disciple has its root in a relationship which is instituted in the act of becoming a disciple. He is then said to be "in Christ," and that from the earliest stage, for the apostle speaks of "babes in Christ." And not only during life, but even in death, for they are described "them also who sleep *in* Jesus." The idea of one person being *in* another is evidently a figure of speech, and is probably derived from the Hebrew mode of expressing the idea of *in* which is by the letter *Beth*, corresponding to the English B, and signifying a *house*. As a house is for the purpose of being *in*, so it was mutual to express the idea of *in* by the word or letter signifying a house. And as the occupant of a house derives all the advantages the house is fitted to yield, so the person who is *in* Christ derives all the advantages connected with such a position.—*Selected.*

Be True.

Speak thou the truth. Let others fence
And trim their words for pay;
In pleasant sunshine of pretence
Let others bask their day.

Guard thou the fact; though clouds of night
Down on thy watch-tower stoop;
Though thou should'st see thine heart's delight
Borne from thee, by their swoop.

Face thou the wind; though safer seem
In shelter to abide,
We were not made to sit and dream;
The soul must first be tried.

Show thou the light. If conscience gleam,
Set not the bushel down;
The smallest spark may send his beam
O'er hamlet, tower and town.

Be true to every inmost thought,
And as thy thought, thy speech;
What thou hast not by suffering bought,
Presume thou not to teach.

Holy joy is the root and spring of thankful praise.

Correspondence.

From J. F. Lee, M. D.

Bro. Storrs: I will in this last epistle of mine, touching the organization of human creeds and sects, finish all allusions to them, so that hereafter I shall be silent about such pseudo-*evangelical alliances!* It seems to me that all the sects, Protestant and Catholic, are in (to use a Londonism) a *shaky condition: In extremis.* How conflicting, disputatious and fallacious their notions! In their general pretensions or assertions, how various the fallacies, wiles, tricks or lies, are hid or concealed; and so they wrap them up, with here and there some show of truth. "In the church (each sectarian) many deceptions are practised and various tricks are played off." At no time, perhaps, could it with greater truth be observed than at the present time. To search out and thoroughly investigate truth, is or ought to be *the first*, the primary study of man. "Search the Scriptures"—*the Bible.* Don't seek to know all that reformers or founders of sects have said if you wish to know the truth. Learn of Christ; follow him, examine and thoroughly investigate his sayings, what the prophets say; what Moses, and the apostles have left on record. How great in number, how numerous are the *little minded men; the would be leaders!* heads of sects, of Churches, evangelists! Beware of them, "Homo-homini lupus," said Erasmus—"Man is a wolf to man."

There is some ground to fear that "*The adventists,*" will, ere long, be divided into a variety of sects as much estranged from one another as are Arminians and Calvinist, Episcopalians and Catholics, Methodists and Baptists, Lutherans and Quakers, Moravians and Shakers; in fact they are now divided in "a shaky condition." "The Herald of Life," "The Bible Banner," "The World's Crisis," "The Advent Times," etc., *though agreeing in* some things, are yet not exactly in harmony; and some of them are not friendly to "the Bible Examiner." In fact, some of them hardly ever mention the latter, unless to find fault or excite prejudice against "George Storrs." These things ought not so to be. One thing to my mind is self-evident, i. e., that some who fancy themselves, in possession of all truth relative to this age (*aion*) and the age to come, or "the ages of ages," the kingdom of heaven: its rulers, judges, subjects, etc., have much to learn. But just as soon as an editor, or corresponding editor, fancies he is in possession of all the gospel—of all it contains relating to the present or the future—just so soon is he wise in his own conceit, and

with him any advance in knowledge and wisdom is at an end. Seeing then all these things, how cautiously should we act and beware, lest we should be led astray by the errors of others, or fall into the presumptuous sin, of rejecting the plain words of inspiration and following crude conjectures either of our own or the constructions of others. I will bring these rambling remarks to an abrupt conclusion, and indulge in something more congenial to the heart of an humble, meek, contrite Christian.

Let us trust in God alone. Obey his injunctions, live by faith—be led by his Spirit in harmony with his word. Behold what an impressive truth the poet Virgil uttered—"The Spirit of God, the Divine Spirit, supports the vital principle, and diffusing itself through every limb, sets in motion the entire bodily machine, and blends itself with the whole frame." And now for the life, and peace, and strength, and happiness of us all, what else is requsite to make us what we profess to be, Christians? The Spirit of Christ—the mind that was in Christ. May God, our heavenly Father, grant us (for his Son's sake, whom he did not spare but delivered him up for us all,) all things to insure us in safety to perfect us in love, and preserve us by his power—that we may love Him with the whole heart and love one another. Amen.

Monroe, N. C., 1874.

FROM S. S. CALL.

BRO. STORRS: Bro. Blain has sent me two packages of tracts with a copy of the EXAMINER in each package, all of which I have carefully read. This week I also received tracts, "God's Oath and promise to Abraham," a "Second Chance to be Saved," and "The Doctrine of Election." These I have carefully read, and I must say, my heart burned within me, while the Scriptures were being expounded unto me; and I could not help exclaiming with the poet.—

> "Blind unbelief *is sure* to err,
> And scan God's work in vain;
> God is his own interpreter,
> And he will make it plain."

Yes, Bro. Storrs, God bless you for the position you now hold. Persevere; "Be steadfast unmoveable, always abounding in the work of the Lord, forasmuch, as your work *is not in vain* in the Lord."

I can say, Amen, to the principles or the doctrine of "the ages to come;" for the great foundation and principle of the doctrine is, "Overcome evil with good," and was uttered by our Master. O how blind I have been! and how blind many of the dear brethren are on this glorious truth! I read your articles on the "Oath and promise to Abraham," in the "Herald of Life," as they were first printed; you, also, very kindly, sent me three copies of the EXAMINER when you first revived it; yet I could (or would) not see; yet, thanks be to God, who giveth us the victory through our Lord Jesus Christ; for, truly, the victory was not of my own getting. But, thank God, one more fetter is broken. Once more I am free in Christ, and I feel free indeed, because the Son hath made me free. Bless his holy name.

I cannot close my letter without telling you that my sympathies have all along been with you, even from the first; and I have hoped you would succeed and prosper, in spite of all opposition; yet it seemed *too good* to be true. My heart is full to overflowing; the tears of joy dim my eyes as I write. Tongue cannot express the sweet comfort and peace, of a soul that is filled with God's love. No, it must be experienced to be known.

I shall try to render material aid for you, and your publications, from this time on. I am fully committed to the cause, and shall stand with and by you to the end, trusting in Christ for wisdom and strength to sustain and direct me as he sees fit. I must say, when you left the "Herald of Life," your light went with you, and you was sensibly and really missed; but you have gained another talent, and added it to the first talents.

Hesper, Iowa, March, 1874.

FROM LUCRETIA B. LAMB.

BRO. STORRS: A few of us in this city came together on the eve of March 31st, to celebrate as best we could the anniversary of the Christian passover. Precious were the incidents connected with that event, that were read and commented upon; especially Jesus's earnest desire to eat that supper with them before He suffered; also, His declaration that He would drink no more of the fruit of the vine until He should drink it new with them in the kingdom of God; which was virtually a promise to drink it with them in that kingdom which He had taught them to pray might come, and which we may now realize to be near, even at the door. A cluster of precious memories filled our minds with peace and joy that language cannot express. The brethren dispersed abroad were remembered, especially Bro. Storrs and those convened with him at the same hour.

How richly this reminds of the great work of our blessed Lord until He shall come again; also

the perfect union with Him that it is ours to enjoy even now. Jesus prayed that his disciples might be one with him, as He and the Father are one. He also prayed that all who believed on Him through their word might enjoy the same union. "I in them, and Thou in me, that they may be made perfect in one." O, what a thought! May we take it home to our hearts, and daily live by its sanctifying power; then will all with whom we mingle realize the transforming power of Jesus's prayer.

St. Paul, Minn., April 11, 1874.

FROM D. J. ELLSWORTH.

BRO. STORRS: The April EXAMINER came last night, and this morning I read the sermon on "The New Jerusalem." My mother read it last night, and called my attention to it. Notwithstanding the different views that are taken of it, what transcendent glory does it reveal for Christ and saved humanity! The thought came to mind, "What a tract it would make, to put into the hands of everybody." Would it not help to arrest the attention of many poor sinners, who hear and know so little about the glorious future, from what is taught them now-a-days?

I will pledge $2.50, or $5, as may be needed; and suggest that you insert a clause in the preface, as an appeal to all those who read to consider to what glorious state and future they may attain.

I still like the EXAMINER; although sometimes I take it up for a few moments' reading, and find such long articles, I lay it down again. You know how it is.

I remain your brother in Christ.

Windsor, Conn., April, 1874.

FROM LUCY E. WATSON.

BRO. STORRS: We prize the EXAMINER very much, and would be unwilling to part with it, although I do not know as I could say that we firmly believe the doctrines it advocates; yet there is no feeling of objection in our hearts, but rather the contrary. I love to think it may be so, and it looks to me there is much light in that direction. It makes God look like a God of love and mercy compared with many pre-conceived opinions. I do not wonder John said, "*God is Love;* and he that dwelleth in love, dwelleth in God, and God in him." I do desire this principle of love in my heart, and rooted so firmly that with the Apostle I can say, "Nothing . . . shall be able to separate me from the love of God." Without this we are nothing; for "love is the fulfilling of the law;" it is the mainspring of the plan of redemption. It moved the heart of God to give his Son to die for us, and open the way into a world that is glorious; and the inhabitants will never say, "I am sick," for "In that bright eternal, death can never, never come." My heart says, "Come, Lord Jesus, and put an end to all strife, and bring immortality to the waiting church." He has promised, and He will fulfill it in His own good time. Till then, we toil on; and soon we shall receive the crown.

Northwood Narrows, N. H., 1874.

SAMUEL BROWN, Milwaukee, Wis., writes: I should not know how to do without the EXAMINER. I sometimes think we have but just begun to "see men as trees, walking" as regards God's great plan of redemption. May God give us light as we are able to bear it.

CRITICISM.—1. John ii. 19: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." Most readers take the stress of this passage to rest on the words "from us," as distinguished from "of us;" whereas, they are the same in the original. For this our authorized translators are chargeable; who by confounding the propositions, altering the tenses, and inserting without the slightest warrant the expression "no doubt," have given to the entire passage a complexion, causing it to be often hailed as an apostolic argument in favor of "final perseverance;" whereas its primary design is a caveat against antichristian and ruinous error. John wrote:—"They went out of us, but they were not of us; for if they were of us, they would have remained with us." Should it be replied that the intrinsic meaning remains much the same, our rejoinder is simply this: "Stick to your text, like honest men."—*W. Robinson.*

"BIBLE INVESTIGATOR."—A Monthly Magazine for the investigation and exposition of all Bible truth, without regard to sects, creeds, parties or traditions, entitled as above, will be published by the undersigned at the low rate of *seventy-five cents* per annum, commencing May 1st, 1874.

The poor will be supplied *free*, so far as I am enabled to do so. Friends of truth, sending $5 to aid in the work, will receive the "BIBLE INVESTIGATOR" free, so long as it shall "remain alive," which I hope will be until "the coming of the Lord."

Subscriptions and correspondence respectfully solicited. Address, AMOS SANFORD.

Columbus, Cherokee County, Kansas.

OUR HOPE: *A Magazine Bearing on Prophetic Enquiry.* Edited by WM. MAUDE, and Published by ELLIOT STOCK, 62 Paternoster Row, E. C., London, England.

Just as this number of the EXAMINER goes to press, I have received the above named Magazine, from No. 1 to 7; for which I thank the friends in England; and hope, ere long, to get time to examine them.

OBITUARY.

BRO. STORRS: By the request of Bro. DAVID ROLLINS, before his death, I now write to inform you that he departed this life March 17, 1874, after a number of weeks of severe pain and suffering, which he bore patiently, considering that it was his heavenly Father's will. He was greatly comforted, in his sore affliction, by a glorious hope of a future resurrection and an admittance into the kingdom of our Lord Jesus Christ. His age was 84 years. Like a shock of corn fully ripe and fitted for the harvest, our brother has closed this life. L. H. MERWIN.

Beaver Dam, Wis., March, 1874.

LETTERS RECEIVED TO APRIL 19.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Julia A. Pierce, Eld. J. Lewis, Donald Cameron, J. A. Salin for himself and three others, Lucy E. Watson, Mrs. M. A. Battersby, G. H. Waterhouse, J. L. Whitcomb, Eld. J. B. Frisbie, S. S. Call (2), O. F. Yale (The Magazine is sent as you desired), A. B. Curry, L. H. Marvin, Charles Everett, J. Blain for E. Evans, Abby A. Perry (pays to March, 1875), R. E. Ladd; D. J. Ellsworth, N. L. Thayer, Robert I. Clark, S. B. Emmons, Samuel Brown, I. J. Ely, Esq., Amos Sanford, D. B. Salter, N. D. Wight, Wm. Lucas, G. H. Buzzell, E. Wolcott, Charles Hope, Addia P. Dunforth, Hugh Baker, John R. Davidson, Isaac Fondey, Wm. Drouillard, Mrs. R. W. Pierce, Janette A. Mayo, N. L. Thayer, Edwin Phelps (2), Wm. Darrow, W. N. Marcls, Dr. F. Broons, Harriet D. Collins.

PARCELS SENT TO APRIL 19.

John H. Mountz (2 par.), Abra'm Flavel (2), Geo. H. White, J. M. Price, Thos. McClure, Thos. Agens, Wm. H. Taylor, Eld. J. Lewis, Eld. J. B. Frisbie, S. S. Call, Geo. Bates, O. F. Yale, Jas. A. Young, Miss L. S. Lord, Ezk. Pike, Janette A. Mayo, H. Heyes, John R. Davidson, Wm. Lepsey, Hugh Baker, Alvin Batcheldor, Robert I. Clark, Wm. Lucas, Mrs. Austin Andrews, Joseph Parker (2 par.), Mary A. Warden, Wm. R. Hutchinson, F. W. Henry, G. B. Martin, Dr. F. Boons, H. D. Collins.

The Bible Examiner is a Monthly Magazine. *Terms*, $2 per year, in advance. When postage has to be prepaid, 12 cents must be added.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call at 72 Hicks Street, Brooklyn, a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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☞ ORDERS for any of the above-named works may be addressed to GEO. STORRS, *Box* 1608, New York; or, they may be sent to my residence, "No. 72 Hicks street, Brooklyn, N. Y."

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Vol. XVIII. No. 9. Whole No. 285.

Bible Examiner.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—(1 Timothy ii. 5, 6.)

NEW YORK, JUNE, 1874.

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☞ *In no case will the Editor be responsible for the sentiments of Correspondents.*

The Bible Examiner.

The friends of the EXAMINER have my thanks for the aid hitherto given since the revival of this Magazine. It was revived under peculiarly trying circumstances; and nothing but a clear sense of duty could have induced me to undertake the work at my time of life, and deserted, as I was, by those who had, financially, sustained me for eight years previously. I have no reproach to cast upon them; they acted, it is to be presumed, as they were pledged to act. To leave them, under a deep conviction that truth and honesty demanded it of me, was a most painful trial. Experience, however, has thus far satisfied me that I followed the call of God in the matter; and the EXAMINER has been sustained without incurring debt up to the present time, though many have been sent out without charge, or gratuitously.

Three numbers more will close the present volume. Those, therefore, who intend to pay for this volume and have not yet done so,—and such as intend to help on the work by donations, will much oblige by remitting the amount at the earliest day possible, that the remaining numbers may be issued without interruption, and the next volume be entered on free from all incumberances, and with an increased number of subscribers.

To encourage *old* subscribers to pay up,—who have not yet remitted anything on the present volume,—if they will send $3, soon, I will credit them in full to the end of the next volume.

New subscribers shall receive the whole of the present volume (back numbers and the remaining three) for $1.10, if applied for soon: or, for $3 I will send them the present volume and the following one.

At the close of the present volume it is intended to put up, in plain binding, all the numbers, with an INDEX to the subjects. This volume will be sold at $2.25; the 25 cents being for postage when sent by mail: if taken at my office, $2 only. Those who wish this volume, thus bound, will please give me notice early, that I may know how many to bind, as I can supply but a limited number; and those who send first will be first supplied.

EDITORIAL NOTE.—In my hurry to get off the May EXAMINER, so as to meet my engagment in Pittsburg, May 3d., I was prevented from reading any of the *proof* of that number before it went to press. I regret to see several errors in it. Most readers will easily correct them; yet I owe them an apology. On page 230, fifth line from top, for "*dis*obedience," read, *obedience*. Page 233, line 14 from top, for "affec*t*ations," read, *affections*. Page 246, the 15th and 16th lines from the bottom should be transposed. Page 253, 21st line from top, for "mutual," read, *natural*. Minor error occur, but these are the principal ones.

ELD. J. A. SPAFFORD, Coborne, Canada, writes: I am very much pleased with the present form of the EXAMINER, and hope to do something in procuring subscribers. I am fully satisfied that you have the truth in the main: hope the Lord's stewards, who have the means, will not see you lack funds to spread these glorious truths which so clearly vindicate our Father's dealings with the children of men and show Him in very deed a God of love. Yours, in hope of eternal life.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 5, 6.

VOL. XVIII. NEW YORK, JUNE, 1874. No. 9.

VISIT TO PITTSBURG, PA.

THE EDITOR of this Magazine spent the first and second Sundays in May in the above named city. He found there a small but noble band of friends who uphold with full hearts the truths advocated by himself. Among them is a preacher, who was formerly of the Methodists, but is now firmly settled in the character of the Divine government as set forth in this periodical. The EDITOR, while in Pittsburg, set forth his views to many attentive hearers, and trusts that the labor was not in vain.

The following extract is taken from the Pittsburg "*Leader*" the Monday after the first Sunday's service. The term "Rev." is omitted from the extract, and, also, a few words are changed, as the Reporter did not catch the precise expression.

GEORGE STORRS AT LIBRARY HALL—AN INTERESTING DISCOURSE ON THE FINAL OVERTHROW OF SIN.

A large audience assembled at Library Hall, last night, to hear George Storrs, of Brooklyn. The subject, as had been previously announced, was "A Vindication of the Government of God over the Children of Men."

The position the speaker took at the outset was that justice was one of the most glorious attributes of the Divine Being. As he has provided for an endless life, he will also give all his creatures an opportunity to attain that life through redemption by His Son. It is not to be supposed for one moment that the Creator could so provide for the human race, without thoroughly comprehending the principles and motives which are inborn in all the human family. His plan is perfect, and I have not the least conviction that He will ever alter one iota of it. He understood perfectly the system upon which He created the world and man. It is impossible to create an accountable being who can not sin. God did not alter his plan when man first sinned in the garden of Eden. Just as if he knew what course man would pursue when first created, He provided redemption for him. Redemption was just as surely in his plan as any part of the work. Every son of Adam will have an opportunity to be saved; if not now, in the ages to come. Just so sure as the evil of man affected the whole race, that evil will be removed in time to come.

There is to be an endless succession of ages, during which time all the provisions for the redemption of the human race are tending toward the great consummation. The time will come, when all who have already died, and who will hereafter die without a knowledge of God, will have an opportunity to be saved. I cannot think that the infinite Being will condemn those who have not had an opportunity to be saved. All men will have an opportunity; if not in this life, in a future one. Do not misunderstand me. I do not mean that all men will have *another* opportunity, for there are some who have already had the opportunity, and rejected it.

Many think the Almighty is a harsh and revengeful Being, who shuts up those who have sinned in some dark place of torture. Until they see God as he is, and not as he has too often been represented, their opportunity will not have arrived. If they die without a true knowledge of God in the present life, as many have died, they will have a chance to know Him as He is in His true light, in some future age, and then will their opportunity have arrived. Some may call me "Universalist." I am, in one sense; I believe that a *universal opportunity* will be accorded every son and daughter of Adam.

During the delivery of the discourse the utmost attention and interest was evinced by those present. Shortly after the commencement, some half dozen persons rose and went out, whether on account of the non-accordance of their sentiments and doctrines with those of the speaker, or for some other reasons, is best known to themselves.

THE EDITOR of the EXAMINER desires to acknowledge his gratitude to the friends in Pittsburg for the generous manner in which they sus-

tained him and helped him on his way. May our *covenant* God abundantly reward and prosper them.

Difficulties: or, Luke xx. 35, 36.

A good sister writes: "I fail to be yet convinced of the resurrection to life of any, in the future, but those who are found in Christ; for He says plainly to the Sadduces concerning the resurrection, 'They that are accounted worthy to obtain that (age), and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God' (why?) 'being the children of the resurrection.' Now permit me to ask, if all men are to be raised up in the future, are they not the children of the resurrection? How then am I to understand what Jesus meant with such an explanation? I confess I cannot." "A. P."

If we expect to find any system *perfectly* free from difficulties, we shall find our mistake by and by. Suppose I lay one text along side of that quoted by our sister, thus:

Christ plainly says, "The hour is coming in the which all that are in their graves shall hear His voice, and come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation;" or, judgment: for the original word (*krisees*) is so translated in verses 22, 27, and 30 of the same chapter.

Now, if the construction of our sister, of the text Luke xx. 35, 36, is the true one, how is she to construe this of John v. 28, 29? Would it not compel her to accept an ultimate universal salvation? for, this text more plainly asserts a universal resurrection, than that in Luke does that *all* the resurrected are the children of God. Shall we believe that these texts contradict each other, or that our Lord contradicts himself? No believer in Jesus dare take that position! both texts are truth, uttered by Him who is "The way, the truth, and the life." Any theory, therefore, which does not harmonize them must be untrue.

The only question, then, is, how can they be harmonized? Certainly they cannot be by a denial of a universal resurrection; and they cannot be by maintaining that all the resurrected ones are the children of God, because, "plainly," two classes are embraced in the resurrection John v. 28, 29. Most professed Christians who find texts that seem to clash with each other, and one of them seems to contradict their theory, set themselves to explain away the opposing one. Such a course is not "rightly dividing the words of truth." That caused the "fall of the Jews." Their Messiah was to be a King and reign on David's throne. But He was just as certainly to "pour out His soul unto death," to "be cut off." They looked for Him to reign gloriously; but they overlooked his sufferings and death; and thus coming short of the whole truth they stumbled and fell. Both His death and reign are facts; and though spoken of in the same connection have proved to be near two thousand years apart, already; and it may be that even the apostles had no idea of such a delay as to the reign of Christ on David's throne.

Now as to the resurrection question. That there is to be more than *one* resurrection there is ample proof in the Bible. Our Lord speaks of a reward to be bestowed at the resurrection of the *just* (Luke xiv. 14). Paul speaks of "every man in his own *order*," in the resurrection (1 Cor. xv. 14). The Revelator speaks of "the *first* resurrection" (Rev. xx. 6); and of "the rest of the dead" not living again till after a thousand years (verse 5). These, with other testimonies, go to show the dead do not all rise at the same time. There has already been raised, "Christ, the Firstfruits;" there is to be, "They that are Christ's at His coming" to reign: "then the end." Says, Dr. A. Clarke, "The end, when the whole mass shall be raised." The apostle gives three separate seasons of resurrection, 1. Christ; 2. They who are His at his coming; 3. Afterwards "the end" of the resurrection; when the mass, or "rest of the dead," will be raised. A vast and mighty difference has there been and will there be in these resurrections. Christ has been raised and glorified for near two thousand years: at the commencement of the next age, His saints will be raised; made immortal; "cannot die any more," not "be hurt of the second death;" reign with Christ on his throne (Rev. iii. 21). have the life of the age next to follow this, from which all "the rest of the dead" will be excluded. Thus will those who are Christ's at his coming have eternal life; *i. e.*, a life commencing with Christ's reign and never to end; while those who are not among these honored ones, will remain in death through all "the age to come;" but in some of "the ages," following that, will have a resurrection of an inferior character, because they will not be immortal by their resurrection, and are liable to "the second death," as appears from what Jesus says, Rev. ii. 11, "He that overcometh" (now, in his conflicts) "shall not be hurt of the second death." There

is, hence, an amazing difference between those raised at Christ's coming, and the mass to be raised in the ages afterwards.

Enough has probably been said to prepare the way for explaining Luke xx. 35, 36, so as to make a perfect harmony with John v. 28, 29. It is evident Jesus speaks in Luke of the resurrection of the righteous dead; or, the resurrection that takes place at His coming. The Sadducees said, "There is *no* resurrection:" *i. e.*, none of the human family will rise from the dead. They presented the case of seven brethren, whom they assumed to be all righteous because they strictly kept the law, and married their brother's wife to raise up seed to a brother who died without children, as the law required. Jesus meets them on this ground: as though He had said "You say these brothers and this woman were all righteous, or just; very well: They which shall be accounted worthy to obtain that age, in which those who are mine at my coming shall have a resurrection, neither marry, nor are given in marriage: neither can *they* die any more: for they are equal (or, *like*) unto the angels; and are the children of God, being the children of the resurrection of the just; and, that just ones are raised from the dead, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and of Jacob: for He is not the God of those who are hopelessly dead, and never to live again; for all live to Him who calleth things that be not as though they were."

This argument was sufficient to silence the Sadducees, who *denied*, that there "is any resurrection" (verse 27). The question, as they presented it, required only the proof of the resurrection of the *just*. That settled, their denial was overthrown. It is the resurrection of a certain class of the dead by which they were "put to silence;" and it was wholly unnecessary, to the argument, in this place, to say anything of the resurrection of "the rest of the dead:" that is decided in John v. 28, 29, and Rev. xx. as well as abundance of other testimony.

The texts that were supposed to contradict each other are thus made to harmonize perfectly. It is only for want of careful attention to all parts of the Scriptures that men talk about contradictions in the Bible, or make attempts to set aside some portions to establish the traditions of men, or to uphold a theory they have stereotyped, and a dread of being thought changeable. Accept all Bible testimony as truth; and study it till you can give every portion its place in harmony with all other; so shall we increase in the knowledge of God and of our Lord Jesus Christ.

ED.

THE ANGELIC MESSAGE.

"BEHOLD, I bring you good tidings of great joy, which shall be to all people." . . . "Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 10, 14).

The "good tidings" are the birth of a Saviour, which name signifies a "LIFE-GIVER, to make safe, to deliver, to preserve, to cause to escape;" such a Saviour as perfectly frees from all evil and danger, and is the author of eternal salvation; one "that taketh away the sin of the world" (John i. 29). This "child born" is "the Christ" —the *Anointed* of God; the One God has set apart as "The Prophet," to teach the truth; a Priest, to offer himself a sacrifice to reconcile the world to God, bear away its sin, and to "make intercession for the transgressors" (Isa. liii. 12); and; especially, for all that "come unto God by Him" (Heb. vii. 25). And He is God's anointed KING to rule in the hearts of His people, and to reign over the world on the "throne of His father David" (Luke i. 32, 33, Dan. vii. 14, and Psa. lxxii. 8).

All these things are included in the "good tidings" by the angels. These tidings are for "all people"—all have heard or will hear them; else the angelic message is a deceitful and false proclamation. But that cannot be, for a part of it has already been fulfilled, and that is a pledge, an earnest, of the accomplishment of the whole; and men may as well deny that the Christ was ever born as to call in question the fact that every child of Adam will hear the "good tidings" of His having given Himself a ransom for all.

But, says an objector, "Multitudes have died without hearing this message, and surely they will not be raised from the dead to hear it." Answer: Abraham died without possessing the land God promised him: Will he not be raised from the dead to have the promise fulfilled? So will God cause the truth of the angelic message to be manifested in spite of death, which stands no more in His way than Jordan stood in His way against Israel's being brought into Canaan. "All people" must and will hear the good tidings announced by the angels at the birth of the Christ; even the "tidings of *great joy*:" none are ultimately to perish without a probation in the

full knowledge of that heavenly message; nor then, only by a known and wilful rejection of the Anointed One who is commissioned to carry out and execute God's design of love to every soul of the race.

The idea that the present life is the only time that God will employ in "reconciling the world to Himself" (2 Cor. v. 18) is without one declaration of Scripture to support it; and makes the Divine testimony concerning the work of the Christ a deception and a falsehood; for that testimony expressly declares that God's "good pleasure, which He hath purposed in himself," is, "that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in Him" (Eph. i. 9, 10).

In view of such a result, no wonder that "a multitude of the heavenly hosts," at the birth of the Christ, burst forth with a shout of "Glory to God in the highest, and on earth peace, good will to men." No marvel that we are told, "Which things the angels desire to look into" (1 Pet. i. 12); for, when the work of human redemption is so completed that sin, evil, death, and hades, are all removed, and "God is all and in all," such a manifestation will have been made of God's wisdom, power, love, mercy, and long suffering, as will cause all intelligent beings to wonder, love, adore, and obey "Him that sitteth upon the throne, and the Lamb," and prepare them for still more of the displays of the Divine wisdom, knowledge, power, and love, continually unfolding, but never to be exhausted. O, wondrous love! wondrous fountain of "unsearchable riches;" a store durable and as exhaustless as eternity itself! What a contrast, to be in such a state, after having passed through the "howling wilderness" of our pilgrimage in this age of sorrow, pain, and death! How will "Glory to God in the highest" eternally employ our tongues; while "on earth" there will be "peace"—universal harmony and love every where experienced; men learn war no more; none to disturb or make afraid. All this under the reign of the "Child born" in Bethlehem of Judea—the world's Redeemer and Lord.

The "good tidings," as yet, have had only a small beginning,—only as a "mustard seed" sown in the earth; but it is to become "a great tree" and "fill the whole earth." All the living and the dead of our race are to share in the knowledge and sight; and if not won to join in the joy—"great joy"—it will be because they "*will not*" accept the Christ; but, Herod like, "seek to destroy" Him (Matt. ii. 13, 16). But such an effort will be unavailing; for Jesus will reign on, without end; because His "Father has appointed Him to a kingdom" that has no end; which shall not be destroyed, nor pass away; but shall "fill the whole earth, . . . and it shall stand for ever" (Dan. ii. 35, 41).

The present and past ages have been filled up with *preparatory* work, or building scaffolding and preparing the workmen to carry on the great work, in "the ages to come," that "shall fill the whole earth with the knowledge and glory of the LORD as the waters cover the seas" (Hab. ii. 14, Isa. xi. 9, and Psalms lxxii. 8, 17, 19). God's work will then be found to have been carried on with wisdom that infinitely surpassed all human conception, and with a result so perfect and complete as to be a matter for eternal praise and adoration, and inspire a faith and confidence in His wisdom, knowledge, love, and power, that no circumstances can ever again, for a moment, shake; and a perfect peace of mind in relation to future events will be the eternal experience of all intelligent creatures. Glorious result and consummation! Let us strive to make our calling sure to be of the *workmen* to be employed in this glorious enterprise of God and His beloved Son, Jesus Christ our Redeemer and Lord. ED.

THE CONTROVERSY.

"Disallowed indeed of men, but chosen of God, and precious" (1 Pet. ii. 4). Who is God's choice? Jesus Christ. For what did he choose him? To be the foundation and head of a spiritual creation. The animal, or Adamic foundation was only designed to produce an animal race; a sort of temporary arrangement, to be of short continuance, but to serve as a starting point to produce a more noble structure that should endure endlessly. To this end, God chose his Son as the permanent foundation and the builder of a spiritual structure, that the purpose of God to make man in His own *image* should in due time be accomplished. For this purpose the Son of God took on himself the nature of the animal man, or "flesh and blood," thus forming a *union* with the perishable race, which entitled Him, through a perfect obedience, to lift that race into a higher, or spiritual life, through a work of grace, and changing the believing and obedient, into the image of His own divine nature.

Thus prepared, He triumphed, and the animal

nature being crucified, He rose from the dead, by the power of the eternal Spirit, wholly a spiritual being; and God hath chosen him as the foundation and head of a new and spiritual creation or building among the children of men. A spiritual nature, immortality, incorruptibility, eternal life, are all derived from him, and from no other source can they be obtained by any of the first Adam's race.

Here is the Controversy: God has made his choice, as he has the right to do, and he calls upon all men, everywhere, to harmonize in the choice, assuring them there is hope from no other quarter; no spiritual nature; no immortality; no incorruptibility; no endless life, except through this foundation or living head of the new creation. "There is none other name under heaven given among men whereby we can live" (Acts iv. 12.). Here is the whole controversy between God and men. Men disallow, disapprove, reject God's choice. They pretend they have an immortal soul, a spiritual nature, a deathless element that inheres in themselves; and thus virtually set aside God's chosen method for the bestowment of immortality, and incorruptibility. They refuse to yield their fancies and wills to God's will; and thus the controversy goes on. God is well pleased with his choice of a living Stone—Jesus, the LIFE-GIVER. In His sight that Stone is "precious," honorable, highly esteemed, costly: but men are dissatisfied with it, and cast it aside: it is too humiliating to them to admit that they are of the dust, and have no higher principle in their nature; their proud hearts would "be as Gods"—spiritual, immortal, without being dependent on God's chosen medium —Jesus—for such qualities.

One or the other of the parties in this controversy must yield, or eternal dissolution must be the fate of man. Does any man think God will yield to their impious claims, and approve of their contempt of his "chosen and precious" LIFE-GIVER? Are any desperate enough to suppose they can successfully contest this matter with the Almighty? Alas, for such, they will find they must bow to the Divine will or perish forever "like the beasts that perish." All the efforts of men to arrive at immortality, incorruptibility, endless life, except *in* Jesus Christ *alone*, are as fruitless and vain as if they should attempt to blow out the sun by the puff of their breath. They must submit to God's terms, or go back to the dust from whence they came. all the efforts of men to arrive at life eternal by any other means or method than that God has chosen, will be as fruitless as the attempt at Babylon to build a tower up to heaven: and the confusion of language at that time was no greater than the vexations that men now inflict on themselves and each other in efforts to make it appear that they are what God has never given them power to be, aside from regeneration in Christ Jesus. They would now, "be as Gods;" or, be immortal and live forever without Christ.

Those who acquiesce in God's "chosen and precious" Stone, or foundation, become as "lively stones"—stones having life by their connection with it—and "are built up a spiritual house," a dwelling, a mansion, a house of God, "a temple of the Holy Spirit," and thus will be brought into an endless life: die no more, and be forever with the Lord. Let the Controversy end, now and forever. ED.

TOO MUCH FOR THEIR FAITH.

BELIEVERS "in the *age* to come" seem to be quite as alarmed at the doctrine of "the *ages* to come" as are the opponents of a future age. What is the matter? They are quite willing the promise and oath of God should have its fulfilment in those "left of the nations," after the second advent, and their posterity; but seem quite unwilling that it should cover the millions who have in the past lived and died in utter ignorance of God's mercy and love in providing a *remedy*, for the perishing, in the SEED of the woman, who is to bruise the serpent's head and destroy the works of the devil, i. e., all works of evil introduced by the one transgression of Adam; the main one of which is death. Death, which has come on unnumbered millions, who have died in ignorance of God's remedy, they seem to suppose shuts them out from the benefit of the Edenic promise, confirmed by an oath to Abraham.

Saith Paul, "He must reign till He hath put all enemies under His feet" (1 Cor. xv. 25). This must, of course, refer to His mediatorial reign, for "He shall sit and rule upon His throne; and He shall be a *Priest* upon his throne" (Zech. vi. 13). To put "all enemies under His feet," certainly does not imply that all enemies will be destroyed in the sense of being killed or annihilated. There is one enemy that will be so destroyed, that is *death;* which Paul calls "the last enemy;" this destruction annuls the power of that death which came into the world by "one man's sin;" so that as I have said elsewhere, no

descendant of Adam can now be held in that death except by a personal and wilful rejection of the Deliverer.

To put under a conqueror's feet, was not to kill them. The expression is taken from the ancient custom of conquerors putting their feet on their vanquished and prostrate enemies, to signify their total defeat, and subordination to the power of the victor, and is used by the Apostle to represent a like subjection of all enemies to Christ, and under His reign of conquest, which commences at His second advent. It is not an act of triumph over dead enemies, nor by killing living ones, but of subjection to His government.

Are we to suppose that this subjection relates only to such as may be left alive after the second advent? Why then add, "The last enemy shall be destroyed—death?" All enemies are put under His feet—are subjected to him—but "the last enemy (introduced by Adam's sin) shall be destroyed," viz.: "*death.*" That destruction shows that the "Adamic death," as some call it, holds none of the race, of necessity; no death can hold any man in its dominion unless it is the result of his own wilful rejection of the LIFE-GIVER; and such rejection cannot take place till that LIFE-GIVER has first been proclaimed to him.

How does the idea of the subjection of the "left of the nations," after the advent, make good the Edenic and Abrahamic promise, and the testimony of Paul that all enemies shall be put under His feet? Can it in truth be said, that Christ has thus subjected them, if all the myriads who have lived and died in ignorance of the Deliverer *between* the creation and "the age to come" are never to hear of Him, and death is never to be destroyed? Christ came "to destroy the works of the devil" (1 John iii. 8); and death is the main work of the evil which afflicts the race; and that Adamic "death shall be destroyed;" and it shall never be said that any man remains in death or is dead because Adam sinned. "The son shall not bear the iniquity of the father" (Ezek. xviii. 20). "The soul that sinneth *it* shall die" (verse 4).

The perfect work of Christ, the second Adam, will be accomplished when he has bruised the serpent's head,—eradicated all the evil from the race which the first Adam brought upon it, and every man, woman and child, of that race, has been placed in as good and favorable a condition as Adam was at creation; yea, they shall be placed in a more favorable condition. for "Where sin abounded, grace *did much* more abound" (Rom. v. 20). The great DELIVERER will perform no such stinted work as Adventists and Life believers generally teach and preach; their views in these matters are only a modified form of the old heresy of eternal torment for all who do not now believe in the Christ, whether they have ever heard of Him or not. Such views savor a want of *faith* in the power of God to accomplish His great and precious promises, or a disbelief in of such promises having been made. ED.

PREJUDICE AND BIGOTRY.

THESE are two fashionable old thieves, who go about in sanctimonious garbs to deceive the unsuspecting. They are really two of the most unscrupulous *d'evils* that ever cursed the human family. They are destitute of both sight and hearing, and yet pretend to see and hear all things. They have tongues, but "under their lips is the poison of asps" (Rom. iii. 13); their "tongue is set on fire of hell" (Jas. iii. 6). Their main business is to put out the eyes of others, and close up their ears, so that they shall remain stationary in knowledge, and receive no further light, especially on the things of God or of the coming kingdom. They, themselves, are petrified: they can see nothing, hear nothing, with patience or candor, that does not harmonize with their stupid condition. They are incapable of reasoning: that faculty in them is dead from the want of action; all they can do is to grumble and find fault with those who will not submit to their dictation. They think themselves *wise*, while Paul pronounces them "fools" (Rom. i. 22, and 1 Cor. viii. 2).

Strange as it may appear, these two monsters have managed so to conduct their nefarious work in matters of religion, that few men can be found who dare to hazard their lives in opposing them, because such as do oppose their vile pretensions are sure to be ridiculed, denounced, belied, misrepresented, and have often lost their lives by them. They are highwaymen, who watch for any and every one who passes by, to rob and plunder him, to pluck out his eyes, cut out his tongue, and mutilate him in every possible way. The man who earnestly goes out in search of truth may expect these conscienceless villains will meet him at every step; and he must make up his mind to bear patiently their insults, and strive only with the "Sword of the Spirit" to overcome them. In due time, He, who is "the way, *the truth*, and the life," will slay them by "the sword that proceedeth out of His mouth" (Rev. i. 16, and ii. 16). They must and will die ere long, so let us be patient, but do our own work regardless of these old sinners. ED.

The Study of the Bible.

BY HENRY DUNN.

Chapter XXIV.

General Principles.

Leaving Dr. Wordsworth, the Council of Nice, and the particular text on which Church authority is ordinarily based, let us now inquire whether there are indications *in any part* of Scripture that it ever was the design of God that divine teaching should be subjected to professional interpretation; or that it *ever was* the duty of a simple-minded follower of truth,—Jew or Gentile,—to rely on the expositions of either Priest or Levite, Rabbi or Scribe?

That, under the Jewish economy, the Priests were commanded to "teach the children of Israel all the statutes which the Lord had spoken unto them by the hand of Moses," is clear (Lev. x. 11); that these ministers held a Divine Commission, and were descended in unbroken succession from the first High Priest, appointed by God himself, is certain; that they had, through Moses, a promise almost identical in terms with that given to the Apostles by the Saviour, cannot be disputed —"The Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee" (Deut. xxxi. 6);—a promise repeated by the Prophets as stretching onwards through all their history (Isa. xli. 10, 11), and appropriated in each succeeding generation by the men who sat in "Moses' seat."

The question is,—Did all these advantages combined, viz., a Divinely appointed priesthood, —a command to teach,—an unbroken succession,—an everliving promise—justify on the part of the Jewish hierarchy a claim to interpret Old Testament Scripture, or warrant a simple-minded Israelite in casting the responsibility of deciding betwixt truth and error upon his religious guides?

Let the history of that people answer. So far as they *did* follow these professional instructions, they were, *as a rule*, misled and deceived. So far as they abandoned their guidance, and listened to the voice of the irregular teachers raised up by God from amidst the laity, they prospered.

What precise lesson is intended to be taught by the fact, that "under the ancient Theocracy," and again throughout the whole period of the Hebrew Monarchy, the most noted of those, holy men of old, by whom God spake unto the fathers,—Isaiah, Jonah, Amos, Joel, Hosea, Nahum, Micah, Zephaniah, Habakkuk, Obadiah, Haggai, Zechariah, Daniel, and Nehemiah, were neither Priests nor of priestly families, we do not profess to know; but the fact that the men chosen of God to be the *inspired* teachers of the people were, for the most part, altogether independent of the Hierarchy, is surely *proof positive* that the interpretation of Scripture was not intrusted to the Priesthood.

It may be said, that the Levites were specially appointed to "teach Jacob the judgments, and Israel the Law" of God (Deut. xxxiii. 10); that for this purpose, lest their minds should be distracted with worldly cares, no portion of the Land of Canaan was allotted to them; and that they sometimes took up their residences in the houses of the rich, and acted both as Priests and instructors of the children (Judg. xvii. 9).

This is quite true. But then it must be borne in mind that this teaching referred chiefly, if not entirely, to ceremonial observances, in relation to which the Levite was an absolute authority. On this point the word of God is explicit: "Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the Priests the Levites shall teach you: as I commanded them, so ye shall observe to do" (Deut. xxiv. 8).

The work of the Levite, as expounded in Scripture, was threefold; it consisted in explaining the Ceremonial Law in doubtful cases,—in solving difficulties which might occur in dealings between man and man,—and in deciding controversies (disputes) among the people (2 Chron. xix. 8). There is nothing whatever to show that either Priest or Levite had the slightest authority to interpret Prophecy, or to decide upon the teachings of Moses, so far as these related to things moral and spiritual.

The rise, at a later period, of Rabbis or Doctors, and the worship of the Synagogue, does not at all interfere with this conclusion. On the contrary, the "vain traditions" of the former, —so strongly denounced by our Lord,—and the freedom of exposition which prevailed in the latter (Matt. iv. 23; Luke iv. 16–20; Acts xiii. 14 –16), indicate that it was the *duty*, as it was also the *privilege*, of the Israelite to judge for himself as to the meaning of the written Word.

That there was among the Jews a strong party who clave to Church Authority and Traditional teaching, is unquestionable. Paul, before his conversion, was one of this class. He was a devout man, and an earnest believer in the Old Testament Scriptures; but he *read* them only by the light of the Church of his fathers, and he *acted* only in harmony with the instructions of its ministers (Acts xxii. 3–5). The result we

know. Under the delusion that he was doing right in being thus guided by the Priests, he was led to engage in a work, the thought of which filled him, to the day of his death, with remorse and shame.

Wherein was his error? It lay undoubtedly in transferring to others a responsibility which could in reality belong only to himself. His mind was *prejudiced*. He was, in relation to Christianity, uncandid, and unfair. There were some things about the religion of Jesus which he disliked, and so he would listen to no argument in its favor. He thought that, instead of maintaining the perpetuity of the Law, Christianity dishonored it. Had he examined more closely, he would have seen that his prejudices were unfounded, and that Christ, instead of degrading Judaism, was its perfection and its end, "witnessed to both by the Law and the Prophets" (Rom. iii. 21).

But why should he trust himself in any such investigation, when he had the anointed Priests of God,—the true interpreters of Scripture,—on his side?

So he argued; and so he erred.

Before his conversion he leaned implicitly on his spiritual advisers; *after* that great change, he recognized the higher duty of comparing their injunctions with the revealed will of God.

And what he did we are taught to do.

"These" (the Bereans) "were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts xvii. 11).

"Prove all things; hold fast that which is good" (1 Thess. v. 21).

Chapter XXV.

On Shadows of the Past, as Affecting the Interpretation of Scripture.

We have already drawn attention to the importance of regarding, in connection with our interpretations of Scripture, the *circumstances* under which the words contained in any given passage were uttered; the *persons* to whom they were addressed; and the *impression* they were intended to leave on those who first heard or read them. We have also referred to various perversions of Scripture which, at different periods, have found, and still find, an imaginary support, through the unauthorized projection into the present, of texts which exclusively belong to the past.

We propose now, briefly to refer,—and chiefly by way of example,—to some of the *forms* in which the shadows of departed ages still fall over us, and in doing so bias our interpretation of the Word of God.

The *first* we shall notice occurs in the Ordination Service of the Church of England, in which the Bishop, laying hands on the candidate for the ministry, thus addresses him,—"Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands."

The introductory *words* are those of our Lord when, meeting His Apostles after His resurrection, He breathed on them, and said, "Receive ye the Holy Ghost" (John xx. 22).

The *interpretation*—implied, though not expressed—is, that these words were, so to speak, the formula by which Christ constituted the Twelve to be the founders of His Church; and that therefore they are, to say the least, *appropriate* words in which to set apart its ministers.

Dr. Archer Butler, one of the ablest advocates of Church principles, regards the "breathing" of the Lord which accompanied the words when first uttered, as "imparting" to the Apostles "a new life;" and we presume, therefore, that Churchmen hold that the same declaration,—when made in what they regard as God's appointed order, and by those to whom He has given authority to ordain,—warrants the expectation that, in connection with the prayers by which it is accompanied, and the faith supposed to be exercised, a "breathing" from on high of spiritual blessing may descend upon the Presbyter, and qualify him for the work he had to do.

We admit that this interpretation is sanctioned by the traditions of at least eight centuries; but we cannot therefore allow that it is worthy of acceptation. There is not a shadow of evidence for the assertion that the blessing communicated to the Apostles at the time referred to was a *spiritual* one. The unquestionable fact, that after this they continued in Jewish darkness, and that it was not until Pentecost that they became qualified for the service they had to undertake, alone *disproves* any such supposition. It is equally plain that the gift then bestowed was of another character, viz., the power of "remitting or retaining" those special inflictions on account of sin, and so of the sin itself, which throughout their career they so largely exercised (Acts v. 1—11; xiii. 11; 1 Cor. iv 21; v. 3—5).

The interpretation *implied* in the Ordination Service is but *a shadow of the past*.

We are quite aware that many Church writers affirm that the words in question, as uttered by the Bishop, are not a declaration, but a prayer. Mr. Gell, on the contrary, and those who with

him advocate Liturgical Revision, insist, and, *as* we think, have *demonstrated*, that the words must be understood in the sense of *actually imparting* the Divine gift, and not as a prayer that it may be received. With this controversy, however, as belonging only to Churchmen we have here nothing to do.

The *second* instance we shall take from the "Communion Service," or rather from the "Exhortation" directed to be read by the minister at the time of celebration. In that address the people are warned against receiving the Supper of the Lord unworthily in these words,—"For then we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sun dry kinds of death."

The text here, by implication, *interpreted* as having a literal bearing upon ourselves, is obviously that which is found in the First Epistle to the Corinthians (xi. 30), where the Apostle says, "For this cause" (*i. e.*, on account of the gross abuses then connected with the administration of the Lord's Supper), "many are weak and sickly among you, and many sleep."

But will any one deny that the passage (taken *literally*, and as implying the actual infliction of bodily disease) belongs exclusively to that Apostolic and *miraculous* Church discipline which, in all human probability, ceased when the last man died on whom the last of the Apostles (John) had laid hands? He can hardly do so, in the face of the revealed fact that persons who had received power from the Apostles to work miracles, could not transmit the gift to others. The experience of Philip at Samaria (Acts viii. 14–17) seems to demonstrate this.

Here, then, seems to be drawn the line where miracle ceases; and therefore the line which separates *inspired, or semi-inspired teaching* from that of ordinary men.

For ourselves, we should attach much weight to any teaching which could be authenticated as that of a man on whom St. John had laid hands, and we should be prepared to listen respectfully to any evidence that might be offered in favor of a supposed miracle, if wrought during the first half of the Second Century. But beyond that time we should turn a deaf ear to all such pretensions.

In relation to the text now under notice, we would simply ask any clergyman, High or Low, whether, in his heart of hearts, he really believes that an unworthy taking of the Lord's Supper is *likely* to involve the sudden disease or premature death of the sinning communicant? Probably no one would be prepared to answer in the affirmative. Why, then, are the words retained? Simply because they come to us as a tradition of centuries,—a sacred shadow of the past.

Our *third* example shall be taken from a volume entitled "Subordinate Standards and other Authoritative Documents of the Free Church of Scotland," published by authority of the General Assembly in 1851.

Here, extraordinary as it may seem, we find a Nonconformist community, differing in no respect whatever in its origin from other Nonconformist bodies,—a community regarded by the Church of England as *no Church at all*,—its "orders irregular, its mission the offspring of division, and its Church system, if not schism, at least *dichostasy*" (seditious,—literally, standing apart,—Gal. v. 20), absolutely asserting that to it (*i. e.*, to its Church officers) "the keys of the kingdom of heaven are committed; by virtue whereof they have power respectively to remit and retain sins, to shut that kingdom against the impenitent, both by the Word and censures, and to open it unto penitent sinners by the ministry of the Gospel, and by absolution from censures, as occasion shall require."

We naturally ask, "On what text is this claim founded?" And again the reply is, "On the words uttered by the Lord to His Apostles after His resurrection,—"whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained" (John xx. 23).

The *interpretation*—implied, though not expressed—is, that the words in question communicated, not to the Apostles only, but to the ministers of the Gospel through all time, the power of including or excluding men from the visible Church.

But is this the fact?

We should seriously question whether any man—minister or layman—can be found who would deliberately answer, Yes! Yet *there* the claim stands, "to be enforced by the Church like her other laws," simply because it embodies a tradition of centuries, and is an honored shadow of the past.

Further, and perhaps more striking examples still, of the influence of these shadows may be found in the "Form of Church Government" and "Directory" of the same body.

In these it is asserted that a blessing is especially promised "to the prayers of a minister for the sick;" that it is his privilege "to read the Scriptures in public," because the Priests and Levites in the Jewish Church did so (Deut. xxxi. 9); that it is his "to bless the people from God; (Isa. lxvi. 21), because "by Priests and Levites" (under the law) "are meant" (under the Gospel) "Evangelical Pastors;" that the charge and office

of interpreting the Holy Scriptures is a part of the ministerial calling which none, *however otherwise qualified*, should take upon him in any place, but he that is duly called thereunto by God *and His Kirk;* and finally, that at family worship, the *reader* of Scripture to the household should be approved by the minister and Session,—that no person (except the head of the household) should be suffered, without such approval, to perform worship in families,—and that special care should be taken that each family keep by themselves, not admitting strangers. The reason given (among others) is that such meetings tend to the prejudice of the public ministry.

The *interpretations* of Scripture involved in these assumptions are so extraordinary, that if the claims founded thereupon did not stand on record in "Authorized Documents," it would be impossible to believe that they could have been formally re-asserted by a seceding body, abandoning church and manse alike, in order to render what they regarded as a needful testimony in favor of the soul headship of Christ in His Church.

We could easily multiply our instances; for as an eminent Dissenter, who has candor enough to judge justly and courage to say what he thinks, has expressed it,—"With all their professions, and in spite of their repudiation of human authority, there are among the sects modes of legally uniting income and office to questionable opinions, which are not without results on the mental uprightness, the freedom, happiness, and self-respect of (other) Nonconformists—than the particular body to which we have referred.

But we refrain. Every step is *an offence*. Men bear with something like satisfaction of "a mote" in their brother's eye; but they become forever alienated from the man who dares to hint at the possibility of "a beam" being in their own eye.

Yet is the duty of pointing out such hindrances in the study of Scripture not altogether to be neglected. For anger, in a Christian breast, is short-lived, and will soon pass away; but Truth is eternal. We speak, therefore, in the hope that in some thoughtful hour, better feelings will prevail; and then it may, perhaps, be both discovered and acknowledged, that more or less, the shadows of the past fling themselves across all of us. And although we may each fondly imagine that, in our own case, they fall but slightly or partially, it is well to remember that "a very small object, close to the eye, will darken the earth, and hide the sun."

Almighty and everliving God, pitifully look upon our infirmities, we beseech Thee; and so deliver us from all darkness of mind, formality, and superstition, that, discerning clearly the true meaning of Thy Holy Word, we may, with all fidelity of heart, cleave thereto, through Jesus Christ our Lord.

Chapter XXVI.

On Private Judgment in the Interpretation of Scripture.

Private judgment, properly understood, simply means Personal Responsibility.

In the exercise of this responsibility, a man may, if he think fit, accept, with or without question, the decisions of Rome,—the conclusions of the fathers,—the dogmas of the Puritans,—the speculations of Rationalists, or the current opinions which belong to the religious circle in which he has been educated, or may, at any given time, happen to move. But, in each and every case, his conduct is an act of private judgment, for the wisdom or folly of which, with all its attendant consequences, he is alone and individually answerable.

Private judgment, thus viewed, implies a two-fold obligation; viz., *first*, that of a patient and diligent use of all the means placed within our reach for ascertaining Truth; and *secondly*, the cultivation of those dispositions of heart which are favorable to spiritual discernment, and apart from which no man can rightly discriminate between Truth and Error.

The former will include in the case of those who have an opportunity to investigate, a thankful appreciation of the labors of scholars, in relation both to the text and to the translation of Holy Scripture; and an examination of the commentaries of pious and learned men, so far as they may seem to us to be truthful and unprejudiced expositions of Holy Writ: the *latter*, as graces of the Spirit, must be sought, where alone they can be obtained, at the footstool of him who is the giver of every good and perfect gift.

To these we would add, a reverent listening to that voice of the Church which expresses itself in the lives and labors of holy men in all ages; a voice, which is not the voice of the Priest, or the voice of a party, or the voice of the schoolmen, or the voice of the Fathers, whether Greek or Latin, or the voice of England or Scotland,—Evangelical or Arminian, high or low, broad or exclusive; but that great silent testimony which issues, through all time, from Apostles and Prophets, from Martyrs and Confessors, from poor and rich, from the palace and the peasant's cot, from the ignorant and the learned, from the liv-

ing and the dead; —witnessing evermore to the truth of Christ's holy Gospel,—to its influence over mankind,— to its triumphs over the world, —to its sole and exclusive power to enlighten, to solace, to sustain and to save. Wretched indeed is the sophistry which would confound this sublime echo of the human heart responding to the Divine, with the decisions of a Council, or the dicta of a sect.

Research, properly speaking, is an obligation which can rest only on *the few;* but the cultivation of candor, charity, humility, truthfulness, and dependence,—whatever, in short, brings us into that moral sympathy with God and goodness which is essential to the recognition of excellence *whether in Scripture or in life*, is the duty of every child of Adam. That moral qualities alone are fully adequate to the discernment of Truth in Religion is evident from the words of St. John, who, writing to persons who were unlearned, says,— "Little children, there are many antichrists,— many deceivers are entered into the world. Believe not every spirit, but try the spirits whether they be of God. Ye have an unction from the Holy One, and ye know all things. The anointing which ye have received abideth in you; and ye need not that any man teach you" (1 John ii. 18, 20, 27: iv. 1; 2 John ver. 7).

The force and truthfulness of these words of the aged Apostle have been verified in all ages. Up to the present hour, the noblest examples of simple faith and piety are to be found, not among the learned, but among the poor and the suffering; among Negro slaves; in peasant's huts; in spots where controversy never comes; and among persons to whom if it reached them, it would be but as the jargon of an unknown tongue.

The question, whether this believing "with the heart unto righteousness," as St. Paul terms it (Rom. x. 9, 10), be "Faith," or not, is the turning-point of dispute between those who attach a high importance to Creeds, and those who do not. The difference may not always be openly avowed; but it invariably affects the reasoning on either side.

Dr. Manning, in his recent lectures "On the Grounds of Faith," puts the matter more distinctly perhaps, but scarcely more decidedly, than he would have done when an Archdeacon in the English Church. "Faith," says he, "implies knowledge; and all knowledge, worthy of the name, must be definite. The faith we confess in our Creed must be understood, both in its substance and in its letter,—the explicit and the implicit meaning, article by article,—and it must be expressed in terms as definite, severe, and precise, as any problem in Science."

Further, he adds, "Knowledge must also be *certain*. It must not only be true; it must be Truth with its evidence, illuminating the intelligence; or, in other words, the intelligence possessed by Truth with its evidence."

"This kind of certainty," he says, and truly enough, "cannot be attained by the ignorant, since they are unable to pursue the trains of thought needful to arrive at it; nor can it be attained by the learned, since, apart from the authority of the Church, it is absolutely unattainable." Hence, he argues, "the Pope, as the representative of Christ, is the sole arbiter of Truth;" he that heareth the Pope heareth Christ, and he that despises the Pope despises Christ.

Our reply to all this is, that "the Faith" he describes, is *not the Faith of the New Testament;* that as such a belief can have little or nothing to do with the state of the heart, no man can be the better for it; and that since it is only to be exercised by subjection to another mind, it is but a shifting of all responsibility in relation to Truth, from the individual sinner to the supposed infallible Church. It therefore destroys alike, personality and probation.

Dr. Manning adds, as an unanswerable argument in favor of Romanism,—The Catholic Faith makes people happy.

We shall not dispute the assertion. Human nature craves for infallibility in religious matters, and it is a happiness, we doubt not, even to think that we have secured it.

This craving, Dr. Whately has truly observed, is the fruitful source both of superstition and Atheism; but it is incessant in some minds. God has, however, not chosen to gratify it. And because He has not,— because He has thought fit to make our apprehension of Divine Truth to depend mainly on a right state of heart,—men of all classes quarrel with His method.

The mode in which this dissatisfaction manifests itself is various. Sometimes it is in the way of restlessness, and sometimes of mistrust. Some times it finds expression in a reckless scepticism, followed by a predisposition to listen to any Church which professes to be infallible; and sometimes it carefully bars the door against all inquiry, and refuses, under any pretext, to be disturbed.

Hence the timidity and terror which is so often manifested when any new form of religious thought is first broached in Christian circles. That which is stated may indeed be true, but whether it is so or not, matters little. It seems to introduce an element of uncertainty in quarters where neither doubt nor question has ever been

allowed to enter, and therefore it must be disallowed.

To all such, we can only say, that for intelligent men to shrink from the investigation of Truth of any kind, however specious may be the pretext, is, in fact, to evade the most important part of their moral discipline; that he who desires Truth as the supreme good cannot fail eventually to enjoy the blessedness it brings in its train; and that he who subordinates Truth to what he calls Peace, may haply, in the end, lose both Truth and Peace.

The Curse Lifted.

A Bible View of the Promised Restitution.

BY WILLIAM H. SPENCER.

Chapter VI.

Peter, on the day of Pentecost, when he experienced the predicted outpouring of the Holy Spirit, speaking of Christ, says, that the heavens "must receive" Him "until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii. 21).

In these words, coming from lips touched with heavenly fire, we are assured that "since the world began" God has spoken of a work of restitution: "in times past" by "the prophets," and "in these last days" he hath "spoken unto us by his Son, whom he appointed heir of all things" (Heb. i. 1, 2).

In the apostle's argument, on this blessed occasion, when the promised Comforter was fully come, Christ the Messiah, whom the Jews had cruelly slain, was the central object,—the all-absorbing topic. No logic or oratory, before or since, ever excelled Peter's on this occasion, when there appeared cloven tongues, like as of fire, and sat upon each of the apostles. "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." With Divine eloquence, and logic impressed with holy fire, Peter set before those "dwelling at Jerusalem, devout men, out of every nation under heaven," how they had "killed the Prince of Life, and that God had raised him from the dead, in whom alone is salvation; "for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).

In a brief examination of the apostle's discourse on this memorable occasion, we notice, in the first place, that his argument involves a return of Christ from heaven. Christ is represented in parable "as a man taking a far journey," who gave "to every man his work" until He return. As a Nobleman gone into a far country He is yet away. The heavens have received Him, and will retain Him until the appointed time comes for the work of restitution to commence. The heavens yet receive Jesus, and hence we *know* that "the times of restitution" are yet future, and cannot begin until "the times of the Gentiles" are ended.

No supposed spiritual coming of Christ can meet the demands of the apostle's argument. Christ was SEEN to go into heaven. The apostles watched Him with loving eyes and thrilling emotions as He ascended upwards, until a cloud swept Him from their sight. And He will be SEEN to come again. "This same Jesus," angels assured the disheartened disciples, "which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." "This *same* Jesus" will return to this earth *in like manner* (i. e., literally and personally) as he went away. Hence, we "hope for the grace that is to be brought unto" us "at the revelation (*apokalupsis*) of Jesus Christ" (1 Pet. i. 7, 13). And we are "looking for that blessed hope and the glorious appearing (*epiphania*) . . . of our Saviour Jesus Christ." Surely, nothing is more clearly revealed in the Holy Scriptures than the personal, visible return of Christ from heaven. We find the impress of this truth upon almost every page of Holy Writ. But we need not dwell on this point.

As we have before intimated, the work of restitution will not commence until the return of Christ from heaven. This work will embrace a period of time called "*times* of restitution," and will not begin until the work of "the times of the Gentiles" is accomplished. This dispensation,—"the times of the Gentiles,"—is only *preparatory* to the great work of redemption in the next, i. e., "the times of restitution." During this dispensation God is taking out a people for his name (Acts xv. 14),—a "Bride of the Lamb,"—an Elect Church, "chosen *in* Christ," and will be joint-heirs with Him in the possession of the world to come, and will be co-WORKERS with Him in lifting the curse, and blessing "all the families of the earth," as God promised to Abraham (Gen. xii. 1–3). The number God is *now* selecting by the Gospel are to become a divinely-organized cabinet to sit with Christ on His throne and be associated with Him in the regeneration of the world (Rev. iii. 21; Matt. xix. 28). Being make partakers of His sufferings here, they will share His glory hereafter; for they have the promise that if they "suffer" with Him, they

"shall also reign with Him" (2 Tim. ii. 12). They cannot live as men of this world, for as pilgrims and strangers they are looking for a "kingdom prepared for them from the foundation of the world" (Matt. xxv. 34). Hence they are called upon to make their "calling and election sure" (2 Pet. i. 10). Paul labored to keep his body under, lest, after he had preached to others, he himself should "become a castaway" from the high position of co-ruler and co-worker with Christ in "the times of restitution" (1 Cor. ix. 27). And he "suffered the loss of all things" to "win Christ," that he might "attain unto the resurrection" out from among the dead (Phil. iii. 11) to a priestly and kingly work.

The *necessity* of a work of restitution appears from the fact that without a restitution God will utterly fail of the accomplishment of his purpose in creation. Without a restitution God will fail of the destruction of the serpent, as predicted in Eden, and hence He will fail of a complete triumph over evil. Without a restitution all the promises made to Abraham will fail of accomplishment, and he will never come from the cave of Machpelah, as the "heir of the world," to take endless possession of the promised inheritance, and God's oath and promise to him that "all the families of the earth" shall be "blessed" in him and his seed" becomes a delusive myth. Without a restitution Divine theocracy will never be restored, and Christ, David's heir will never set upon David's throne, and Judah and Ephraim will never become one nation upon the mountains of Israel, as God hath promised. In brief, all that God purposed in the work of creation, has its counterpart in the work of restitution; and hence, however long the end He had in view may be postponed by the permission of evil, its removal is assured by the certainty of a restitution.

As to what will be *accomplished* by the work of restitution there can be no doubt in the mind of a candid Bible student, and needs but brief mention here. There will be a restitution of all things spoken of by the mouth of all the holy prophets.

1. The world will be restored to its Edenic fertility and loveliness. "The tree of the field shall yield her fruit, and the earth shall yield her increase" (Ez. xxxiv. 27). "The wilderness and the solitary places shall be glad" for the blessed inhabitants of the world, "and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. And the parched ground shall become a pool, and the thirsty land springs of water" (Isa. xxxv. 1, 2, 7). "Instead of the thorn shall come up the fir tree, and instead of the briar the myrtle" (Isa. lv. 18, 19). Thus will the curse be lifted from the earth.

2. The lifting of the curse from the animal world will restore them to their original docility and submission to man. Man was made for "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth" (Gen. i. 26). This lifting of the curse from the animal world will secure man from all harm and annoyance from animals and every creeping thing. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 6–9). "And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land; and they (the people) shall dwell safely in the wilderness, and sleep in the woods" (Ez. xxxiv. 25). "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground" (Hosea ii. 18).

3. In the work of restitution Christ shall establish righteous rule in the earth to which all human governments shall be made submissive. God has promised to give unto Christ the throne of his father David (Luke i. 32, 33). And Peter says, that "David being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins he would raise up Christ to sit on his throne, spake of the resurrection of Christ for this very *purpose* to sit on his throne" (Acts ii. 30, 31). He shall have dominion from sea to sea, and from the river to the ends of the earth (Psa. lxxii. 8. 11). "He shall have the heathen for his inheritance, and the uttermost parts of the earth for a possession" (Psa. ii. 8). "He shall be King over all the earth" (Zech. xiv. 9). The kingdoms of this world shall become his, and he shall reign over them forever and ever. (Rev. xi. 15.) He shall have dominion over all people and languages that they may serve Him. (Dan. vii. 14.) He shall be exalted

that at the name of Jesus every knee shall bow, of things in heaven, and of things in the earth, and under the earth; and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father (Phil. ii. 10, 11). Thus will Christ, in the position of absolute Rulership, bless all nations with righteous government, and provide everything needful to their peace and prosperity. Wars shall cease unto the ends of the earth. Nation shall not lift up sword against nation, neither shall they learn war any more. (Isa. ii. 4.)

4. The restitution will establish universal worship of God and obedience to his will. This, of course, involves universal prevalence of the knowledge of the Lord. He says: "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21), which assures us that He will be universally known. Those who are loth to believe in the conversion of the world should re-examine the words of the prophets in relation to the work of restitution.

Says the Psalmist: "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." "All they that go down to the dust shall bow before him." This testimony embraces all the human family, both dead and living, and hence proves universal worship of and obedience to God. Again the Psalmist says: "*All men* shall fear and shall declare the work of God; for they shall wisely consider His doing." "God shall bless us: and all the ends of the earth shall fear thee" (Psa. 67). "*All nations* whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name" (Psa. 82.) "The heathen shall fear the name of the Lord, and all the kings of the earth thy glory" (Psa. 102.) "All the kings of the earth shall praise thee, O Lord, *when* they hear the words of thy mouth; yea, they shall sing in the way of the Lord." (Psa. 138) These are but a sample of those sublime prophetic utterances of the Psalmist pervading the entire book, which shall have their fulfilment in "the times of restitution."

In harmony with the foregoing the prophets have all spoken. Says Isaiah: "And it shall come to pass in the last day, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Israel, and He will teach us of His ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." "And the lofti ness of man shall be bowed down, and the Lord alone shall be exalted in that day." (Isa. ii.) "He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces; and the rebuke of his people shall he take away from off all the earth." "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; we will be glad and rejoice in his salvation" (Isa. xxv. 5–9).

Passages of this import might be quoted, to almost any extent from the prophets and writers of the New Testament, but our space compels us to forbear. But until this evidence is impeached, and the prophets, who spake as they were moved by the Holy Ghost, have been shown to have deceived us by false words, we must believe that the times of restitution are coming when God shall be universally obeyed and worshipped. Nor can we honestly avoid this conclusion, if we would, short of a rejection of the word of God itself.

The Limits of the Ages.—No. 2.

In our last paper, we suggested that Scripture has indicated *limits* to the ages which are generally supposed to represent eternity, by reference to a period "before eternal times," 2 Tim. i. 9, and Titus i. 2; (or "before the ages" 1 Cor. ii. 7, which expressions have their equivalent in "before the foundation of the world," Eph. i. 4, and 1 Peter i. 20); and by informing us that our Lord, although He must reign, and that as Son of man, for the ages of ages, shall in the end give up the kingdom to God the Father.

In the present paper we would endeavor to show by examples the way in which the time-spaces, so often hastily concluded to be eternal, are spoken of, and from this and other considerations to form some estimate of their Scriptural value. No thoughtful person who has given attention to this subject needs to be told that in the Old Testament there are many examples of the word "for ever" being used of things that have long since passed away. By far the commonest of these is (*olam or ohlam*), and the most frequent application of it is to the statutes of the Levitical law. Now our theological authorities who insist upon the everlastingness of sin and misery, treat this use of their word "for ever" as if it presented to them no serious difficulty. But, indeed, it ought to do so. It will not suffice to say that the word is limited by the subject it treats of, as if every Israelite knew, or

ought to have known, that the ceremonial law was to be superseded by another, while every Christian ought to know that men are essentially immortal, and that therefore the greatest word for continuance in their case (being the same as that used of temporary institutions), must signify an actual eternity. The case is otherwise. Few, if any, in ancient Israelitish times could have seen the future abrogation of ceremonial in favour of spiritual religion. No doubt there was sufficient apprehension of God's grace to make those who sought communion with Him, grateful and spiritual worshippers; but not only the general dulness of believers in all times, and the tendency even of such to cling to forms, but the evidence of the New Testament makes it impossible for us to believe that the temporary character of the Levitical institutions was perceived, or was expected by God to be perceived by those who received them. Even after the personal ministry of Christ on earth, and the descent of the Holy Spirit, and the immense increase of the Church, the presiding apostle at Jerusalem felt it necessary to warn St. Paul, on his sudden arrival in the city, that the myriads of believing Jews were all zealous for the law, and had a strong suspicion against him as an enemy of the old form of religion.

This makes it evident that we have not in the Epistle to the Hebrews, with its glorious exhibition of Christ as the substance of the Mosaic revelation, the general intelligence of primitive Christianity respecting the law of Moses, but the extraordinary spiritual insight of one man, who might represent a class (not likely, however, to include the Apostles James or Peter, though anticipated at the cost of his life by the martyr Stephen, Acts vii. 48, 49), while the bulk of the Jewish believers still clung to their ancient ritual, and, doubtless, warmly pleaded that its ordinances were appointed under the seal of eternity. Thus it cannot truly be said that the evident character of the Mosaic law qualified the meaning of *olâm* as applied to it. Nor, on the other hand, can it be said that when applied to man, apart from Christ, our knowledge of human nature determines the force of the word to be greater than in other cases. We know nothing from the Scriptures about original or natural human immortality: the argument about the breath of God is of no force whatever; even without such passages as Job xxxvii. 10, and Ps. civ. 30, the teaching of 1 Cor. xv. 45-47 ought to be sufficient to prevent the repetition of this plea, at any rate with those who know that the words, "living soul," quoted by St. Paul, are applied without any distinction in the Hebrew to men and beasts. So that instead of its being evident (that is, to the ancient Israelites—for the words were spoken to them) that Mosaic institutions were temporary, while every one knows that man's being is everlasting because immortal, neither one nor other of these common statements is true, and therefore neither one nor other of them enables us to determine the value of the Old Testament "*for ever*," much as they have been used for this purpose.

It is evident that this "*for ever*" is a variable quantity, but it is at least questionable whether it is intended in any case to be understood as indicating eternity. Bishop Lowth says regarding it on Isa. lxiv. 5 (where we have *continuance*, as he remarks, without any meaning): "is a destined, but hidden and unknown portion of time." This latter idea is the single one suggested by the derivation of the word from the verb *to hide*, while no doubt the former—*fixed* by God who hides it from man—is also properly conveyed by it. Now it is this word whose derivation and use without the idea of eternity are so evident which God uses with regard to Himself, as, for example, in Deut. xxxii. 40: "I lift up my hand to heaven, and say, *I live for ever;*" Deut. xxxiii. 27: "Underneath are the *everlasting* arms;" Psalm xc. 2: "Even from *everlasting* to *everlasting* Thou art God." Similarly the word (*ad*), the primary meaning of which is (time) *beyond* or *besides*, and which occurs, for example, in Psalm cxxxii. 12 of the conditional continuance of the royal power to David's children, is adopted by Jehovah to describe, as far as man may understand it, His own continuance. So it is in Isa. lvii. 15: "The high and lofty one that inhabiteth *ad*." It is this word which is used of Messiah in Isa. ix. 6, where it is much more happily translated, we think, by some versions of the LXX. than in our English Bibles, *o pateer ton mellontos aionios* ("the father of the coming age").

Yet another word of kindred meaning is used of things temporal and of the eternal life of God. (*Kedem*) looks back rather than forward, and signifies priority or antiquity. It is applied to God in Deut. xxxiii. 27 ("The *eternal* God is thy refuge"), and to the mountains (Deut. xxxiii. 15), of whose creation the first verse of the Bible informs us, and whose non-eternity in respect to the past we must hold if our theology regarding matter is to be Christian and not heathen.

But the wonder, from the standpoint of popular theology, is not so much that God uses these words (elsewhere of finite import)of Himself, as that He so uses them in the very passages in which their meaning must necessarily be non-eternal. Thus, in Hab. iii. 6, we read, "The

mountains of *ad* have scattered themselves, the hills of *ohlam* have bowed; the ways of *ohlam* are His." Now, whether we understand the prophet to refer to the literal mountains (contrasting with the sand-mountains of the desert), or to their mighty and established inhabitants, it is evident that things of *ohlam* and of *ad* are represented as passing away, while in some sense God is adored as He whose ways are *ohlam*. This passage seems properly to meet the objection made from Matthew xxv. 46, that *aionios* must be eternal when applied to punishment, because it is also used of the life of the righteous Are the ways of God, then, of no longer continuance than the mountains which flee away at His presence? The prophet and no modern controversialist is responsible for the use of the words, but it would seem that one or other of the following suppositions is necessary to account for it: either the words are used in different senses in the same verse, or God does not mean eternity by *ohlam* or *ad* even when speaking of Himself. We may compare with this Old Testament passage that in Titus (i. 2) already referred to,—"in hope of *eternal* life which God . . . promised before *eternal* times." If the second *aionios* really means "eternal," how, seeing it refers to the past, can there be anything before it? and less than eternity is intended, how can eternity be insisted on in the first clause without allowing that the same word may, without explanation, have different values in the same verse?

The greater variety, and at the same time oneness of origin of the time expressions of the New Testament confirm the impression made by the indefinite and concealing terms of the Old. Here the time unknown in its greatness becomes the age (*aion*) and the mere "*beyond*" of David and Isaiah makes room within itself for successive periods (*aionios*), some of which may be distinguished; and although not actually numbered to us, rolling onwards towards a completion in "the dispensation of the fulness of the times," Eph. i. 10 ("time" being interchangeable with "age," see Mark x. 30; Luke xviii. 30); and the achievement by Christ of the conquest of evil and establishment of a reconstituted universe.

That God has a great purpose which requires the course of the ages now past and future for its development appears from Eph. iii. 11. *kata prothesin ton aionion*(the design of the ages); or Heb. xi. 3, "the ages arranged *kateertisthai tous aionas* by the Word of God;" or, 1 Tim. i. 17, where God is called "the King of the ages." The American editor of Lange on Genesis, happily compares this title, as it occurs also in Ps. cxlv. 13 (a "kingdom of all *ohlams*)" with *the Lord of hosts*, remarking that the two together represent God as Lord of the worlds in space, and King of the worlds in time. Usually, the whole course of time, from the fall to the second coming of Christ, is regarded as an age; it is the age, "this age," and in character, "this present evil age" (Gal. i. 4), which designation seems to shut out the possibility of any other in the present course being as bad, although the common thought of sin established, self-propagating, increasing without limit, requires a future age so bad as to deprive the present of its right to the title. We have not space to examine passages in detail, but we would briefly call attention to Isa. xxxiv. 10, in connection with the oft-quoted passages in Revelation in which its imagery and language seem to be borrowed. There the time expression is a peculiar one, for "continuance of continuances." The Greek translation of this by the LXX. is "for a long time;" but the same period being spoken of in verse seventeen with the Hebrew *ohlam ad*, thus showing that they reckoned this expression, which by itself would be understood "for ever," as equivalent, "for a long time."

The limited nature of the *aion* of Scripture might be fairly inferred from the variety of its application, and the use of the plural, even its Old Testament equivalent, Isa. xxvi. 4, Ps. cxlv. 13, which is of more weight than Mr. Darby's argument after Aristotle, that it means "always being." Scripture must modify the original sense of many human words, and the various forms in which this word appears, with additions and multiplications, seem evidence that Aristotle's definition, though grammatically unquestionable, would not suit the revelation of spiritual things. In reply to the argument from Jude 6, which some may think stronger than *anionios*, from its use in Rom. i. 20, it seems sufficient to call attention to the whole sentence: the chains are "everlasting—UNTO the judgment of the great day."

A passage in the great Puritan, JOHN OWEN, cannot fail to be interesting to all who really desire to know the meaning of words in this controversy. Dr. Owen believed in the eternity of torment, and yet he wrote thus on Heb. vii. 17, —"This word (for ever) is applied to the law and legal priesthood, and signifies a duration commensurate unto the state and condition of the things whereunto it is applied. There was an *ohlam* of the law, an "age" whereunto its continuance was confined, . . . and as ascribed unto the Gospel, it doth not signify eternity absolutely, but a certain unchangeable duration unto the end of the time and works of the Gospel; for

then shall the exercise of the priesthood of Christ cease, with his whole mediatory work and office, 1 Cor. xv. 28." Again he says, "And this 'for ever' answers unto the 'for ever' under the law, each of them being commensurate unto the dispensation of that covenant which they do respect; for absolute eternity belongs not to these things. The 'for ever' of the Old Testament was the duration of the dispensation of the old covenant And this 'for ever' respects the new covenant, which is to continue unto the consummation of all things. . . But at the end of the world, together with the dispensation of the new covenant, an end will be put to all the mediatory offices of Christ, and all their exercise."

Now I submit to the consideration of those who so earnestly contend for the doctrine of eternal evil, whether all that they say might not have been urged by an unbelieving Jew against the arguments of Paul in the Epistle to the Hebrews. Whatever evidence we give from Scripture regarding life, death, immortality, destruction, it is all met, and, in the judgment of our opponents, nullified by the words, "These shall go away into everlasting (*aeonial*) punishment." Exactly thus would an earnest advocate of Judaism have answered all the evangelical arguments of the Apostle: "God said of the sons of Aaron (Ex. xl. 15), "Their anointing shall *surely be an everlasting priesthood* throughout their generations; and the word 'everlasting,' which He chose, was as strong as any in our language, and the very word which He elsewhere uses (Deut. xxxii. 40) to describe His own continuance of being."

It is easy to speak of eternity, but to grasp the idea of it is beyond the reach of any finite creature. Is it, then, very improbable that God, who certainly does use in a limited sense the words understood by men to be unlimited, has not spoken about that which His creatures could not possibly understand, but that even when describing His own indissoluble life He has been content with words which are finite though their boundaries could not be passed by the mind of man. When God would speak of His wealth He claims the cattle on a thousand hills; when He sets forth his power, it is sometimes as a mighty man, or as a giant refreshed with wine. And so it may be in regard to His eternal life: that cannot be realized by a created intelligence, but illustrations may pe used to impress our minds which yet fall infinitely short of the unspeakable reality. And supposing this to be the case, there is no insecurity brought in to mar the title of the believer. He is a partaker of the Divine nature—one with Him who "dieth no more;" the limits of the ages are not the limits of his being, or of his happiness, though they bounded the revelation of earth and time.

J. F. B. TINLING.

—Our Hope.

HUMAN REDEMPTION.—No. 8.

ON THE DOCTRINE OF REGENERATION, OR THE NEW BIRTH.

THE precise phrase "Regeneration" (*Paliggenesia*), occurs only *twice* in Scripture; once in the sense of a change of *profession by baptism*, "the washing [laver or pool] of Regeneration" (Tit. iii. 5); and once in the sense of *resurrection*, "the Regeneration, when the Son of man shall sit in the throne of His glory" (Matt. xix. 28). The term is used by Greek writers to express the *rebirth* of all nature in the spring; and by Josephus, when describing the edict of Darius, by which the Jews were permitted to return to Jerusalem, it is applied to the "regeneration" of his country. Kindred phrases, however (such as being "born again," "born of the Spirit," becoming "new creatures in Christ Jesus,") occur repeatedly in the inspired volume, and generally indicate that great inward and effectual change in the heart and character of a man which is wrought by the Holy Spirit in connection with faith in the Lord Jesus Christ, and under the influence of which *self* ceases to be a man's centre, and God becomes such.

The doctrine is not peculiar to the *New* Testament. The prophet Ezekiel (xi. 19) assures the Jews that a time will come when God "will give them one heart," put "a new spirit" within them, take "the stony heart" out of their flesh, and give them "an heart of flesh." Yet, very soon after (xviii. 31), regardless of what we should consider logical consistency, or the force of necessary inferences, he calls upon the same people to cast away their transgressions, and to *make themselves a new heart* and a new spirit. Further on (xxxvi. 26, 27), he repeats the promise that God will one day do it; but places the fulfilment far in the future, and soon after connects it with the resurrection (xxxvii. 13, 14). It was to these passages that our Lord probably referred when, speaking with Nicodemus on the new birth, He says, "Art thou a master of Israel, and knowest not these things?" (John iii. 10).

It is in this interview with Nicodemus that we have the first intimation of the applicability of these strong figures to Jews or heathen embracing Christianity. And our first inquiry is, What impression did the conversation there recorded *finally* make upon the Jewish ruler? I say finally.

because, in the first instance, it is clear the language of the Lord was either *misunderstood*, or regarded as a saying *too hard* to be received. Which of the two may be uncertain. If the former, Nicodemus exhibits the most astounding ignorance of figurative language; if the latter, he considers it impossible that any change so radical as that intimated could be necessary at his age, and in his position. Set right on both these points;—*first*, by the intimation that the term was used in the same sense in which it had been used for ages (John iii. 10)—the sense, in fact, in which the Jews applied it every day, when they baptized proselytes from heathenism; and *secondly*, by the reiterated assurance of its absolute necessity to the Israelite as well as to the Gentile (ver. 5, 6);—the question still remains, How did Nicodemus understand it? Did he suppose that the Lord meant to say that he, a ruler of the Jews, was yet an unconverted man, in the darkness of unbelief? or did he rather understand Him to teach that *the fact of coming* to Christ at all was, in itself, a proof of the new birth, since the Lord assures him that it was not the working of miracles that had convinced him, but (whether he knew it or not) that higher work of the Spirit, without which no man could "see [*i. e.*, discern] the kingdom of God?"

I believe that neither the one nor the other supposition *fully* expresses the truth. I see no reason whatever to suppose that Nicodemus had any thoughts or feelings corresponding to those which *we* invariably associate with the term being "born again." He was a Jew, a ruler of the Jews; and nothing in the record indicates that he was either hypocritical or self-deceived. He came timidly, indeed, and by night, but with a true aim; and he came, not simply as an individual, but *as the representative of a class.* "We [the rulers of the better sort] *know* [he says] that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him."

The reply of Jesus is explicit:—"Except a man be born of water" (*i. e.*, except he *openly* avow Me by a public profession, in baptism—the baptism of John), and except he be "born" also "of the Spirit," he can neither truly discern the character nor enter into the fellowship of the kingdom of God. For this kingdom involves much more than at present appears—much that will be hard to receive; viz., the lifting up of the Son of man, and the salvation of the world, Gentile as well as Jew, through Him (John iii. 11—21).

Whether Nicodemus ever got beyond his timid half-heartedness—whether he ever was baptized, and confessed Christ openly—is very uncertain; the probability is that he did not, for he appears to be precisely the same man at a later period, when, in his place among the chief priests and Pharisees, he counsels justice and moderation (vii. 50—52); nor does the fact of his uniting with Joseph of Arimathea (another secret disciple) in the burial of Christ indicate more than is expressed in his first nightly visit. It is possible that both these men might be amongst those who were converted after Pentecost; but no assurance of the kind is conveyed to us in the Sacred Records, an omission not without its lesson, if it teaches us to abstain from judging one another, or attempting to decide on character without adequate information.

But here the question naturally arises—and it is a very important one,—Did our Lord, when He uttered the words, "Except a man be born again, he cannot see the kingdom of God," mean to teach us that, without a change as great and radical as that which is experienced by the elect, no man living can escape the eternal damnation of hell? or did He simply intend us to understand that through this Divine transformation alone can any one become a member of the redeemed Church, enjoy a *present* salvation, and be a king and priest to God for ever and ever?

On the first supposition, every unrenewed man, without exception, ignorant or enlightened, Christian or heathen, hangs trembling by a thread over the verge of the bottomless pit; and distinctions between the virtuous and the vicious, the moral and the profane, are altogether lost sight of in the tremendous alternative involved. On the second, such persons, although excluded from "the Church of the firstborn," as vessels for more or less dishonor—shut out from the high privileges and glorious dignity of those who are *emphatically* to be made "partakers of the Divine nature," to "judge angels," and, under the Redeemer, to teach and to rule in the world (or age) that is to come—are yet, *on the supposition of their being other than absolute rejecters of grace*, not excluded either from mercy now, or from the hope of advancing blessedness hereafter.

That there is much in Scripture calculated to support the more hopeful view, and to justify us in concluding that Regeneration should rather be regarded as the evidence of election than of grace—the peculiar privilege of those who enjoy *here* an *anticipative* reception of future blessing, and who are to form that Church which is emphatically "the Bride of the Lamb," can scarcely be disputed. Whether the term "new-born" is *ever* applied in the New Testament to any but those who are regarded and generally spoken of

as "chosen before the foundation of the world," may be doubtful. Alford thinks that in that well-known passage (Heb. vi. 4—8), where it is said to be "impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, if they shall fall away, to renew them again unto repentance," a distinction is drawn between the elect and the regenerate; and he regards the the text as one among many, where in Scripture, as well as from the teaching of the Church, we learn that "elect" and "regenerate" are not convertible terms. All the elect, he says, are regenerate; but all the regenerate are not elect.

Let this be as it may, it is at least certain that, *generally speaking*, the two terms are regarded as one in signification. St. John, in the very first chapter of his Gospel, indicates this when he says that they among the Jews who received Christ were persons to whom God "*gave power*"—or, as it reads in the margin, "right or privilege—to become the sons of God;" which were "*born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (i. 12, 13). It is such only who can say, "Of His own will *begat* He us with the word of truth, that we should be *a kind of firstfruits* of his creatures" (Jas. i. 18). It is of such alone that the apostle writes when he declares that "whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John iii. 9). It is of such St. Paul speaks when he says, "Neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. vi. 15); a term which he has just before explained to mean "faith, which worketh by love" (Gal. v. 6); or, as he expresses it in another place, "keeping of the commandments of God" (1 Cor. vii. 19). These, out of the "many called," are the "few chosen;" *chosen for employment* in the vineyard (Matt. xx. 16); "vessels unto honor, sanctified, *meet for the Master's use*" (2 Tim. ii. 21). They are the Lord's "gold," His "jewels" (Mal. iii. 2, 17), His "friends" (John xv. 15).

Texts like these obviously do not apply to all who confess and call themselves Christians; but must, from their very nature, be confined to those who have "crucified the world," "put on Christ," and count themselves but "pilgrims and strangers" here below.

Further, the great change in question is always described under terms which almost seem to forbid the idea of human co-operation. When a man is spoken of first as "dead" and then as "alive from the dead:" first as the "old" man, and then as the "new;" as quickened from above like the babe in the womb; as made alive, like the plant while it is yet underground, it is exceedingly difficult to associate with the cause of so thorough a change anything at all approaching to an efficient human volition. Such a transformation seems of necessity one which can only be spoken of as the *special*, direct, and sovereign act of Him in whom "we live, and move, and have our being."

Finally, as those who enter into the kingdom of God are always spoken of in Scripture as a "little flock," to whom it is the Father's good pleasure to give the kingdom (*i. e.*, rule and authority in the age to come); since the crowning sin of man is always declared in the Bible to be unbelief, a sin which cannot be chargeable on the myriads who have never heard the name of the Great Object of our faith; since salvation is always spoken of as a *present blessing*, deliverance even now from the love and power of sin, I am compelled to conclude that Regeneration, in its highest sense is a sovereign and therefore limited gift; that the regenerate will form the court rather than the company of heaven; that this dispensation is not one of universality, but of selection; that it is preparatory, and not final; that while its *primary* object is to call out and educate those who are to be "kings and priests," its *secondary*, but by no means less important end is, by the agency of the elect, and through the preaching of the Gospel now, to convert sinners from the error of their ways; to develop, through sin and sorrow, the ever-varying phases of human character; to evolve, by slow but certain processes, those great moral and spiritual principles which are embodied in the revelation of a Divine Redeemer; and to prepare mankind at large for that coming judgment and final probation which will in due time follow the second and personal advent of the Son of God.

What, on this supposition, will, in that mysterious world to which all are tending, be the precise condition of the converted, but not regenerate; of the unconverted, because ignorant or thoughtless multitude; of the evil and profane; of the heathen who have never heard of Christ; of the Jew, from whom He is still veiled; of the followers of Mahomet, *yet*, as it would almost seem, the sword and scourge of God wielded for the punishment of a corrupt and idolatrous Christianity; and of the tens of thousands in the most enlightened lands, whom nobody knows how to rank or where to place, *I do not profess to know*. It is only permitted us to say, that *all* will be judged righteously, and "according to the deeds done in the body, whether they be good or bad;" that the feeblest faith in Christ will then be found

to have had a life in it; that the least service rendered to a disciple will, because rendered to a disciple, not lose its reward; and that they only have cause utterly to despair who, having deliberately and knowingly rejected the counsel of God against themselves, despised and persecuted His children, and denied the Lord that bought them, can, on no Scriptural ground whatever, expect anything better than "a fearful looking for of judgment and of fiery indignation, that shall destroy the adversary."

Surely it is not unreasonable to hope that these may be much fewer in number than good men are sometimes led, in their short-sightedness, to imagine.

That City and That Name—New Jerusalem.

Are there to be *two* Jerusalems,—cities proper,—on the earth, at one and the same time, at any period in the future? is a question apparently absurd; and yet such contingency is involved if we accept and believe the testimony of the prophets, and then accept, also, as truth, the theories and interpretations of men as applied to the symbolic city of Rev. iii. 12, and xxi. 2, 10. If *this* be a city proper, then why not also "the *holy* city," of xi. 2?

That Jerusalem (which now is, and is to be trodden down of the Gentiles until their times are ended,) is to be rebuilt, enlarged, beautified, adorned, and made glorious, made an eternal excellency, and a joy of many (*all*) generations, and when thus re-established, not to be plucked up, nor thrown down any more forever, is, by the prophets, so clearly taught, so expressly stated, so unconditionally promised, that no man can gainsay it, except he do violence to the word of our God,—which shall stand forever,—and most shamefully pervert its testimony.

Where space is so precious as in a Monthly, we cannot quote, in full, a tithe of this evidence; but there are some prominent points that must be produced. Of the passage, "He *hath prepared* for them a city," we say, Yes! That is in his plan, and according to his purpose; but "God, . . . calleth those things that be not (as yet,) as though they were" (now existing). By turning to Isa. lxv., and carefully examining verses 17, 18, 19, we do find, that this city was *not prepared* in the prophet's day; it was still future to his time, and we also find that the time set for the creation of that city, is cotemporaneous with the creation of the "new heavens and new earth," which is claimed to be still future to our day of 1874 A. D.; consequently, it legitimately follows that the material construction of the city is not yet an accomplished fact. In this prophetic declaration, two things demand particular attention, as specified and comprehended in the promise of verse 18, which is explanatory of ver. 17. 1. "I create Jerusalem a rejoicing." 2. "Her people a joy." We have, in the two things, a mode of expression common to all languages, viz., a city spoken of in a double sense: the first referring to and involving the material structures only; and the second comprehending the inhabitants, separately, as the city. Ezekiel, in his vision, is shown the reconstructed material city proper, and has its entirety, its parts, courts, avenues, plans, purposes, and uses, explained to him. While John, under the *symbol* of a city, has shown to him "the Bride," the "Lamb's wife," the "daughter of Jerusalem;" unto whom shall come "the first dominion,"—the kingdom,—she, who is to dwell in the city of the great King; even that city which God has promised (unconditionally) "to establish and make a praise in the earth," i. e., Jerusalem.

Note: In Isa. lxv., from verse 19 to 25, a prophetic "declaration of facts" is made, or "a bill of particulars" is placed before us, exhibiting and setting forth the condition of both city and people in the land, under the *renewed* state,—"in the regeneration" (*parlingenesia*), "the new birth-day," *Diaglott and Wordsworth's Greek Testament*, Matt. xix. 28;—not the state of the resurrected, immortalized saints, but they of verses 19, 20, and the three parties of Micah iv. 6, 17. Now some pretend to say "there will be no children there then:" but surely they are wise above what is written, for Isa. xi. 4–9, speaking of the very same time and events, says, "a little child," and "the sucking child," and "the weaned child," will be there, and the prophet tells what they will do there. So much on and for such "rush-light commentators," and their expositions of "There shall be no more thence an infant of days," and we leave them *there*, with their comments and commentaries.

The *key* to the true position is to be found in Rev. iii. 12. "I will write upon him (that overcometh) the *name* of my God, and the *name* of the city of my God, which is New Jerusalem, . . . and my new *name*." The members of his Body, constituting the Bride, do *overcome*, and when the marriage of the Lamb takes place, he confers on her three titulary, distinctive epithets, indicative of the rights, favor and position attained to. 1. That of his God. 2. That of the city. 3. His own name.—Incorruption, heirship and sovereignty; or, eternal life, sonship, and

the kingdom. But the bestowment and reception of the *first* does not make *her* "his God;" and naming his own name on her does not constitute *her* the HUSBAND; nor does the second name "written on," or given to his Bride, transform her into a CITY. "Come hither, John, and I will show thee the Bride, the Lamb's wife, . . . and he shewed me—that great city—the *holy*, . . . the NEW JERUSALEM, . . . prepared as a bride adorned for her husband (ver. 2). "Upper Salem," "Jerusalem which is above," said Paul, is the *mother* of us all." And a literal city! The phrases, from above, from God, out of heaven, from heaven, etc., cannot be claimed, strictly, to be descriptive of, or as designating more than the origin and nature, as "I am from above, ye are *from* beneath," which Paul explains as indicative of heavenly and earthly, or spiritual and natural (*animal*) origin or nature. But *spiritual* does not mean *mythical*, etherial, and immaterial, but it does mean sinless, pure, holy, and righteous; THAT, is spiritual; and such will be the city of our God, and the great King; and such, also, will the origin and nature be of her,—the Bride, the Lamb's wife, who shall take the *name* of the city, and be called "the *holy city*, NEW JERUSALEM." (Isa. lx. 14.)

By the law of symbols, and by easy transition, all the properties and concomitant conditions of a constructed city, (by which the Bride is represented,) are transferred to her in the symbol, as in Isa. l. and lx.

Psalm cii. 16, prophetically declares that "When the Lord shall build up Zion, he shall appear in his glory, . . . to hear the groaning of the prisoner; to loose those that are appointed to death, to declare the name of the Lord in Zion and his praise in Jerusalem; *when the people are gathered together, and the kingdoms, to serve the Lord.*"

I would be glad, if space allowed, to fully consider four things here, which we can now only specify and give *some* references as explanatory and corroborative. 1. His appearing in glory. Col. iii. 4; 1 Pet. i. 10, 13; 2 Pet. i. 16–21; Acts iii. 19–24.

2. The gathering of the people. Gen. xlviii. 10; Isa. ii. 2; xi. 10; xlii. 1–4; xlix. 6, 7, 22, 23; lv. 4, 5; lx. 1, 3, 4, 5; Hag. ii. 7; Luke ii. 30–32; 2 Thess. ii. 1; 1 Tim. ii. 4–6.

3. The transformation of the kingdoms. Dan. vii. 13, 14; Psa. ii. 6–8; viii. 6; cx. 1, 2; Rev. xi. 15.

4. The work then to be done. (Peter gives the "*Rule.*" Prophecies pertaining to the sufferings of Christ belong to the *first* advent; those under the glory to the *second* coming.) (1) Opening of judgment seals, Rev. vi. 1–17, producing the "time of trouble," Dan. xi. 36; xii. 1; Matt. xxiv. 21, 22; Isa. xxvi. 20, 21; Rev. vii. 18; Jer. xxx. 7. (2) Gathering out of his kingdom offending things, and the destruction of Antichrist. Matt. xiii. 41; Isa. xi. 4; 2 Thess. ii. 8; Zech. xii. 4; xiv. 12, 13; Ezek. xxxix. 8; xxxviii. 19–22; Isa. lxvi. 15, 16; Rev. xvi. 24; xix. 20; Heb. x. 31. (3) Gathering of Jacob, Ishmael, and Judah, ("all Israel"). Micah iv. 6, 7; Hosea vi. 1–3; Isa. liv. 1–10; xliii. 1–7; Jer. xxxi. 6–12; xxxii. 36–42; Ezek. xx. 33–44; xxxiv. 13–30; Rom. xi. 25, 31; Rev. vii. 4–8; xiv. 1–5; xix. 1–7; Isa. xxvi. 1–9. (4) Subjugating the nations, and filling the earth with blessing and glory. Psa. ii. 8, 9; xxvii. 28, 29; all of lxvii. and lxxii.; lxxxix. 23–34; all the Psalms from xcvi. to c., with cx.; cxlvi. 5–7, and cxlvii. to cl. are Messianic. Isa. ii. 4; Psa. xlvi. 9; Micah iv. 3, 4, 11–13; Hosea ii. 18; Zech. ix. 9–10; xiv. 4–9; Jer. xxiii. 5–8; Psa. cii. 13; Isa. lii. 8–10; xxxii. 1–4, 13, 20; lxvi. 10–14, 19–23; Numb. xiv. 21; Isa. xi. 9; xxiv. 23; all of Isa. xii.; xlv. 23–25; Phil. ii. 9–11; Rev. xxii. 17.

There, my allotted space is filled, and I have only *begun*, and I can only add now, (then come again) that Jeremiah says (iii. 17), "At that time they shall call Jerusalem the THRONE OF THE LORD, and all the nations shall be gathered unto it, to the *name of the Lord*, to JERUSALEM, . . . (see verses 13–18); and Ezekiel declares, (xlviii. 35), that from that day (sometime), the name of the city shall be, JEHOVAH SHAMMAH; i. e., the Lord is there."

For ten years past, my constantly increasing convictions have been, that christendom hardly sees the *aurora* of God's "glad tidings" to the children of men dwelling on this sin-cursed earth, but prisoners of hope, groaning for deliverance; and it will come! blessed be his holy name; *earth shall be emancipated!* and the contemplation of it fills me so full, I cry out! O my God, let it come! Come, O my Lord, and bring salvation! come, and bring in everlasting righteousness! "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

G. W. STETSON.

Edinboro, Pa.

"THE movements of providence are not restricted to narrow bounds; it is not anxious to deduce to-day the consequences of the premises it laid down yesterday. It may defer this for ages, till the fulness of time shall come. Its logic will not be less conclusive for reasoning slowly." —*Guizot.*

Violation of Contract.

Numerous sects have arisen that proclaim they have no creed but the Bible; that all who unite with them will have Christian freedom and liberty of opinion, and find a home among loving brethren with the mind unfettered. But in a few years they require all their preachers to preach in accordance with the sentiments of their early authors. If they speak not according to that rule they are reviled and stigmatized as "hobby lovers," or "hobby riders,"—"inovators—disturbers of the church," etc. They are treated as vile and hateful persons; and they find to their sorrow that they are not in that loving brotherhood that was promised them: they discover they have been ensnared, entrapped, and deceived by false pretenses and false pretenders. To persuade any one to join their church under false pretences is a most odious practice, and is unworthy an honest or honorable man, and beneath all that can be called Christian character or manliness.

In law a contract *implied* is just as binding as one that is expressed. When a church proclaims, publicly, that it has no creed but the Bible, and invite membership on the ground that they shall never be fettered by human opinion; it is clearly implied that every member can read for himself and be his own interpreter; that no other person's interpretation shall be forced upon them; that his rights shall in nowise be curtailed on account of the exercise of freedom of opinion—the freedom of self-interpretation. If this contract is not implied, then there is no such thing as an implied contract. Yet every sensible man must admit there are such contracts. It is conceded in law.

Now who are these false pretenders?—these covenant breakers? who are these crafty entrappers? Let all who feel a harshness towards their brethren, who have made advances in their views, pause and examine themselves and see whether they are covenant breakers. Especially, let those who are members of assemblies called "*Christian* Churches," or "*Advent* Churches," engage heartily in this self-examination, and realize it is no small sin to be a covenant breaker. Take care what thou doest! Dissappoint not those who had a right to expect better things of you. Do not manifest yourself a deceiver. Why have aged brethren, who have labored and suffered for years in the cause of God, been reviled, treated with scorn, and virtually excluded from all Christian sympathy because they have taken a step in advance of the generality of you, in the vindication of the character and government of God? Why are they told, they are "Hobby lovers," etc.? Are they more so than their accusers? Are they to be pushed and crowded out of your Christian sympathy because they think the love of God is more extensive than you happen to think, or can at present see? Are "Christian" organizations justified in pursuing such a course, and thus making divisions, while pretending to avoid them? Were not your own organizations brought into being by just such unchristian conduct towards you when you had advanced beyond your old associates? and do you now practice the same spirit towards others that you condemned when new light first broke, as you believed, on your minds? Are not "Adventists" enough divided already to bring a heavy reproach on themselves? Is the bleeding cause of Christianity not yet sufficiently wounded in the house of its friends? Is it not the scandal of christendom that the professed disciples of the "meek and lowly" Jesus and so divided as to present just the opposite of the answer of the Saviour's prayer that they might "be all one," as He and his "Father are one?"

For the honor of humanity, but especially for the honor of Christianity, let professed believers in our Lord Jesus' speedy return from heaven *keep covenant* with each other. Let them show they have been sincere in their promises that every member shall have the right to his own free belief, of what the Bible teaches, and the right to express his own honest opinions; to "add to his virtue, knowledge," and proclaim his discoveries of truth as fast as he obtains them by a careful study of the Scriptures. Let us remember it is a crime to live without adding to our "virtue, knowledge;" and, also, a crime to put the truth we have discovered "under a bushel," or keep it locked up in our own minds, and thus hide the "light" from others. Let us be honest proclaimers of what we believe God has given us to see of His character and government, even though it may be new to you. Remember, it is the truth that sanctifies us and makes us free; and it is the truth that honors God, and is the instrument of good to men. Let us be loving, kind, generous, and liberal brethren; and let "each esteem others better than themselves," and all cease striving for "masteries;" realizing it is the "meek and lowly," Christ will honor when He appeareth.

James H. Mills.

Perry, Iowa.

Little children love one another and so fulfill the law of Christ.

Table Talk at Hillstead House.

Hillstead. It is very kind of you, my friends, to leave your homes in this melancholy fog, and I am glad you have found, or felt, your way to Hillstead House in safety. Be assured my wife and I tender you a loving welcome.

Mrs. H. All the more so, that it seemed cruel to expect you on such an evening as this.

Arnold. Locomotives are blind, and consequently run as comfortably in fog as in sunshine. Besides, it is ample compensation for three or four miles of London mist to reach such a haven as this, where the comforts of a warm room are crowded by the welcoming smiles of our kind friends who reside—O dear! I almost covet their house, and thus break the commandment!

Holton. You need not do that. There are more to be had on the sides of this gentle hill, from every part of which the view is extensive and beautiful.

Arnold. Bating the fog.

Lenny. Of course; yet it strikes me that fog does not obliterate, it only obscures for the time, the fields on which it rests. And there is fog on more things than our friend's park—fog on politics, fog on science, fog on theology, fog on—

Hillstead. Hold! dear Lenny. You will get us all in a gloomy mood and spoil the evening. Let us take one thing at a time, and try to clear it from the murky clouds you speak of. What shall it be? Theology?

Mrs. H. In that we are more interested than in any thing else, and I cherished the hope that it would form the subject of conversation this evening.

Lenny. Mrs. Hillstead's hope, thus revealed, must be considered by us all as equal to a command; and though I do not profess myself a theologian, I have a deep impression, that there are certain points popularly accepted as integral parts of Christianity, of which the writers of our sacred books knew nothing. It may be dangerous to take one's intuitions as oracles to be depended on; but when certain things are proclaimed by the pulpit as revealed declarations against which moral consciousness protests, as utterly at variance with the essential character of an infinitely perfect Being, I do not think that the feeling is either sinful or rebellious. Certainly, if I thought so, I should even try to silence the protest, for I wish to be loyal to Him in whom I live; but in that case, I should be plunged in mystery, which would make reason itself a gift of very doubtful value.

Harris. I suppose none of us are strangers to the impression referred to by our friend. It will come at times, and occasionally with great force, causing much perplexity; and I have observed that the devout and loyal, the men who are above all things anxious to honor God, are most liable to be cast down by it. As by a kind of loving jealousy for his glory, they feel depressed when things are said about him,—and that too, *seemingly*, on his own authority,—the most distant approach to which in the case of any human ruler would cause the whole world to cry out against him. But I am satisfied by a careful personal examination of the Scriptures, that they contain no doctrine whatever but such as commends itself to the understanding of the wise and the heart of the loving. The man, whoever he was, who first invented the non-natural sense as the canon of interpretation for the Scriptures, launched a doctrine upon Christendom which has wrought amazing and incalculable mischief. I am sometimes lost in painful astonishment when I think on this subject, and I am positively glad to shake it off. Words by this monstrous non-natural sense which is ridiculously called "spiritualizing"—have been forced to change their meaning; and as words carry doctrines these too have necessarily been changed, and upon the perverted doctrines schoolmen and theologians have built up elaborate "systems of divinity," which have hidden the sublime simplicity of Heaven's truth from the eyes of men, as completely as a dense fog hides an exquisite landscape. If death had been allowed to mean death, and life life, we should have understood the Bible on these subjects, and, consequently, have had *revelation* instead of a perplexing riddle of non-natural definitions which define nothing, and make obscurity more hopelessly obscure.

Hillstead. We are really obliged to the weather, after all! Why, it has helped us wonderfully!

Owen. Our brother might have added, whilst exposing the mischievous absurdity of the non-natural scheme, that if our theological leaders would only allow us to understand Jew, Israel, Judea, Zion, Jerusalem, the Church, the coming of the Lord, and other words and phrases, as meaning just what the words and phrases literally and obviously mean, we should be able to read the Scriptures intelligently, and know a great deal more about the future. Places, persons, things, the Church and the kingdom, prophecy and doctrine, parable and literal fact, have been so perplexingly mingled and muddled, that, regarding the plainest utterances of Scripture, the Christian man is troubled with the question—"What does this mean?" An illustrative case occurs to memory. A humble brother in the

world's sense, but for all that, one of God's nobility, said to me, not long since, "I wish you would help me to understand a passage I have been reading: 'And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south.' Now I should like to know what these figures or metaphors mean."

"My good brother," I said, "they are not figures or metaphors, whoever may have taught so. The words very plainly and distinctly, in the most literal sense, describe the actual facts, as they will occur when the Lord comes. By no language, could I tell you what the words mean better than by simply repeating them. Feet mean feet; the Mount of Olives means the Mount of Olives; Jerusalem means Jerusalem, and so forth to the end." You should have seen the beam of joy that danced across my friend's face! "*Now*," he exclaimed, "I shall understand prophecy for myself. What a blessed thought this is!"

But I have spoken too long. I merely meant to give, as my small contribution to the evening's conversation, a thought that has taken up its abode with me. It is this, that whenever we think there is anything about God's government concerning which we had better be silent, we may be sure there is something wrong in our reading. If we hold a dogma which we do not like to see the light, the sooner we drag it to light to be consumed, the better!

HOLTON. A fruitful thought. The fair logic of it is that, as the Great Ruler cannot, from the perfection of his nature, do wrong to any creature, when any supposed revelation of his shocks our moral sensibilities, we may conclude that there is no such revelation, or that we have misunderstood the oracle in question.

HILLSTEAD. I understand the thought; but it must be guarded. Is there no danger of setting up our moral consciousness as a standard for the Divine government? or of judging beforehand what revelation *ought* to be? Criminals hate the law that punishes them, and the magistrate who puts it in force.

OWEN. True enough. But the feeling of criminals is not in question here. I refer, and so no doubt does our brother Holton, exclusively to loyal, God-fearing, Christian men, whose consciences are enlightened, and whose moral nature has been purified by grace—men, in a word, who know so much personally of the Father's marvellous love in Christ that they are anxious to know all that he has said respecting the future, both of the loyal and the impenitent. Now, knowing what God is to them, and remembering that they were by nature children of wrath, even as others, they cannot conceive it possible that he will exact more of the unsaved than the strictly defined penalty of his own law, which is *death*. The introduction of the idea of torture or torment is an additional element not contained in the penalty; and men who know and love God *feel* that *that* is at variance with his character. That is my meaning, and that gives the guarding limit for which Mr. Hillstead justly pleads. Besides, we are overlooking in the argument that which belongs to its essence, namely, that out of Christ men are merely mortal.

HILLSTEAD. This is perfectly satisfactory to my mind. Wisdom is justified of her children; and if men will to do the Father's will, they shall know of the doctrine.

ARNOLD. Eternal life only in Christ is certainly a glorious doctrine, the very soul of the Christian revelation; and the whole Church, though as yet she knows not the fact, is under heavy obligation to those good and fearless men who have lately risked all to bring the priceless doctrine to the light of day. Their hearts should be cheered and their hands strengthened, for, amidst numberless difficulties, they are doing a work of incalculable value, the result of which it is impossible to predict.

HARRIS. For myself, I am deeply thankful that the chief weapon of infidelity has at last been taken out of its hands by loyal Christian men. Nothing so remarkable has occured for many generations. No wonder that those who understand it are so grateful to the Lord!

ELFORD. Those who have patiently examined this great subject, with the necessary qualifications of learning and piety, and have shown as the result that the Church has for many ages been under a terrible delusion, deserve something better of their countrymen than to have their names cast out as evil. To be forsaken and ostracised is a poor reward for services which have rolled a dark cloud from the Christian system, robbed infidelity of its formidable argument, and added fresh glory to the Divine character. But though profoundly sorry that men who love truth better than life should suffer for their loyalty, I am not surprised. I shared the prejudice against these devoted brethren, and, I regret to say, united with others in calling them by hard names. But after awhile conscience took me to task, and suggested that to condemn unheard was neither Christian nor manly. So I ordered

several books and pamphlets on the subject, together with the Magazine that has fought so brave a battle, that I might see and judge for myself. At the first mention of the thing you would think that Christian people would hail with joy the faintest suggestion that the Bible teaches that sin and suffering are not to be eternal. But this is a mistake. The chief opponents of this great doctrinal reformation are sincere Christians. The fact is easily understood. They have—we all have—been educated from infancy in the common belief, To hint that any part, or point, of that belief is contrary to the Scriptures is simply to shock them, even though the thing they believe—or fancy they believe—is infinitely more shocking than your hint. We must not, therefore, be impatient, but bear with our brethren. They will, by and by, and perhaps very soon, come round to us. One thing is very certain—we can never go back to them. Our discovery is too precious for that!

HILLSTEAD. The certainty that that discovery is no speculation of sentimental, but ill-informed people, but the actual teaching of God's word, harmonizing both with its letter and spirit, with his character and the nature of man, gives it such a hold upon the heart and understanding, that we cannot let it go. Besides, what a remarkable and suggestive fact it is that this precious light has been given to men who were faithfully laboring to awaken the Churches to the blessed hope of the Lord's glorious return! Loyal to one great truth, they were honored with another; and I cannot but think that in the light of the Second Advent many of the difficulties which now perplex Christian men will shortly disappear. And now, dear friends, accept our thanks for your company and profitable conversation. We hope to see you again ere long, all being well, when some other topic of interest may engage our thoughts, and, under the Lord's blessing, make us wiser and stronger for his service, as long as he honors us with permission to serve him.—*The Rainbow.*

IS THERE HOPE?

IT is said by some, "We may reason the word of God all away!" That indeed would be a very great loss. But which of the two would be most lamentable, to have (if we may so speak) too much reason for the Bible, or too selfishly trammel our reason, so that we cannot understand half that is given us? Certainly, either of these conditions would be bad enough; but I see no great preference for the latter.

When I read accounts of the wanton destruction of human life, in heathen lands, I have reasoned like this. These people are without understanding; no knowledge of Christ as a Saviour; never heard of a life by faith in Him; they die, seemingly, as the beasts die; how can it be that God should ever care to notice them? Why should they not forever rest in mother dust? Certainly, as we by nature see them, there is nothing to desire! Why then trouble ourselves about them? On the other hand, I reason, "The seed of the woman shall bruise the serpent's head." Why? "Sin entered the world and death through (or, because of) sin." Death, then, came on account of the sin caused by the serpent. Now, if the serpent's head is to *be* bruised, is it to be wholly or partially bruised? If partially, can we not ask, What is equality? and where is the evidence of limitation? If wholly, then how can we avoid the conclusion that those poor heathen, barbarous though they were, must be benefited thereby? For none can deny but they die on account of the sin caused by the serpent. God's ways being equal no flesh and blood can receive partiality. Paul, though a chosen vessel to do God's work, was still a man; and, as far as the flesh was concerned, no more to be preferred than they, and was not made a chosen vessel simply for his own good, but for God's glory, particularly, and for the benefit of others generally. Christ saw fit to make a personal manifestation of Himself to Paul in order to convince him of his error.

Setting aside Paul's call to preach the Gospel, *if* it was necessary for Christ to make a personal manifestation of Himself to Paul, in order to turn him from his errors, why may not other men consistently claim the same manifestation before they can be wholly without excuse, *provided* there was no other evidence by which it was possible for them to be convinced? When the "sons of God are manifested" to the groaning creation with power to convince the world that Christ is the only source of life, it would seem that men who have once lived, and died in sin, would soon be convinced of a power that was able to destroy and to make alive.

But why reason in this way? Because the Lord says, "Come now, and let us reason together; though your sins be as scarlet," or "like crimson, I will make them white as snow." Are the sins of those who have not known the law, or heard of Christ, more than scarlet? Are they darker than crimson? Can those who have not come to a knowledge of the truth, be classed with those who have knowingly rejected Christ and life through Him? If we do not reason properly, how can we come to just conclusions?

If we do not reason, how can we fulfil the Lord's command? We are given the faculty of reason above other animals, and therein are made responsible accountable beings; but not accountable for what we cannot learn. Let us not shun to use our God-given faculty for fear of losing the esteem of men, nor to sustain any of our selfish theories. God's power being unlimited, and His love boundless, I believe there must be hope for *all* who have not knowingly rejected the offer of life through Christ.

One says, "The heathen are a law unto themselves, and will be saved or lost according as they live up to that law." Now, I desire (if such exists) to see one passage to prove that any person can become Christ's without a knowledge of and faith in him. Until such a text can be found it is absurd to teach such things. "Children," also, it is said, "will be saved because they have not sinned." Why have they not sinned? They have the same nature of those of many years. They have not sinned simply because they have not come to know what sin is. The same can be said of the heathen; if they have not known God's law, they have never transgressed that law; and should be saved the same as children, if they *are* saved without first coming to a knowledge of the truth, of Christ, and of God.

I can see no possibility for an endless life for any of Adam's race, unless it is a free gift from God through his Son; which, according to his word, can only be given as a reward for believing and obeying Christ, whom He has sent.

Christ is the great LIFE-GIVER, appointed by God to offer life to all men, and to every individual. Christ is the Tree of Life who shall be for the healing of the nations. O, soon may the day of healing come! Soon may the balm for all wounds be found. Soon may He who has healing in his wings come and restore this now distracted world. O soon-may the throne be established whose occupant shall be the Lord of lords, and King of kings. Let us earnestly, but humbly, desire the best gifts.

M. C. HARRIMAN.

Warner, N. H.

THE Lord Jesus came "to destroy the works of the devil." Will that enemy—be he what he may—have the vast majority of those for whom Christ "gave himself a ransom," to be eternally under his dominion? or, are the masses of all who have descended from Adam to have their heads *bruised* by "the old serpent," instead of the of "seed the woman" bruising his head?

A LOOK AT THE FUTURE.

Liable as we all are to the greatest mistakes in attempting to read current events in the light of prophecy, it is still all but impossible for a firm believer in this peculiar characteristic of Divine Revelation to refrain from something like speculation as to the possible bearing of political action, on what he is satisfied will sooner or later come to pass. Perhaps it is not desirable that it should be otherwise. It was *intended* that men of faith and insight should, to some extent at least, read the signs of the times.

Assuming then that, *within limits*, it is lawful and right to look into the future, and that our only guide in so doing is the outline given us in the prophetic page, we feel justified in suggesting for consideration certain *possibilities* which every now and then present themselves to our own minds.

We believe in the downfall of Popery, not only as a great tyrannic power, but also as a vile system of priestly delusion, and a standing mockery of the kingdom of Christ. We believe it will before long be torn up root and branch; not tenderly and by degrees, not by the mere overthrow of the temporal power of the Popes, but by the utter extirpation of all that constitutes the strength of its spiritual away. If the predictions of the Apocalypse be not greatly misread, the time is at hand when the alienated children of that apostate community will themselves "make her desolate and naked, eat her flesh, and burn her with fire."

That such a result can only be brought about by revolutionary violence seems clear and the spirit of that extreme democracy which in spite of opposition grows steadily in Europe, indicates plainly enough that when the ability to execute such vengeance is possessed, the disposition will not be wanting. Is it not possible, then, that the overthrow of Catholic France by German arms may be a necessary precursor of the ruin of Romanism, by developing forces which before long may run wild in quarters where they are least expected or wished for.

The action of Russia, whatever its result, may at least teach us how soon and how suddenly the Eastern question may be both stirred and solved; while the attitude of the Jewish people—one of expectation but inaction—shows how strong is their faith that when the hour strikes, the land of their fathers will be given to them almost as by miracle.

But what then? What if out of the ruins of Popery and Mohammedanism, out of the wrecks of idolatry, amid the downfall of thrones and

the exaltation of peoples, should spring up some new form of delusion, which shall unite the pomp and plausibility of Romanism with the Theism of Mahomet, and combine the sensuality of idolatry with the speculations of a heartless infidelity? Let such a system, under the pretext of unity in religion (the favorite idea of formalists in all ages), once claim the right of ecclesiastical domination, and there will be little difficulty in attaching any extent of intolerance to it

Have we then nothing to learn, if—however apparently distant—the extirpation of priestcraft should, even by possibility, one day carry with it an intense hatred to Christianity itself, and a determination to put down its missionary spirit; if in this instance, as in so many others, it should prove that the tares cannot be plucked up without destroying the wheat also; if there is the slightest probability that through the startling suddenness of modern changes that time of ruin may be much nearer than we think; if, as many suppose, darker days than any the Church has yet seen are coming on; if submission to a ruling apostate may one day be demanded by an all-powerful public opinion more debased than any that in the middle ages defended the Inquisitor?

That something of this kind is shadowed out in the Apocalypse can scarcely be doubted, and we shall all before long have to choose between the acceptance of that prophecy as it stands, or its total rejection as inconsistent with the times in which we live and the institutions we are too apt to believe imperishable.

One more supposition may be flung out for consideration. May it not be because these dark days are approaching, when to the eye of man, the victories of Christianity will be all turned into hopeless defeats, and progress be impossible, that God is leading man, unconsciously, to the recognition of truths eminently calculated to prevent despair; that He is opening up to them brighter views of the future of humanity than have yet been cherished by the devout; that He is breaking up old systems and churches in order that a wider faith and a more individual piety may flourish amongst us; that He is revealing to us the great mission-field after the resurrection, when "the vail shall be withdrawn from all nations," and "death be swallowed up in victory," that so the thought of final triumph may comfort those who would otherwise imagine that in the failure of their schemes, Christ himself was defeated? May He not thus be hastening the time when the long-neglected and despised Apocalypse will be felt as a necessary armor; "its prophecy bringing to thousands strength in the fires, and songs in the night; its declarations enabling them, even when the triumph of Antichrist is at the highest, to look serenely on to his near doom and their own perfect victory?"—*Selected.*

Correspondence.

FROM WM. MURRELS.

BRO. STORRS: You will begin to think that I am growing neglectful. I have to plead other causes than neglect. We have had quite a severe winter on this coast, which affected business of most kinds very much. Mine suffered among the rest. I realize that our Father in heaven has been *very* kind to me. How consoling it is to be assured that He *cares* for us.

The EXAMINER comes regularly, and is a very welcome visitor. Its contents seem much in advance of almost all other publications on the great theme of the coming ages. There is great light and beauty exhibited in the Scriptures when viewed from the stand-point pointed out by much of the writings in the EXAMINER.

I have at no time during my Christian experience passed through so much mental conflict as I have had to undergo for some time past. Temptations are fierce, attended with coldness of heart and doubt. All the wrong that I have ever done seems to come crowding upon the mind in dread array, clamoring loudly that my hopes are vain! But I, as often, meet them with a louder acclaim, "The blood of Christ cleanseth from *all* sin," to my great relief.

April 1st, at 3 o'clock, A. M., was full moon here, and hence the return of the Passover. To me it is most interesting on more than one account, which I will not stop here to state. After having got all the emblems prepared (the bread was made from wheat of my own raising, having bruised and baked it myself; and the wine I made from the grapes of my own growing) I rose at the proper hour and partook of them *alone.* Oh, it was a solemn and blissful time; no one present but the Eternal One, and He whose sufferings and death was being commemorated!

I do not attach any value to my having prepared the emblems myself other than that they did not pass through wicked hands.

I have received some tracts from Bro. Blain; thanks to him.

Yours in the glorious hope of immortality in Jesus in the near future.

Forest Hill, Cal., April, 1874.

CHARLES ANGLE, Prairie Ville, Mich., writes:

Through the mercy of God's loving children, I have been blessed beyond expression. I am a poor and consumptive man. By some means I have before me the BIBLE EXAMINER of March and April, 1874. It offers new things; great light; good news; better than I ever had hopes to hear. If Bro. Storrs could believe that God would reward him for sending the EXAMINER to me, I would read and cause it to be read by many. Silver, gold, nor greenbacks, I have none. If I had, I would send for some of those broken sets of the EXAMINER; for there are people that could see and believe, and perchance would wish to know more. If you would send some, I promise they shall be carefully delivered to those who have minds to understand. I fear that some people have not minds to comprehend the *Promise of God.*

REMARKS BY THE EDITOR.—To meet such calls, funds are needed. With the closest economy the EXAMINER has hitherto been published without incurring debt, and many tracts have been circulated, besides thousands of odd numbers of the EXAMINER, and the way is opening for a still wider spread of the glorious truths thus being promulgated: but the Editor of this Magazine does not feel called to incur debts to carry on the work. If any of the friends have means to spare, all shall be done that the Editor's time and strength will enable him to do. His stock of Tracts is exhausted; and until funds are received he does not think he is justified in publishing more. A hundred dollars could be used in the tract department to advantage at the present time. But the EXAMINER is first in importance. Friend Angle's desire will be complied with: the EXAMINER and odd numbers will be sent him gratuitously.

FROM MRS. LIZZIE H. BUXTON.

BRO. STORRS: I should be very sorry to lose the reading of a single number of the EXAMINER; though I do not fully indorse every thing it contains, yet of most I have been a firm believer these many years.

"The Sceptre of Judah," in the May number, brought to my mind an article, published several years since, on "Curious and Original Discoveries, Concerning the re-settlement of the Seed of Abraham in Syria," etc., which has afforded me much comfort in the past. May be, some of your numerous readers will find something in it to strengthen their faith, and so encourage their hearts to patiently wait, while they earnestly, yea, ardently look for the advent of our blessed Lord, "whose feet shall stand in that day upon the Mount of Olives, and the Mount shall cleave asunder, and there shall be a very great valley."

Nothing can be done about this great "restitution" until "The Times of the Gentiles are" ended; hence, I am looking and searching for the ending of the *days*, and think the evidence clusters around the Spring of 1875. Although we are living in a dark and cloudy day, yet some light shines; some Gospel is preached. We who know our Master's will and do it not, will be beaten with many stripes; while they who do not know, and commit things worthy of stripes will be beaten with few; therefore let us whose minds are enlightened into some of the great and precious truths of the coming ages be diligent that we may be found of Him in peace, without spot and blameless.

I have been much interested in many letters you have published; especially those of sister "Polly G. Pitts." Enclosed you will find the article spoken of above. Do with it as you see fit.

Worcester, Mass., April, 1874.

NOTE BY THE EDITOR.—I have read the article with much interest, and think I shall publish it soon as I can find space; though it is rather too long to be inserted immediately. I must complete "The Study of the Bible" in this volume; and, as far as possible, the extracts from Mr. Dunn's work on "The Destiny of the Human Race." These two works, if there were nothing else in the "EXAMINER," would make the present volume invaluable; and all our friends who do not secure this volume will regret it hereafter.

FROM ELD. J. BLAIN.

BRO. STORRS: I want the privilege of giving notice in the EXAMINER of the amount sent me on my call for aid to pay up my debt, incurred by publishing works to advance our good cause, and for means to live while devoting all my time in the work of spreading the truths we love. This public notice is needed by the fact that without it no brother can know what amount others have given, and so cannot see what need I have of further aid.

I made my appeal for help in the EXAMINER last December, and then stated the reasons why I owed my printers $400, viz., the opposition of Advent preachers and all their papers to our present views; and, worst of all, by being forbidden to sell our works at Camp-meetings for three years past. The consequence has been, that I have had to give away the mass of my works, as I felt it a duty to have them out on their mission. I am happy to learn, by letters, that truth is being spread and much comfort given by thus giving them out.

Since my appeal for help I have received in all $42.* All can see this amount would come short of supporting myself and wife through a long winter; yet, I have paid $25 on my debt, and lived by the aid of kind children and selling a very few books, not more than $15 worth.

One, and likely the main cause of this result, has been the uncommon scarcity of money. I shall yet hope for relief if times change during the summer. God is faithful to his promises, and will direct in the matter.

My health yet gives me hope of traveling this season as usual. I again invite brethren to send for "*Hope for our Race*," if they can lend, give, or sell them to willing readers, where they live.

Buffalo, N. Y.

* I omit the individuals' names and the sums each paid, believing it would not be their wish to have them published.—EDITOR.

S. S. CALL TO ELD. BLAIN.

BRO. BLAIN: I have carefully studied your pamphlet, "Hope for our Race." I believe it to be true; and if I had the money I would send for a dozen at once. I can't keep it at home so as to study and compare Scripture, as I would like to. I *must lend it* to those who are searching for truth; it is just as much theirs as mine. I keep changing with them; one man lives five miles from me, and he is very much interested in the work; another four miles; another two and a half miles.

If I had the works I could sell them. I am determined to do all I can to spread this glorious gospel light as far as I can. I have got one subscriber for the BIBLE EXAMINER, and subscribed myself. Accept my thanks for your favor of the pamphlet and tracts. The light they have afforded is a great comfort to me. I expect opposition to these views, but I mean to meet them all with charity, and so fulfil the law of Christ.

Hesper, Iowa, April 2, 1874.

English Correspondence.

FROM H. BRITTAIN.

Dear Sir and Brother: I thank you for your kind recognition of my pamphlet, and for the encouragement given me by your acknowledgment of any good it may possibly produce.

I have seen and do see so much bitterness in existence amongst the sects with which I come in contact that I have, at times, well nigh despaired of any good being effected at all by truth. But I ever had recur to my mind the command, "Occupy till I come." In the face of it I fight onward.

Mr. DUNN happened to be in Birmingham and had called upon me the day your number came to hand. I hope to see more of them.

I purpose, God willing, to send you extracts from a work or two I have bearing on the kingdom of Christ and the future of the human race; and trust they may be available.

I should have written to you before this had I not been in hopes of being able to have sent you an extract from a work entitled "The Future Human Kingdom of Christ," which you may not have seen.

I think it is a great misfortune that those who accept the common foundation of Christ the Lord, do not bear and forbear with each other more. There is as great a difference between the neophyte, the young man, and the aged in Christ as there is in the natural human family. Why should all be expected to range under one thought until all are capable of understanding with the same perceptive power? Wisdom has to be spoken amongst those who are perfect; not amongst the imperfect ones.

I shall be much pleased at any time to hear from you at your leisure, and to know what progress the truth is making in your country. But above all, that those who hold the foundation truth ally themselves together. For what each may build upon the foundation, lies much to themselves—and for the materials with which they build they are annexable to God.

With all Christian regard and esteem, I am
Yours, truly.

Birmingham, 57 Bradford St., April, 1874.

NOTE BY THE EDITOR.—The foregoing is a response to my notice of his tract found in the March number of the EXAMINER, page 180: which see.

THE CHRISTIAN GLEANER.

This is the name of a small Monthly paper the first number of which will be issued by the undersigned about June 1st. We shall strive to make it a gem of Christian literature, and a blessing to every one who reads it, furnishing food for meditation, to stir up the Christian to a holy life, and to stimulate all to more diligent study of the Bible.

TERMS, *twenty-five cents per year.* Subscribe at once and help on a missionary enterprise.

Address, WM. H. SPENCER,
Box 507, Rochester, N. Y.

TO CORRESPONDENTS.—It is my desire that all letters for me be sent to my residence, as I visit New York but once a day, and sometimes only once in two or three days; while the "Letter Carriers" deliver letters *four times* each day, Sundays excepted. I shall still retain my Post Office Box in New York, because I fear loss by giving it up, at present, as that address has been placed on all my works scattered for twenty years past. I prefer that all persons communicating with me hereafter address me as follows,

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

THE BIBLE EXAMINER.—I will supply volume 17 in sheets (perfect sets) on the receipt of *sixty cents*. Also, *odd* numbers of that volume (or broken sets) for *one cent* for each two copies, which is simply to pay the postage. Who will scatter them?

LETTERS RECEIVED TO MAY 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Lucretia B. Lamb, Dr. F. Broon, Wm. W. Spann, R. E. Ladd, H. Brittain, Lizzie A. Harrison (I know of no "cause of the delay:" it is mailed with all the others), J. A. Spafford, D. B. Salter, Mrs. R. P. Freeman, Wm. Lucas, John T. Fairfield, D. C. Blakeman for Wm. Brayton, Jennie R. Shaffer, J. B. Eggleston, James H. Jacobs (I will send it gratis), Eld. H. Rockwell, Mrs. E. V. Bennett, Hugh Baker, J. A. Salin, G. B. Stacy, C. Swift, F. Gladding, Lovilla Fidler, Alfred H. Cleaves, S. F. Arnold, Elias W. Coit, Gilbert H. Buzzell, Martha A. Hause, Edward Binns, Eld. J. Blain, Thos. W. Wooddrow, Jas. H. Brown, Chas. Angle, John C. Baldwin (I have given your letter to Geo. W. Young, agent of "The Rainbow" in this City), S. Hunter, John Foore, H. J. Sweetland, Eld. H. Rockwell, Eld. J. Blain, A. F. Cressy, R. A. Winchester, W. S. Williams.

PARCELS SENT TO MAY 25.

Dr. F. Broon, Lizzie A. Harrison, Wm. Lucas, Paul L. Salter, Mrs. R. P. Freeman (by Express), Whitefield Townsend, Jennie R. Shaffer, J. B. Eggleston, David Calkins, S. F. Bradley, John I. Chase, Hugh Baker (by Express), J. A. Salin, C. Swift, S. F. Arnold, Elias W. Coit, Geo. L. Cormack, Wm. H. Conley (2 par.), Alex. Jones, Wm. Magill, Wm. J. Moore, G. D. Clowes, Sen., B. F. Land, J. L. Russell & Son (by Express), Jas. H. Brown, Charles Angle, Mrs. T. Theophilus, Stephen Hauser.

The Bible Examiner is a Monthly Magazine. *Terms*, $2 per year, in advance. When postage has to be prepaid, 12 cents must be added.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 *Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call at 72 Hicks Street, Brooklyn, a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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No. 2.—"WE ASK FOR PROOF." 8 pp.; 70 cts. per 100.

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☞ ORDERS for any of the above-named works may be addressed to GEO. STORRS, *Box* 4658, New York; or, they may be sent to my residence, "No. 72 Hicks street, Brooklyn, N. Y."

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Bible Examiner.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—(1 Timothy ii. 5, 6.)

NEW YORK, JULY, 1874.

GEORGE STORRS, - - - EDITOR AND PUBLISHER.

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☞ *In no case will the Editor be responsible for the sentiments of Correspondents.*

The Bible Examiner.

Two numbers more will close the present volume. Those, therefore, who intend to pay for this volume and have not yet done so,—and such as intend to help on the work by donations, will much oblige by remitting the amount at the earliest day possible, that the remaining numbers may be issued without interruption, and the next volume be entered on free from all incumberances, and with an increased number of subscribers.

To encourage *old* subscribers to pay up,—who have not yet remitted anything on the present volume,—if they will send $3, soon, I will credit them in full to the end of the next volume.

New subscribers shall receive the whole of the present volume (back numbers and the remaining two) for $1.10, if applied for soon: or, for $3 I will send them the present volume and the following one.

At the close of the present volume it is intended to put up, in plain binding, all the numbers, with an INDEX to the subjects. This volume will be sold at $2.25; the 25 cents being for postage when sent by mail: if taken at my office, $2 only. Those who wish this volume, thus bound, will please give me notice early, that I may know how many to bind, as I can supply but a limited number; and those who send first will be first supplied.

FROM MRS. ELIZA A. B. BENTON.

BRO. STORRS: I like the EXAMINER better than the best of all the papers we take. To me your views are generally deeply interesting, and precious Bible truths: and though husband and I get but little encouragement, we have, and still intend to circulate your and Eld. Blain's works, as we have opportunity. We have sent and carried them to persons far and near; some have read; but seem not to be free thinkers;" Others say, (after keeping them several weeks), "I have not read all yet but I will right away." Some say they are "*afraid* to read, lest they be led into error;" and many show they will not read them at all. I feel disappointed, surprised, and grieved, at the cool indifference of so many good Advent brothers and sisters to such manifest Bible truths as have been presented.

My poor health hinders me from seeing a great many whom I believed would look into and love these truths as *I do:* but my faith is somewhat shaken since being one day at "The Addison Advent Christian Conference," where some remarks strongly reminded me of your "Prejudice and Bigotry," in No 9 of BIBLE EXAMINER; but such things only strengthens my faith in the truthfulness of your views.

That truth will ultimately prevail I have no doubt, and those opposing wise ones may be "taken in their own craftiness," and yet find their own weapons to turn against themselves, proving their labor to be not *all* for righteousness, peace, and joy in the Holy Ghost." O, may God and our Saviour grant that no true believer in Jesus Christ be left in the *dark* because of blind teachers, or led astray by any who lie in wait to deceive, and by using the word of God deceitfully, as it is said, by *some* of us that, "*that* is what we do."

I am glad you are still going from place to place declaring the good news "preached before unto Abraham," giving "meat in due season," and making ready a people prepared for the Lord." May you so continue to do till He comes, then receive the faithful servant's reward. Yours, in Christ.

Vergennes, Vt., June, 1874.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 5, 6.

VOL. XVIII. NEW YORK, JULY, 1874. No. 10.

WRATH AND MERCY.

MANY suppose that because the LORD threatens wrath and destruction, and executes the threatenings, that no mercy can follow; and that the state of such is final or unalterable. Nothing can be more unscriptural than such a view. Wrath and destruction are often set forth as a correction, and accompanied with promises of restitution at a future period. Israel as a people were threatened with great wrath or punishment; and terrible calamities befel them by plagues and captivity which *destroyed* them from off the land the Lord had given them, and they have been dispersed among all nations, enduring sufferings indescribable. Yet all this has been accompanied with assurances that these calamities are to be followed by a great deliverance, and prosperity far greater than they had ever before enjoyed, and with the assurance that their latter end should be not only more glorious than their beginning, but that their calamities should no more return upon them. A few samples, from many like testimonies, only need now to be given: "Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the *whole house of Israel*, and will be jealous for my holy name; *after* that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their own land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have *left none of them* any more there: neither will I hide my face any more from them; for, I have poured out my Spirit upon the house of Israel, saith the Lord GOD" (Ezek. xxxix. 25–29).

Here the case of wrath followed by mercy is clearly set forth, as also the preceding part of the chapter shows. To quote all similar passages would be to transcribe a large portion of the Scriptures of truth, and of the utterances of the God of Israel concerning His purposes of wrath and mercy to the "*whole house* of Israel." And as wrath and mercy are set forth as the lot of Israel, so, also, are Gentile nations placed in a similar light. Let us look at a few examples on this point. Thus says the word:

"I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border: Therefore, as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah" (Zep. ii. 8, 9). Here is wrath, as one might say, "to the uttermost:" yet, hear now what the Lord says of Moab and Ammon: "Yet will I bring again the captivity of Moab in the latter days, saith the LORD" (Jer. xlviii. 47). "And afterwards will I bring again the captivity of the children of Ammon, saith the LORD" (Jer. xlix. 6). Here are two cases in which the people are to experience wrath like as Sodom and Gomorrah; and yet mercy is ultimately to be extended to them: yea, even Sodom itself is to have mercy extended to her; see Ezek. xvi. 46–61, where her future restoration is explicitly spoken of. So "eternal fire" (Jude 7) does not necessarily signify an *endless* one. "It shall be more tolerable for the land of Sodom in the day of judgment than for Capernaum" (Matt. xi. 24). Here mercy is more than hinted at for Sodom; and the prophecy by the mouth of Ezekiel makes it certain that Sodom is to be joined with Jerusalem in the reception of the Lord's mercies, and will be restored; having drunk the cup of wrath, she is to have the cup of mercy given her.

The cases noticed may be sufficient to satisfy candid minds that mercy does follow wrath; and salvation may, therefore, follow destruction. That the LORD can create and destroy, none will pretend to deny. That it is equally easy for Him to destroy and afterwards build up again, none can reasonably doubt. That the recreation will be more perfect, a knowledge of the infinite wisdom and power of God would lead us to con-

clude; and when He "makes all things new" (Rev. xxi. 5) there will be a perfection beyond all our present thoughts.

That a nation or people may be destroyed, in one sense, does not prove that it is a total and final destruction; for, if they are destroyed so as to be useless for a particular purpose, they may yet be converted to usefulness in an other.

This fact is illustrated by the Lord's own words, thus: "Arise and go down to the potter's house, and I will cause thee to hear My words. Then I went down to the potter's house, and behold, he wrought a work on the wheels: and the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold as the clay is in the potter's hand, so are ye in my hand, O house of Israel" (Jer. xviii. 2-6). As of a nation, so of individuals: they are in God's hand; and if they are spoiled or destroyed for one use, He is able to put them to another use; and so, "In a great house there are not only vessels of gold and of silver, but also of wood and earth; and some to honor, and some to less honor" (2 Tim. ii. 20).

The LORD is not like the man who undertakes to build without counting the cost, and so is not able to finish. His plan was perfect and complete before earth's foundation was laid or a man created. *Redemption* was as much in His plan as creation: "Known unto God are all his works from the beginning of the world" (Acts xv. 18): and Christ was "the Lamb slain from the foundation of the world" (Rev. xiii. 8). God met with no disappointment; never changed His plan: it was "His good pleasure which he purposed in himself, that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him" (Eph. i. 9, 10). Nor will His purpose fail by the follies or sins of men; for He has said, "My counsel shall stand, and I will do all my pleasure" (Isa. xlvi. 10). He has said, "I am the LORD, I change not" (Malachi iii. 6); and the apostle James says, "The Father of lights, with whom is no variableness, neither shadow of turning" (Jas. i. 17). There will be no defeat nor failure in His purpose concerning this world and its inhabitants. The "curse" has come; evil has been made manifest: the blessing is sure to follow "in due time:" the "serpent's head" is to be *crushed;* the evil will be purged out and be overruled to bring men blessings full, complete, unending; blessings such as they never could have known had sin and evil been made impossible at the outset. Men shall reap the fruit of their evil-doings; bear the curse; but God will ultimately convert the curse into a blessing: yea, He will cause the wrath of man to be the means of praising Him, by bringing out the glorious perfections of His nature, and manifesting His love, wisdom and power, as they never could otherwise have been manifested; "and the remainder of [man's] wrath shall God restrain" (Psa. lxxvi. 10). O, the wisdom, power, and love of God, as manifested both in His wrath and mercy! "All nations shall come and worship before Thee; for Thy judgments are made manifest" (Rev. xv. 4). Such will be the consummation: for "Behold, I make all things new" (Rev. xxi. 5). ED.

IS THE NEW JERUSALEM A LITERAL CITY?

There are two opinions on this question. It may not be important to determine which is the correct one. Some strong things may be said on either position. It is asked, "Are there to be *two* Jerusalems—cities proper,—on the earth, at one and the same time, at any period in the future?" Such an idea appears to the inquirer "absurd." To me, however, it does not appear in that light. That the *Old* Jerusalem is to be rebuilt in greater splendor than ever before, prophecy every where proclaims; and especially in the last chapters of Ezekiel; and that it will be a permanent establishment is equally true. It must not be overlooked, however, that that restored and rebuilt city, with all its appurtenance and services, belongs exclusively to literal Israel and established in their own land; and cannot, therefore, be the same as the *New* Jerusalem of Revelation, which is especially for the BRIDE of the LAMB. To transfer the Bride to the City of Ezekiel would be to displace literal Israel and its various rites, ordinances, and government, as there set forth.

The idea that the *New* Jerusalem is a symbol of the glorified church, or Bride of the Lamb, seems most incongruous. If it had been spoken of simply as *a* city there might have been a propriety in its being called a church, as a corrup church is symbolized by the city of Babylon.

The symbol in this last case was taken from a corrupt city, well known in the past. How unlike is the description of the *New* Jerusalem. To suppose such a detailed description as is given of the *New* Jerusalem is a mere symbol of the Bride of the Lamb, and not of her *residence*, has no analogy in history or Bible utterances, as I see. I am led, therefore, to favor the idea that the description is that of a literal city; the residence of Christ and his Bride. The City and the Bride are spoken of as one, because the *contained* and the *container* are indissolubly united,—the Home and its inheritors. The city of Ezekiel belongs, as I have said, to the literal Israel restored and permanently established. The *New* Jerusalem belongs exclusively to Christ and his Bride. It is the Seat of Government, so to speak, for and of *the world:* the City into which "The kings of the earth do bring their glory and honor" (Rev. xxi. 24); a city into which "they which are written in the Lamb's Book of Life" will enter (verse 27); and from which will go out "healing for the nations" (Rev. xxii. 2).

As to the position of this city on the earth, if a literal city, it cannot occupy the same place as the city of Ezekiel. By measurement it is fifteen hundred miles square, and does not appear to be on the earth till after the thousand years and the judgment that follows, and what is called "a new heaven and new earth" appear, and "there is no more sea" (Rev. xxi. 1); and God has said, "Behold, I make all things new" (ver. 5). If, then, "there is no more sea," there will be vast plains to be occupied; and some of these may be devoted to the location of the "*World's* METROPOLIS, while the Metropolis of literal Israel and its divisions of land, as described by Ezekiel, will remain undisturbed. ED.

DID THE SUN STAND STILL?

IT seems a discussion has arisen in "The Rainbow" on the above subject. It commenced by a Correspondent inquiring in relation as to how the effect was produced, and how "to meet and answer the views of those skeptics who make this passage" (Joshua x. 12–15) "their great weapon of attack upon the Word of God."

It has created no little surprise, in my mind, that men of large intellect should take the ground that the earth, instead of being a *globe*, is a vast *plain at rest*, while the sun travels around it, and is placed, in fact, only three or four thousand miles above it. I have no intention of entering into the discussion further than to inquire, If the earth is a plain and not a globe, why do our English friends get a sight of sun-rise four hours earlier than we in America? It would seem, if their theory is true, all the inhabitants of earth should see the sun rise at the same time.

As to the text in Joshua x. 12–15, I have been satisfied for a long time that it is an interpolation, and so marked it in my Bible years ago. I am pleased to find myself not alone in this view. I was not aware of this fact till "Our Hope" for June was received in which its Editor takes precisely the view I have long entertained on the subject. His reasons for rejecting it are:

"(1.) It is clear from verse 13 that the passage contains a quotation from the legendary 'book of Jasher,' which we have no reason to suppose was inspired.

"(2.) These verses violently interrupt the narrative; verse 16 carries it on smoothly and chronologically from verse 11.

"(3.) The unsuitableness of verse 5 in its present connection is so manifest that many MSS. and editions of the LXX. omit it altogether. It is the same, word for word, as verse 43, which is plainly its only true position, and that from which it has been misplaced by some copist.

"(4.) The alleged miracle is irreconcilable with the established *facts* of astronomy—a science quite beyond the reach of paradox.

"(5.) It is very remarkable that this stupendous miracle—if miracle it was—is never once subsequently referred to in the Scriptures either of the Old or New Testaments. One would certainly have expected to find mention of it in Hebrews xi."

These reasons are all good: and the last one was that which first arrested my attention to the fact that probably the text was an interpolation and not the voice of inspiration; though I have never before felt called to give public utterance to my settled conviction on the subject. ED.

R. F. LADD'S PROPOSAL.

IN another part of this Magazine will be found *a plan* proposed by Bro. Ladd to help the Tract cause, and the work generally of spreading abroad the views now being promulgated in relation to the character of the blessed God and His government over the human race. That these views are sure to supersede the horrible views of the Divine character and government, which have for centuries overborne truly pious hearts, and filled them with gloom in regard to the final doom of the mass of the human race,—there need be no doubt; for "the earth shall"

yet "be full of the knowledge and glory of the LORD" (Isa. xi. 9; Hab. ii. 14, and Num. xiv. 21). But who among us are willing to take the reproach and bear the burden of pushing on the battle against the *Moloch* worship of the past and present centuries, which has been varnished over with the name of *Christianity*, publishing the God of the Bible as the author of our being, and proclaiming His government as a most selfish and merciless administration as it respects the mass of the human race? Who will "come up to the help of the LORD" against these monstrous representations of the Divine character and government? Shall any of us, from the fear of reproach, or loss of place, or worldly gain, keep back our hand from a work so glorious as that to which we are now called? Are any waiting for the work to become "popular," thinking "*It wont pay*" to engage in it yet? Let such mercenary spirits stand aloof from this holy work—"Verily, they" will "have their reward,"—but let all who seek not the reward that cometh from man take a nobler course, and put themselves on the LORD'S side in no equivocal manner; but openly and boldly; knowing, "if we suffer with Him" we shall "be also glorified together" with Him, who "gave Himself a ransom for all." ED.

"THE GRAND CARDINAL TRUTH."

THE following extract is from the Edinburg Review:

"Every page of the gospel, and of the writings of St. Paul, demonstrates that the doctrine of the immortality of the soul, is the grand cardinal truth which the apostles had to proclaim to man kind." In the above sentence is a parenthesis, which is as follows: "It is confirmed by the fact of the resurrection of Christ."

Dr. J. F. LEE, of North Carolina, writes: "I copied the above extract from the 'Monroe Enquirer.' I feel no inclination to make any remark; in sadness, sorrow and suffering, I must patiently wait, trusting alone in God."

REMARKS BY THE EDITOR OF THE EXAMINER.

Was there ever a more preposterous assumption put forth by men than this of the "Edinburg Review?" That is the "Grand Cardinal Truth" of the Bible, which is not once named in all that Book! neither Moses, the prophets, Jesus Christ, nor His apostles ever once spoke of an immortal soul," or uttered such a sentiment as that which the "Review" puts forth as the "grand cardinal truth which the apostles had to proclaim to mankind." If it was, they must all "be damned" for unfaithfulness; for they never once spoke of it. That they did make prominent the "resurrection of the dead" is true: but that "the resurrection of Christ confirmed the immortality of the soul" is as preposterous as to say, Paul taught that the resurrection of the dead is proof that Christ did not die and that no man can possibly die! Will these *logical* reasoners tell us how that can have a resurrection from the dead which never died? But they may say, "It is only the *body* that dies." Then it is only the body that has a resurrection; and how does that prove the soul immortal? Is the body or the soul *the man?* If you say, "It is the soul:" then, as you say, the soul is immortal, and hence, cannot die, *the man* never can have a resurrection, because he was never dead; and you contradict both Christ and Paul, as well as Jehovah himself, who testifies that Christ's "*soul*" was to be "made an offering for sin" (Isa. liii. 10, 12); and Christ himself said, "My *soul* is exceeding sorrowful, even unto death" (Matt. xxvi. 38; and Paul says, "CHRIST *died*" (1 Cor. xv. 3); and he also testifieth, "Now is *Christ* risen from *the dead*."

"Now, "*the man* Christ Jesus" did die, or He did not. If He did not die, he had no resurrection; and the apostle's talk about it is a fable. If He did die, His "*soul*" was "sorrowful, even unto death," and died; and His resurrection, so far from confirming the immortality of the soul, proves that for the dead there is no future life nor immortality except through the resurrection from the dead.

AN EXPOSITION ASKED

BRO. STORRS: Will you please give me an exposition of our Lord's words, "Except a man be born of *water* and of the Spirit he cannot enter into the kingdom of God" (John iii. 5). W.

This request is made because some persons are teaching that in order for any one to be saved they must be immersed three times in water, or what is called "*Trine* Immersion," i. e., thrice repeated. Very few Baptists have taken this extreme view.

So far as water baptism is concerned, as an essential of salvation, it finds no support in John iii. 5 by any intelligent consideration of the text and context. Any thing essential to salvation must be common to the race. But if trine baptism in any form in water is essential to an entrance into the kingdom of God, then all the "holy men of old," including Abraham, Isaac

and Jacob will be excluded. But Jesus testifies they will be in the kingdom. The *inference*, therefore, that without *trine* baptism, or any other *water* baptism, a man cannot be saved, is untrue.

When the text John iii. 5 was uttered, what is called "Christian baptism" was not instituted. Hence, the text does not relate to baptism with nor in water. Jesus explains the being "born of water" in the next verse by saying, "That which is born of *the flesh* is flesh." The water, therefore, has reference to *natural* birth, which is always in water, and produces only a perishable creature: hence, "Ye must be born *again*," —"born of the Spirit," or "he cannot enter the kingdom of God." Not born again with or in water: for such birth, if it could take place, would still produce no fitness for the kingdom of God; the individual would yet be a corruptible being.

This subject might be much enlarged on, but it seems enough has been said to satisfy an unprejudiced mind that whatever else the being "born of water" may mean, it does not mean *water baptism*, whether that ordinance be a Divine institution or not. ED.

ANOTHER EXPOSITION ASKED.

BRO. STOURS: Please give me an exposition of the expression of the text, "As many as were *ordained* to eternal life, believed" (Acts xiii. 48). H.

The ordination here spoken of has been assumed to be a Divine predestination of the individuals to eternal life. Nothing, however, in the text or context warrants such a construction of the language. The original (*tetagmenoi*), as used in this text, signifies, "disposed for;" or, "purposed for;" or, "bent on;" and relates to the disposition of mind those possessed who believed; and is used as a contrast in relation to those Jews who contradicted and blasphemed, spoken of in verse 45; to whom Paul said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting" (*aionion, the age* lasting) "life, lo, we turn to the Gentiles" (verse 46). The Gentiles, some of them, when they heard the word of God relating to that life, and learning that they were embraced in God's love and mercy, were *disposed for* a part in everlasting life, and believed the good news: but they must "endure unto the end" to be in ultimate possession of that life (Matt. xxiv. 13); or, they must "hold fast the confidence and the rejoicing of the hope firm unto the end," if they would be "Christ's house," or family (Heb. iii. 6). ED.

A NEW PLAN OF SALVATION.

FAITH in Christ is God's plan; and faith cannot exist without testimony; God is pledged, that, as "Christ gave himself a ransom for all" men, the fact shall "be testified in due time" to all men: but that due time has never yet come only to a few for whom Christ gave himself a ransom, viz., "every man," and was "the propitiation for the sins of the whole world" (Heb. ii. 9, and 1 John ii. 2). Is God's pledge to be set aside for human substitutes and to gratify human prejudices?

Here is one of the new plans of the opposers of "the ages to come" as probationary. He says:

"God is love, and knows all things; and, as I believe, will inflict no unnecessary pain; so those that are dead He will raise, and save all that would have turned to Him if they had had a trial, and the rest will sleep a perpetual sleep and be as though they had not been. Amen."

This writer's heart is full of compassion, and he cannot quite go the theory that there is no salvation or revival from the dead of any but such as have formed a spiritual union with Christ in this life. Let us see how his new plan of salvation works.

1. It dispenses with *faith* altogether; faith is wholly unnecessary to salvation. 2. It substitutes God's *knowledge* of what a man would do if he had a chance to believe. 3. It makes trial wholly useless: If God knows what they would do, that is enough. 4. It makes God's ways very unequal; for He subjects some of us who do believe to very great and severe trials to prove what is in our hearts, while he accepts others without any trial or faith, simply on the ground of His own knowledge. If one class is thus accepted, why should the other not be? Is God cruel to believers and lenient to the others? 5. It makes the trial of Adam a useless if not a cruel affair; for God's knowledge was sufficient to determine Adam's final state without trial, and so of all the race.

Alas, for this new plan of salvation; it represents God's whole administration as a most cruel and offensive one; for He could have given each man his final destiny without a trial as well as with; for He *knew* who would serve Him if they had a trial and who would not. Why not then have spared the race the sorrows and tribulations that have followed in the train of trial!

There is no authority for this new plan of salvation. The Gospel is "in due time" to be preached "to every creature;" then "he that believeth shall be saved, and he that believeth not shall be condemned." The Gospel does not say, "Those that God *knows* would believe if they had a chance shall be saved." Such teaching is no where found in the Bible.

Salvation does not turn on God's knowledge (whatever He may know), but on a trial of man under a system which shall bring out a moral character and manifest how men stand in heart to God's will or government. Under God's plan, salvation—which is to be in harmony with the Divine will—is impossible without trial; there must be some test of the human will before it can be shown to be in harmony with the Divine. God's test is faith, i. e., a willing reception of Christ as God's one Mediator between Himself and us, and through whom alone we can come to the Father and obtain an endless life.

As to the time or period when that trial shall take place—begin or end—God has kept it wholly in His own power, and no man knoweth it except in his own case and experience; no man can determine it for another. Yet we do know that to multitudes it never has come in this life; certainly not to those who have died in infancy or in total ignorance of God's claims on them. Yet God has said, the "One Mediator between God and men, Christ Jesus, who gave himself a ransom for all," shall "be testified in due time." That time will come so sure as "God cannot lie;" and "every creature" has heard, or shall hear, the message of God's love for "the world," and for him or her in particular, either in this life or a future one, whatever men may say or think to the contrary. ED.

THE THEOLOGICAL HELL.

THE following I cut from a Pittsburg paper on my late visit there:

"THE strangest description of hell is that of Heinrich Heine. "Hell," he says, "appeared to me like a great town kitchen with an endless long stove, on which were placed three rows of iron pots, and in these sat the damned and were cooked. In the third row sat the heathen who, like the Jews, could take no part in salvation, and must burn forever. I heard one of the latter, as a square-built, burly devil put fresh coals under his kettle, cry out from his pot: 'Spare me! I was once Socrates, the wisest of mortals. I taught truth and justice, and sacrificed my life for virtue. But the clumsy, stupid devil went on with his work and grumbled, 'O, shut up there! All heathen must burn, and we can't make an exception for the sake of a single man."

This description is a tolerably fair one of the popular theory of Christendom. In spirit and principle what worse is it than those theories which maintain that innumerable multitudes of the human family created with an irrepressible desire for endless life and joy, are to be left hopelessly in death, or awaked only to be tormented awhile and then put out of a living existence without ever having had *one opportunity* to secure an endless life, having died without the means of knowing the only true God and Jesus Christ in consequence of the unvoidable circumstances under which they were born and educated? Men talk of the "*justice* of God." There is neither justice nor mercy in such theories; to say nothing of the fact, "GOD IS LOVE." ED.

"GO FORWARD."

"THE LORD said unto Moses, . . . Speak unto the children of Israel, that they go forward" (Exo. xiv. 15). The Apostle to the Gentiles said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14). Peter says, "Grow in grace, and in the *knowledge* of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18).

It is a great pity that some professed Christians seem to be entirely of another mind from the three witnesses above presented. They appear to suppose it is an unpardonable sin to "be wiser to-day than they were yesterday." They are now infallible and cannot move, even though the Lord and the Apostles call on them to do it; and they denounce those who "go forward" of their fancied perfection in knowledge.

It is somewhat humiliating to confess we have been in error, and some would rather die in it than to humble themselves enough to confess they are not infallible, forgetting that "before honor is humility."

These thoughts have been suggested by the conduct and outcry of some, who, professing to be reformers, seem to suppose that no one must advance beyond the point they have reached, or *modify* their fancied perfect theory. Happily all are not of their mind, otherwise theology would become a stagnant and putrid pool. The wisest have much yet to learn, which never can be reached without *un*learning many things they have supposed to be truth; and he who is ashamed to unlearn, or who refuses to do it, is never likely to rise above a dwarf, and will probably live and die one. Advance is the law of our being, and let all heed the inspired sentiments of the above Scriptures. ED.

The Study of the Bible.

BY HENRY DUNN.

Chapter XXVII.

On the Study of Unfulfilled Prophecy, as Connected with the Interpretation of Scripture Generally.

In an admirable essay "On the Nature and Object of Revelation," the late learned Dr. S. R. Maitland thus expresses himself:

"I was going to say," he remarks,—"Let us thankfully take the Word of God, and ransack its stores, let us search it as for hid treasure, and bend every power to find and seize on *all* that God has condescended to reveal."

"But what a question meets us at the very outset! I see that I must come to it, and, therefore, I may as well state it at first; 'Have I any business to meddle with those parts of the Word of God which relates to the future? or, in other words, which consist of unfulfilled prophecy?' Strange as it may seem, this question has been agitated in the Christian Church, and a great majority seem to have decided it in the negative."

"But here it seems necessary to state distinctly, what is included under the term 'unfulfilled prophecy.'"

Under that designation, then, may be placed:

First. Those portions of the writings of the older Prophets which, although forming part of the inspired messages which were at different periods delivered to the people of Israel by Isaiah, Ezekiel, and others, clearly stretch far beyond the time when they were uttered; which obviously refer to events much further in the future than the return from the Babylonish Captivity; and which are ordinarily supposed to relate to the times of Messiah.

Secondly. Such incidental predictions relative to the Second Advent of Christ, or to the appearance of a "Man of Sin," or "Mystery of Iniquity," as are found in the Gospels and Epistles.

Thirdly. The Apocalypse of St. John.

The *first* of these,—for the most part relating to Israel, —are ordinarily spiritualized, perhaps we should say *volatilized*,—by being applied, although in the most vague and general terms, to the Christian Dispensation; which, it is supposed by such interpreters, will terminate with the conversion of the world to the Redeemer, and, in so doing, fulfill the *class* of prophecies which speak of the lion lying down with the lamb, and of the knowledge of the Lord covering the earth "as the waters cover the sea."

The *second*, so far as they relate to the coming of Christ, are mostly supposed to find their fulfilment in the death of the Christian, which is regarded as the coming of the Lord to *him;* while those which refer to the Man of Sin are generally applied to the Church of Rome.

The *third*—the Apocalypse—is commonly abandoned as unintelligible; *admitted*, indeed, to be Divinely inspired; *admired* for its wondrous beauty; *loved and honored* as a repository of texts capable of varied application; but *utterly disregarded* as a prophetic record of events destined to take place during the eighteen hundred or two thousand years which are to elapse between the first and second advent of the Lord.

The *common excuse* for this general neglect of later prophecy, and especially of the Apocalypse, is threefold: *first*, the supposed impossibility of attaining to anything like a satisfactory assurance as to its meaning; *secondly*, the confusion incident to schemes of interpretation which, proceeding on no recognized principle, only contradict and neutralize each other; and *thirdly*, a prevailing opinion that prophecy was never to be understood *before* its fulfilment; that consequently such investigations, if not forbidden, are at least idle; and that the tendency of prophetic study is to divert the mind from that which is more practical, and, perhaps, more spiritual.

We are far from denying that *some reason* has been given for these unhappy conclusions; for too many ill-disciplined and imaginative persons have violated all propriety in their treatment of the Apocalypse; clever, but vain men, have sought and found notoriety in ministering, through its pages, to that morbid desire to read the future which so frequently afflicts mankind; and commentators, learned and ignorant alike, have in this, as in too many other instances, increased rather than lessened difficulties, by their ingenious inventions and conflicting conclusions.

To objectors, of all classes, we are content that Dr. Maitland should furnish a reply.

"Knowing" he says, "that all Scripture is given by Inspiration, and that all is profitable for instruction in righteousness. I think we must admit that all ought to be read and studied by him who professes to receive the Scriptures as the Word of God. This, indeed, I find admitted in general terms by most Christians; and I never met with any man, professing to be a disciple of Christ, who would have taken upon himself the responsibility of marking out those parts of the Bible which a Christian should omit to read. But I have met with many, who have so

stated the matter, as virtually to negative all the particulars of their general admission.

"The reader has probably met with many persons professing religion, and at the same time openly avowing that they never attempted to understand those prophecies which they consider as unfulfilled—who told him with complacency that they never studied them, and took some credit for their forbearance.

"It is natural that such should desire to dissuade others from that which they avoid themselves; and to this end several maxims have been framed and repeated, till they have become current, and are frequently used by those who would act more honestly if they simply said that they had never attempted to understand a great part of Revealed Truth,—that they considered it a very difficult business,—that they had been so much engaged in other matters, that, far from knowing how much might be learned on such points, they had never once seriously reflected how far it was a matter, either of duty or wisdom, to see whether anything was to be learned or not.

"On some of these maxims I would offer a few remarks, because, when they are uttered with gravity, they are apt to impose on simple readers of the Bible.

I. "We are sometimes told that we ought not to attempt to pry into things which are not revealed. Why, no, to be sure; we ought not to attempt to do anything which common sense pronounces at once to be impossible. If anything is not revealed, I do not understand how we can pry into it, and it is a foolish waste of time to attempt it.

"But will the persons who deliver this maxim undertake to say what *is* and what *is not* revealed? Unless they can do this, however magisterially they may affirm the proposition, it is altogether inconsequential; at all events, it does not apply to him who is searching the Scriptures to discover what is revealed; and who is not likely to find—or, if he has common understanding, to seek—what is not revealed in Revelation.

II. "It is urged by those who desire to dissuade from the study of prophecy, that it is not the *most* important study,—not the *most* essential,—not the *most* profitable!

"Suppose we should grant this. Surely, if to ascertain the meaning of prophecies, which the Spirit of God has vouchsafed to give, be not the first and most important duty of man, it is at least *as* important, and *as* profitable as many of the pursuits which engage those who use the argument.

"To come to the point, however. Is it true that unfulfilled prophecies *are* among what may be termed the less profitable subjects for Christian discussion? Do not some of the subjects which are most frequently brought forward, and are considered as of the utmost importance, rest *entirely* on unfulfilled prophecy? On what ground but what he considers a right interpretation of unfulfilled prophecy, does any preacher venture to tell his hearers that they shall rise from the dead, and that the Son of God shall come to judgment? Yet these truths, resting wholly and entirely on unfulfilled prophecy, are, and ought to be published; and if any man discourages the reader of Scripture from searching what God may have revealed on these points, by telling him that he is not to pry into futurity, not to indulge his curiosity about the fulfilment of unaccomplished prophecy, I venture to say that he does all he can to intercept the light of God's Truth, and to make His Word of none effect,—and he does it at his peril.

"The truth then seems to be, that there are some unfulfilled prophecies which Christians in general find to be profitable: and I would suggest whether, instead of saying that they do not study other prophecies because they are unprofitable, they ought not rather to say, that those prophecies are unprofitable because they do not study them?"

III. "It is often said, 'The prophecies were not intended to make us prophets.' If these words are to be taken quite strictly, they are certainly true; and I do not know that any man ever pretended, that by studying the prophecies, he had obtained the gift of prophecy. If there has been any such person, I believe him to have been sadly mistaken.

"If, however, it is meant that prophecy was not given in order that we might foreknow and predict future events, *it is not true.* Yet, from a sort of confused mixture of these two ideas, this saying has been supposed to contain much wisdom and some wit, instead of being seen to be either a mere truism, or a barefaced falsehood.

"Let us try the truth of this statement by one or two prophecies, fulfilled and unfulfilled.

"Was the prophecy of the Deluge given only that, after it had been fulfilled, it might be interpreted? or was it given that men might foreknow the Divine purpose? When a Divine Revelation had been given to Noah, in order that he might be, in the true sense of the word, a Prophet, were those who heard him to forbear repeating his words, under pain of being sneered at as 'Prophets?'

"Again, were the prophecies of Messiah's first Advent given only that they might be interpreted

by the event? Did not God vouchsafe those prophecies to gratify the curiosity (if it must be so called) of those who waited for the consolation of Israel, and to enable them to foreknow the things belonging to their peace? Were the prophecies which our Lord uttered, only to be interpreted by the event, in order that His own providence might be manifested? or did He mean His disciples to foreknow that they should be beaten in synagogues, and brought before kings and rulers for His sake? Was our Lord's prophecy of false prophets only intended to show His own foreknowledge? Was not the Apocalypse given to Him, 'that He might show unto His servants things that must shortly come to pass?'

'If it be said that many who repeat this false assertion do not mean to refer to such common topics as the Resurrection and the Judgment, but to certain peculiar views, or to certain peculiar notions, I must reply that people should say what they mean; and that, if the prophecies of God were given for our learning, he must be a bold man who undertakes to decide which are worth studying, and which are not. For my own part, I am slow to believe that God has revealed anything to man which it is not worth his utmost pains to learn."

We add nothing to these admirable words, beyond expressing our firm belief, uttered under a deep sense of responsibility, that "to those who have made their calling and election sure," a right understanding of the purposes of God in regard to the coming kingdom of Christ, is *the most important object to which they can direct their attention.*

Chapter XXVIII.

On a right Understanding of the Dispensation Under which we Live.

We have more than once expressed our conviction that large portions of Scripture can never be rightly understood so long as we neglect to regard them in connection with the particular dispensation, persons, and circumstances to which they are intended to apply.

No other *admitted* truth is perhaps so generally forgotten.

The prevailing notion seems to be that, "because all Scripture is profitable for instruction," therefore all Scripture, uttered no matter when, or to whom, is immediately applicable to our circumstances. The folly of this notion would be obvious enough if the principle it involves were fairly carried out on all occasions. But this is never done. It is only adopted in relation to exhortations which are repeated in other forms in the New Testament; to Types; and to Prophecies which involve *blessings.*

The point always taken for granted is, that the present is *the last* and final dispensation of God's Providence in His Church; that therefore *all* promises, made when or to whom they may, *culminate* in our experience; that,—contrary to St. Paul's express teaching (1 Cor. vii. 18),—the converted Jew is to be regarded as a Gentile; that he who is called, "being circumcised," to become as if "uncircumcised;" and that all promises of glory in the latter day are to be enjoyed by the Jew, only by and through his connection with the Gentile Church.

But what if it should appear, on a more accurate examination of Scripture, that, as the *Mosaic dispensation* was one of special mercy to the Jew, so *the present* is simply what St. Paul calls it, "the dispensation of grace to the Gentiles" (Eph. iii. 2); and that, *beyond this*, there yet remains a dispensation, that of "the fulness of times" (Eph. i. 10), to be entered upon by all of us after the resurrection, under which the Jew shall fully inherit the promises made to his fathers, and the heathen become the inheritance of the Redeemer?

It would be out of place here to support such a theory. Nor shall we attempt it. The only lesson we would draw from the *possibility* of its truth is, that we had better take Scripture just as we find it; and not force it from its original meaning, by applications which can be justified only on a supposition—incapable of being *proved* —that this dispensation is final and complete.

We are now dealing with the question simply with reference to *Interpretation;* and in relation thereto we feel bound to maintain, in opposition to the fancies of otherwise admirable expositors, that God's Word should be always understood *as it stands;* as it *must* have been understood, if understood at all, by those who listened to it when it was first uttered; as it *would* be understood now, if it could be read only in the light thrown upon it by the context, and apart from any theories of our own.

To render our meaning as clear as possible, we cannot do better than *illustrate* what we have said, by reference to a text which is, as we think, frequently perverted in this way. It will at at once be seen that the passage in question represents *a class.*

"O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. ii. 5).

To interpret, as is commonly done, "house of Jacob" as meaning "the spiritual Israel,"—all that are brought to the God of Jacob, (so Matt. Henry and others);—to apply the text to *the*

Church of Christ,—as if the Prophet, when speaking to the Jews, looked onward *to us*, and intended that a double application should be given to his words, is,—however excellent the intentions of the expositor, to darken the Word of God; to deprive it of all point and force; and under the delusive idea of thereby giving it a wider and more practical bearing, to strip it of all *definite* application whatever.

No one, of course, disputes that Christians are called upon, now and evermore, to "walk in the light of the Lord;" but *why* should they not be urged to do so on the basis of the apostolic exhortation to Gentile converts,—"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. v. 8)? To impress the lesson, valuable as it is, from the words of the Prophet, is to *destroy* the meaning of Scripture: to do so from the words of the Apostle is to *illustrate* it; for the exhortation of Isaiah is addressed exclusively to the Jewish nation, while that of Paul is directed to Gentiles, and so to believers in all ages.

It may be said, that the supposed impropriety of interpreting "house of Jacob" to mean "spiritual Israel," is a matter of opinion.

If it were so, the objection would have little force. But it is quite otherwise. It is plain, from the verse which immediately follows, that the Prophet is not addressing the spiritual members of the Jewish Commonwealth, but the nation at large, in their national capacity; for he goes on, under the very same title—"house of Jacob" (verse 6), to speak of them as idolatrous and disobedient, and therefore *nationally* not to be forgiven (verses 6–9).

It also may be urged, that since the verses which *precede* the one on which we are commenting, and which speak of the nations beating their "swords into ploughshares," refer to the last days (ver. 2–4), they *must* belong to the Gentiles; and therefore the fifth verse may, with perfect propriety, be similarly applied.

But what authority have we for saying that what Isaiah tells us he saw "concerning Judah and Jerusalem," really relates to the Gentiles? that when he says the nations shall flow "to the house of the God of Jacob," he does not mean any such thing "concerning Judah and Jerusalem?" or that when he declares "that the Law shall go forth out of Zion, and the Word of the Lord from Jerusalem," he intends the Gentile Church under this dispensation?

We take this *one* instance, only as a specimen of hundreds of others; for it is no exaggeration to affirm, that hundreds of texts are commonly interpreted in precisely the same way;—that is, without sufficiently regarding the dispensation to which they belong, and, as a rule, with grievous inattention to the circumstances under which they were uttered, and the class to whom they were addressed.

We close by commending a few Scriptural *facts* to the careful consideration of all diligent readers of the Bible.

(1) Explain it as we may, St. Paul clearly terms this dispensation one of Grace to the Gentiles (Eph. iii. 2); and as plainly speaks of one *to come*, "the dispensation of the fulness of times" (Eph. i. 10).

(2) The Old Testament Prophets never *hint* at a dispensation like ours; viz., one under which, for nearly two thousand years, *delay* should take place as to the visible exaltation of Messiah. With them, the humiliation, and the subsequent glorification of the Redeemer, by the subjection of all men to Himself, always seem to touch each other.

(3) The first Christians, notwithstanding the teachings of their Lord to the contrary, inherited from the Prophets the expectation of the *immediate* triumph of Christ, and, for some years, lived in almost daily expectation of His Second Advent.

(4) St. Paul tells us that he received, "by special revelation," the knowledge of a "mystery, which in other ages was not made known unto the sons of men" (Eph. iii. 5); "which was kept secret since the world began" (Rom. xvi. 25,); which mystery, there seems every reason to believe, *included*, in connection with the freedom of Gentile converts from Jewish rites, a communication to the effect that a long delay would take place before the Saviour's return;—a period during which a "mystery of iniquity" was to prevail, and a Gentile election to be gathered in.

(5) The same Apostle clearly associates the triumph of Christ *with the Resurrection*. When he quotes Isaiah's prophecy, "Unto Him every knee shall bow, and every tongue confess" (xlv. 23), he connects it with the day when "every one of us shall give account of himself to God" (Rom. xiv. 11). And again, when he quotes the same Prophet as predicting a period when "the veil that is spread over the face of all nations" shall be removed (Isa. xxv. 6–8), he, like the Prophet, looks for its fulfilment only at the Resurrection,—the period when "Death is swallowed up in victory" (1 Cor. xv. 54).

(6) Peter, contemplating what was, even to him, the *strange fact* that, after the redemption of the world by Christ, it should still be allowed to go on as it does, explains the mystery only on

the principle of its meaning *salvation*, not condemnation; "*even as Paul had taught*," according to the wisdom given unto him, revealing, in his Epistles, some things hard to be understood (even by the Apostles themselves), which the unlearned (or rather, the unteachable) and unstable wrest, as they do the other Scriptures, unto their own destruction "(2 Pet. iii. 15, 16).

From the whole, we draw no conclusion beyond this,—that, for aught we can tell, there *may be*, nay, that there *probably* is, a dispensation to come which will explain naturally, and as they stand, those passages of Scripture which we are now so apt to twist and turn in every direction, in the vain hope of making them accord with our preconceived notions: a dispensation which will also explain why many things in the Bible, which to us appear useless—such as the genealogies of tribes and families—have been left on record as portions of that Word, the characteristic of which is, that it "*abideth for ever.*"

Chapter XXIX.

On the Use and Misuse of Parallel Passages.

That great advantage frequently arises from the careful study of what are considered to be *parallel texts*, will certainly not be disputed by any intelligent reader of Scripture. Sincere and deep is the gratitude every student of Scripture ought to feel to the many excellent men who, at great cost, both of time and labor, have bequeathed to us a mass of references so various and so valuable as those are, which now enrich the marginal columns of our Bibles.

Yet it cannot be denied that some of these references are misleading; that others seem to be intended rather to guide the reader to a particular view of truth, than to help him to discover the *meaning* of the Word of God; that others relate to the *words* rather than to the spirit of the passage to which they are affixed; and that all, even when judiciously selected, do great harm if they lead the reader away from the context, and cause him to rely for light rather on a variety of fragmentary passages, scattered up and down over the passages of Holy Writ, than on the connected reasoning of the Apostle or Evangelist who may be writing. Where caution, in this respect, is neglected or despised, the result must be disastrous; for parallel passages then merely take the form of a very imperfect and disjointed commentary; are, if simply verbal, quite as likely to delude as to enlighten; and, if otherwise, can furnish but a very partial insight into the meaning of any particular text.

The great point to be aimed at, in our endeavors to understand Scripture aright, is to ascertain, first of all, the meaning of *the words;* then, by very careful observation, *the connection* in which they stand, and the relation they bear to what has gone before, or comes after; then to consider the *circumstances* under which they were uttered or written,—the *persons* to whom they were addressed, and the impressions they obviously left, or were intended to leave, on those who first read them, or actually listened to the living voice of the speaker. If this be done carefully and accurately, the reader will soon become familiar with *the spirit* as well as the words of Scripture, and will be in little danger of falling into any important error, as to the lessons intended to be imparted by the sacred writer.

The value of a parallel passage is, as a rule, to be measured by the degree in which it possesses a *suggestive* character. It then serves to stimulate research, and to indicate *the direction* in which additional light may probably be obtained. For this end, merely *verbal* references are useful; but, of course, only on the supposition that, in each case, care is taken to ascertain the sense in which a particular word may, in any given passage, be used; for in Scripture, as in other books, the same word is often used in various senses, and in all such cases the *true* sense can only be discovered by observing the connection in which it stands.

No reasonable person can doubt for a moment that, in order to ascertain the meaning of *particular portions* of Scripture,—to see it, so to speak, on all sides,—it is absolutely necessary to keep in mind *the tenor of the whole book*. We always take this course in interpreting a merely human composition, even though it be but a letter from a friend; and it is equally necessary to follow it in reading an *inspired* epistle. The character of the writer,—his known sentiments,—what he has said elsewhere,—all go to explain a doubtful passage, when it occurs even in the most familiar correspondence. How much more is it necessary to keep the character and object of God's entire Revelation in mind, when interpreting any part of Scripture!

Had the Jews done this, they would not have fallen into the grievous mistakes they did relative to the Messiahship of the Lord.

"We have heard out of the Law," said they to Jesus, "that Christ *abideth forever;* and how sayest thou, The Son of Man must be lifted up" (crucified) (John xii. 34)? They were so far right. Isaiah *had* said so (ix. 7). So had Daniel (vii. 14).

But was that *all* that either of these Prophets

had said about the Redeemer? Certainly not. Isaiah had clearly foretold his sufferings and death (chap. liii.); and Daniel had said distinctly that "after threescore and two weeks, Messiah should be cut off," but "not for Himself."

Here, then, is an instance in which the neglect to notice the entire teaching led into error. In the case both of Isaiah and of Daniel, the two apparently contradictory passages should have been each and equally regarded; both should have been humbly received and carefully pondered; and patience should have found her perfect work in watching and waiting for their full and harmonious accomplishment in God's own time.

So with ourselves. Some persons are greatly stumbled when they read that David, with all his sinfulness, is called, both in the Old Testament and in the New, "a man after God's own heart (1 Sam. xiii. 14; Acts xiii. 32). A reference to another portion of the same Prophet (1 Sam. ii. 35) relieves the difficulty; for there, referring to David, God is represented as saying, "I will raise me up a faithful priest, who shall do according to that which is in mine heart,"—a passage which at once suggests the *primary* meaning of the text first quoted—viz., that David, in his public and official conduct, should fulfill the Divine will, and maintain inviolate the laws which God had enjoined.

This, as a rule, he did. In two striking instances, however, he failed to obey—viz., in the cases of Shimei and of Joab. He confesses, on his death-bed, to Solomon, that in these instances he had not acted as he ought to have done as the ruler of the nation; and he leaves these men to be dealt with, so far as it could be done without injustice, by Solomon. Each of them, by a *subsequent* violation of the law, brought judgment on his own head, and died justly.

Again, in the case of Balaam. Reading merely the account given of him in the Book of Numbers (chap. xxiii. and xxiv.), one might be led to doubt whether he should be regarded as a bad man, or merely as a very imperfect and erring Prophet. But the Apostles deliver us from this difficulty. Peter tells us that covetousness was Balaam's ruin (2 Pet. ii. 15); Jude classes him with Cain and Korah (ver. 11); and John, in the Apocalypse (ver. ii. 14) distinctly marks him out as a type of evil.

These illustrations will suffice to show what is, properly speaking, to be understood by the injunction to compare Scripture with Scripture; and it is in making such comparisons that a well-prepared collection of parallel passages may prove of very great service.

The phrase, "ANALOGY OF FAITH," or, interpreted according to the analogy or rule of faith, implies something more. It means, when rightly understood, that Scripture must be interpreted in harmony with itself—that is, with its entire teaching. Paul implies this when he says that the death of Christ is a fact or doctrine, "according to the Scriptures" (1 Cor. xv. 3, 4); and so again Peter in the Acts, where he speaks of Christ's sufferings as being in harmony with "those things which God before had showed *by the mouth of all* his Prophets" (Acts iii. 18).

So, among ourselves, if any man expound the doctrine of a free justification without the works of the law, as if it absolved from obligation to holiness, he does so in direct contradiction of the analogy of faith, or, in other words, in defiance of the general spirit and teaching of Scripture.

What we have to guard against is, allowing parallel references to mislead us by *false associations*,—by merely *verbal* resemblances,—by guiding us, however unwittingly, into *a given line* of thought,—by forming a sort of *commentary* for us; and, under pretence of enabling us to interpret according to the analogy of faith, by keeping us *in harmony*, not so much with Truth itself, as with what *Christians generally suppose to be* the spirit of Revelation, as it may happen to be embodied in the particular system of theology which is at any given time popular in religious circles.

THE CURSE LIFTED.

A BIBLE VIEW OF THE PROMISED RESTITUTION.

BY WILLIAM H. SPENCER.

CHAPTER VII.

ONE of the principle features of the work of restitution, as we have already intimated, will be *the Restoration of Divine Theocracy*. This great truth is revealed in the following prophecy addressed to the Virgin Mary:

"Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i. 31–33.

From these inspired words we are assured that Christ shall be given the throne of his father David; and whereas, David's reign was temporary, Christ, his legitimate heir, shall reign over the house of Jacob forever. I will not now consume space to prove that "the house of Jacob" comprises the gathered and reunited Hebrew

people—a fact that must appear self-evident to the unprejudiced Bible student.

One of the most wonderful and striking of all phenomena in human history is the fact of the distinct national identity of the Hebrew people. They have preserved their distinctive peculiarities during all ages of their history, in every climate and under every form of government, notwithstanding the efforts made to merge them with other people. Milman, in his history of the Jews, says: "Refusing still to mingle their blood with any other race of mankind, they dwell in their distinct families and communities, and still maintain the principles of national unity. Jews in the indelible features of the countenance, in mental character, in customs, usages and laws, in language and literature, above all in religion, in the recollections of the past and in the hopes of the future, with ready pliancy they accommodate themselves to every soil, every climate, every gradation of manners and civilization, and every form of government. With inflexible pertinacity they practice their ancient usages, very rarely form matrimonial connections out of their own communion, and observe the fasts and festivals. Denizens everywhere, rarely citizens. Even in the countries in which they have been the longest and most firmly established, they appear, to a certain degree, strangers or sojourners. They dwell apart, although mingling with their neighbors in many of the affairs of life. For common purposes they adopt the language of the country they inhabit; but the Hebrew remains the national tongue in which their holy books are read and their religious services conducted."

It has been variously estimated that they number as many to-day in their scattered state as during any period of their national prosperity. And when we seriously consider the prophetic picture of their future, their remarkable continuance becomes a phenomenon of absorbing interest. In their preservation must be recognized the hand of God for some wise purpose. The absolute unity of this people, and their separate existence for so large a portion of human history, provokes inquiry which mere worldly wisdom is powerless to answer.

But in their present dispersed condition we cannot fail to discover the fulfilment of Balaam's prophecy, uttered about fourteen hundred years before Christ, when he was bidden by Balak to curse Israel. Looking down upon the camp of Israel he said: "How shall I curse whom God hath not cursed, or how shall I defy whom God hath not defied? For from the top of the rock I see him, and from the hills I behold him. Lo! the people shall dwell *alone, and shall not be reckoned among the nations.*" Wherever the traveler may turn his steps, whatever land he may explore, or under whatever government he may sojourn, he finds more or less of the Hebrew people, presenting, in their humiliation, such a literal fulfilment of the Scriptures that infidelity stands aghast and dumbfounded. The lovely Jewish city, once the central glory of the earth, is a heap of ruins. Its glory has departed, and for long ages has been trodden under foot by Gentile nations.

Most keenly does the Hebrew nation feel their punishment for rebellion against God; and though trampled under the iron heel of persecution for their rigid adherence to their faith and the hopes of their fathers, yet they are not disheartened. Even though the finger of Gentile scorn points them out as the vilest of the vile, they, undismayed, look forward to a coming day of national glory, when the kingdom shall again be restored to Israel. Is this expectation— this hope which has given them such distinctive characteristics—well founded? It has been nursed into their very being, and from a child up they have known their Scriptures, upon whose pages is boldly emblazoned the coming of a triumphant Messiah—the King or Israel. The Apostle Paul earnestly enquired: "Hath God cast away his people? God forbid. God hath not cast away his people whom he foreknew." To self-righteous Gentile eyes they appear to be cast away, but Paul declares that this is untrue. Their city shall not always remain trodden down, nor their land a barren waste. Their bitter humiliation shall not always continue, for Paul declares that "a Deliverer shall come out of Zion;" and this Deliverer is that predicted One to whom shall be given the throne of his father David, and he shall *reign over the house of Jacob* (gathered and restored to their own land) *forever.*

Many are those hope-inspiring prophecies which reveal their future restoration, their conversion, exaltation and glory. When "the times of the Gentiles" shall be terminated by the Deliverer's advent, the blindness which hath happened unto them shall disappear like the morning mist, their city cease to be trodden down, but it shall be rebuilt and restored to regal glory as the joy of the whole earth. When Jerusalem shall arise, Phœnix-like, from her debasement, David's throne, long cast down, shall reappear in the restoration of theocracy. Says the prophesying angel to Mary: "The Lord God shall give unto him (Christ) the throne of his father David." This prediction is as certain of accom-

plishment as God's oath is immutable. Jehovah hath said: "I have made a covenant with my chosen; I have sworn unto David, my servant, Thy seed will I establish forever, and build up thy throne to all generations. . . . My covenant will I not break. . . . His seed shall endure forever. And his throne . . shall be established forever." Peter on the day of Pentecost, thus discourses on the subject: "God hath sworn with an oath to him (David), that of the fruit of his loins, *according to the flesh*, he would raise up *Christ to sit on his* (David's) *throne*." To confirm Peter's testimony it is only necessary to show that Christ is the only legal heir to David's throne, and consequently the only personage through whom it can be restored and perpetuated as God hath sworn it shall be.

Zedekiah was the last occupant of David's throne. He owed his elevation to the rulership of Israel to Nebuchadnezzar, king of Babylon, who deposed Jehoiakim, a young and wicked king in Jerusalem. Though Zedekiah had taken a solemn oath to rule the kingdom of Israel subject to the king of Babylon, yet as pertaining to God he was his representative in power on earth. While he was God's viceroy, he was also Nebuchadnezzar's king; hence, as God had permitted the king of Babylon to become a supreme earthly ruler, for the chastisement of the wicked kings who had ruled in Jerusalem, to rebel against Nebuchadnezzar was also rebellion against God. When Zedekiah resolved upon violating his solemn oath by rebelling, Jeremiah and Ezekiel, sent of God, admonished him of his position, and one said if he did rebel he should "go to Babylon and die there," while the other declared that he "should never see Babylon." This appeared so contradictory that he concluded they were false prophets, and only emboldened him in his wicked design. He rebelled, and was soon deposed, and then he realized the truth, when, after his sons were slain before him, *his own eyes were put out*, and he, being "bound in fetters of brass," was "carried to Babylon," and "died there," and as the prophet had said, he literally never saw Babylon. His selfish thirst for power proved his ruin. Occupying God's throne *upon earth*, He could not seemingly sanction such iniquity in Zedekiah, hence he sends the prophet with the message: "Thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown. . *I will overturn, overturn, overturn it*, and it shall be *no more* UNTIL *He* (Christ) COME, *whose right it is, and I will give it him.*"

Thank God that the long period of Gentile supremacy, between the deposition of Zedekiah and the restoration of the kingdom to Israel, is nearly ended, and He will come whose "*right* it is to reign on David's throne while we are assured that Christ was a legitimate *heir* to David's throne, it could not really become His "*right*" at His first advent, or at least not till all of the older heirs were dead. But Christ was raised from the dead to an endless life, hence is now the only living heir to the throne, and at the appointed time He will come and claim His "right," and restore again the Kingdom, and with His bride as a royal priesthood—associate rulers—He will reign over the house of Jacob forever. "Of the *increase* of His government and peace there shall be no end; *upon the throne of David* and upon His Kingdom, to order and establish it with judgment and with justice, from henceforth (His second advent) even forever." "Behold I will take the children of Israel from among the heathen [the Gentile nations whither they are now scattered] * * * and I will make them *one nation* upon the mountains of Israel, and one king shall be king unto them all."

The *glory* of Christ's reign, in the restoration of theocracy, is beyond my feeble powers of description: but in our next chapter we will briefly consider the coming glory. Let us search the Scriptures, for "all Scripture is profitable."

HUMAN REDEMPTION.—No. 9

ON THE WORK OF THE HOLY SPIRIT.

THE first thing that strikes one in examining the testimony of Scripture relative to the work of the Spirit is, the revelation of its twofold manifestation; viz., as POWER, and as LIFE.

We cannot search the Bible with any care without observing that in some cases the heavenly gift is seen simply in the bestowal of *Divine power*, while in others it is as plainly the gift of a *Divine life*. In the one case, the action of the Spirit seems to be exclusively on the intellect; in the other, it is as exclusively on the heart, regarded as the seat of the affections. As power, the gift imparted enables the man *to do* that which otherwise he could not accomplish; as life, it enables him *to be* what God would have him to be.

Illustrations drawn from the sacred writings will best explain what is meant.

The recipients of the Holy Spirit AS POWER may be supposed to include—

(1) Among others, Bezaleel and Aholiab who,

were endowed with "wisdom, understanding, and knowledge, in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass," that they might fulfil the will of God in relation to the construction of the tabernacle Exod. xxxi. 2—6); Eldad and Medad and the seventy elders, who were invested with what is termed a "spirit of prophecy," that they might aid Moses in teaching and ruling (Numb. xi. 16, 17, 26); Joshua, filled with "the spirit of wisdom," that he might govern the people (Deut. xxxiv. 9); Cyrus, "anointed" to be a "shepherd" to Israel (Isa. xlv. 1; xliv. 28); and the hundred and twenty in the upper room, endowed with the power of speaking with tongues, that they might be evangelists to the nations.

(2) Moses, and the prophets of the Old Testament; the apostles of the New; and those of their disciples who were invested by them with ability to heal diseases, to work miracles generally, or in any other way to accomplish acts beyond the range of human capacity. The rapture of Ezekiel and of Philip (Ezek. iii. 12—15; Acts viii. 39. 40); the miraculous discipline of the apostolic age; its "rod," as exercised on Elymas and on the Corinthian offenders,—all come under this head.

(3) All persons endowed with the power of predicting future events, whether under the Old or the New Dispensation. And—

All who were inspired to teach men truths which could only be known by immediate revelation; to record conversations or actions, discourses or events, intended for the instruction of future ages; to write history, poems, proverbs, or epistles which should authoritatively guide men through all time; and to expound things which were for some years but partially revealed to the Church generally. Among these may be ranged apostles, evangelists, psalmists, and probably, *in degree*, the primitive elders or the rulers of the infant Church. For what else were those special gifts which are sometimes called "words of wisdom," "words of knowledge," "prophecy," discerning of spirits," "divers kinds of tongues," "the interpretation of tongues" (1 Cor. xii. 6—12), but special endowments granted to particular individuals to enable them to perform the precise work they had to do?

Now let it be distinctly noted—for it is of great importance to mark such peculiarities—that in all these cases the Divine gift is simply POWER—power bestowed *for a certain time*, and *with a definite object*; that it is never given or used for the individual benefit of the recipient; and that it contains in itself no moral or spiritual element whatever. In apostolic estimation, all these gifts are counted as nothing compared with love (1 Cor. xiii 1).

That their possessors were *generally* partakers also of the higher and more spiritual donation is certain. But this is by no means universally the case. Of the moral and religious character of such men as Bezaleel we know nothing; Cyrus was a heathen; Samson, though a judge in Israel, was a semi-barbarian, and can scarcely be regarded as a spiritual man; Balaam was *a type* of evil; Judas probably worked miracles; and a human, if not a sinful, element seems sometimes to have blended with inspired songs, such as that of Deborah and some of the Psalms. Everywhere we are taught that the possession of a Divine POWER, whether it be to build, to govern, to fight, predict, to teach, to heal, to work miracles, or to speak with tongues, is not, *in itself*, proof of a renewed heart, or *of necessity* moral and spiritual in its nature.

The *second* form in which the work of the Holy Spirit is revealed to us is that of LIFE—Divine life, implanted in the soul of the individual man, and productive, in various degrees, of moral and spiritual blessing.

Yet here also a *twofold* operation is plainly revealed.

Our Lord himself has drawn the distinction to which we advert. The "Comforter," without whose blessed presence believers would be as "orphans," and the world at large friendless, comes, we are told, to *convict* some, and to *renew* others; perhaps we might say, without blame, to renew *the few*, and to convict *the many;* to make the one class, even now, "partakers of the Divine nature," and to prepare the rest for that future, whatever may be its character, in which their eternal destiny will be adjudged.

That in many cases conviction is but the prelude of conversion, and that in others it is the first step in the regeneration of the entire nature, cannot be doubted. But it is not always so. The world at large—in accordance with the promise of the Saviour—*is now* by the Comforter or Monitor *convinced* "of sin, of righteousness, and of judgment to come;" but large portions of it are, in no sense whatever, submitted to the Redeemer. Christendom, in centuries long past, was as a whole *converted* from heathenism to the worship of God, the living and the true; but comparatively few were *renewed* in the spirit of their minds.

The *higher gift* belongs only to the believer. It is seen when the early Jewish churches, walking "in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied" (Acts ix. 31); when they consisted of men

upon whom was "great grace;" men whose religious history was distinguished by joy, and the character of whose life was everywhere manifested in praise and thanksgiving.

It is seen, too, in those Gentile fellowships of whom it could be said, "Ye have received the Spirit of adoption;" "The Spirit beareth witness with our spirit that we are the children of God; and if children, then heirs, of God, and joint-heirs with Christ" (Rom. viii. 15—17). It is seen in all of whom it can be affirmed, "The anointing which ye have received of him abided in you, and ye need not that any man teach you" (1 John ii. 27); "Ye have an unction from the Holy One, and ye know all things,"—*i. e.*, all things which "pertain unto life and godliness" (comp. 1 John iii. 20 with 2 Pet. i. 3). It is seen *in all* who, in every age, bring forth "the fruits of the Spirit, which are love, joy, and peace in the Holy Ghost" (Gal. v. 22); for such we are told, have, as the result, *not as the cause* of their faith, been "sealed" for God. "In whom also, *after that ye believed*, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. i. 13, 14).

It *is* itself the life-giving water that Christ promised, when in Jerusalem, "on the last great day of the feast, He stood and cried, if any man thirst, let him come unto Me, and drink." "The water that I shall give him shall be in him a well of water springing up unto everlasting life" (John vii. 37, 38; iv. 14).

The "Holy Spirit," *in Scripture*, is always either divine POWER given to man for a special end, and therefore temporary in duration,—without any *necessary* connection with moral or spiritual excellence,—and not intended for the individual benefit of the recipient; *or* it is divine LIFE, which is purely moral and spiritual, and intended for the benefit of the individual to whom it is given; in its lower forms convincing of sin, righteousness, and Judgment, and in its higher forms renewing the entire nature, and ending in everlasting life.

The one form (that of conviction) is for the world; the other is for the Church. The *first* is, as we believe, the *commencement* of a work, intended to be carried on in other worlds, and to find a completion either in the gradual approximation of the man to whom it is given towards the Divine likeness, or in his utter and irreparable ruin; the *second is privilege*, granted to those who, "chosen from the foundation of the world." are, in an emphatic sense, the "sons of God."

Beyond these forms, Scripture reveals no work of the Spirit of which we have a right to speak, or on which we ought to rely. And, with few exceptions, all Christians are agreed that it is only as *Divine life* that the gift of the Holy Ghost is permanent, or in any intelligible sense promised to ourselves.

But while this is admitted in words, it is commonly denied in fact. It has been thus denied ever since the dark shadow of the coming apostasy first fell upon the early Church. From that hour the Divine "counsel" on this, as on almost every other matter, has been "darkened," and the word of God too often dealt with "deceitfully."

The *forms* of error relating to the work of the Holy Spirit thus generated, have been many and dangerous.

(1.) Losing sight of the distinction, always preserved in Scripture, between the gift of the Holy Ghost as power and as life—regarding the action of the Spirit as being alike on the intellect and on the heart, men soon came to believe that while purifying, it was "a light playing on the rational faculties, and clearing mental perplexities,—a secret energy, through which every organ discharges its functions aright." It was under the influence of this delusion that the creeds were developed, that doctrine was drawn from doctrine, that liturgies were collected, and that Gentile customs were adopted. It is under this same delusion that the Pope and Cardinals to this day invoke the Holy Spirit on all their transactions.

(2) The Protestant Reformation, while it changed the direction, and somewhat modified the character of the error in question, was far from eradicating it. That great event simply *transferred* the supposed Divine light, *first* from the Church Catholic, regarded as a unity, to the various branches which, by their separation, bore testimony against the errors of Rome; *then* to the diverse fellowship which soon after separated from the original seceders; and *finally* to every indivdual Christian who, to this day, each for himself, devoutly believes that in answer to his supplications, *he* amid all the diversities of theological opinion, certainly attains to those views which are *best for him*, and, as he thinks, which are most in accordance with the will of God.

(3.) The most common form of delusion, however, is that which supposes that the Holy Spirit, *in some special manner*, accompanies and gives effect to sacred oratory; that He co-operates with animal excitements, exaggerated appeals, and inflated eloquence; that He gives *power* to all the various devices—borrowed, although unconsciously, from Rome—by which men, with the best intentions, and under influence of the purest motives, are ever seeking to awaken and alarm

the thoughtless through the influence of the imagination, and by action on the nervous system.

Into the "Natural History" of these extravagances, or the sources of the delusion which connects them with a Divine blessing, and regards them as more or less *endorsed* by the Holy Spirit, I cannot here enter; but I may be permitted to observe that they will never vanish until texts are interpreted more soberly than they are at present, and their bearing controlled by the context; until this dispensation is viewed in its true character, as one marked rather by selection than dy universality; until the age to come is connected with the age that is; and the distinction drawn in Scripture between the glorified Church and the "nations of the saved" (Rev. xxi. 24) is fully and fairly recognized.

Then will it be seen that Christ is indeed the Redeemer of *the world;* that mankind form a community, common participants in the miseries of the fall, and therefore common sharers in the blessings of the recovery; that Satan's *apparent* triumph is unreal and but temporary; that Divine love is wider and deeper than we are apt to imagaine; that "all things" are working together for good to them that love God; that Christ, raised from the dead, is not only in this age, but also in the age which is to come, head *over all* things for the exaltation of the Church (Ephes. i. 22); that they who love Him are not "strangers and foreigners," as were the men of other nations in Jerusalem, and as in the age to come will those be who are not of the Church, but "fellow citizens with the saints, and of the household of God" (Eph. ii. 18, 19); that what we know not now we shall know hereafter.

Then, and not till then, shall we learn to separate the superhuman process by which God calls and trains His elect, from the great principles on which He governs the world; to be thankful for a light which, however dim, clears up many dark and painful mysteries; and to rejoice in a hope which relieves the sadness of the renewed heart when crushed by the thought of abounding sin and sorrow, holding out the blessed prospect in a future age of a ransomed world, dwelling under the righteous rule of its lawful and loving Saviour.

But this can never be so long as we persist in maintaining that the conviction of the world by "the Comforter" is but aggravated condemnation,—that God has no blessing for an Esau, and can show no favor to any man short of absolute union with Himself.

A proud heart and a lofty mountain are never fruitful.—*George Eliot.*

Remarks on. Acts iii. 19,—21.

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."

We will give the passage as rendered by two men of critical discernment, American and English. The American translation, by H. T. Anderson, reads thus: "Repent, therefore, and turn, in order that your sins may be blotted out, so that seasons of refreshing may come from the presence of the Lord, and that he may send Jesus Christ, who was destined for you; whom heaven must retain, till the time for restoring all things that God hath spoken by the mouth of his holy prophets of ancient times." A more recent translation, by a scholar of our own country, J. B. Rotherham, is as follows: "Repent ye, therefore, and turn about! for the erasing of your sins; to the end that, in that case, there may come seasons of refreshing from the Lord's face, and he may send forth the One who had been previously appointed for you—Christ Jesus; whom, indeed, it behooves heaven to welcome until times of promised establishment of all things of which God spake through the mouth of his holy prophets from antiquity." So far as translations can help us; we now have the mind of the Spirit fairly before us.

A brief statement may simplify the matter. The ancient prophets have not painted that eternal state which, in the city of God, follows the judgment of the great white throne. We have the conviction that a single glimpse into the supreme reality is not to be discovered in their writings. But they have portrayed in fadeless coloring the times of restitution, a period of accomplishment and restitution, an age of latter-day glory, a dispensation in which there will be refreshing from the presence of the Lord. That which gives the passage force and significance is the fact that the refreshing and restitution cannot begin until the Lord is sent back to us from heaven. The heavens retain him until the predestined period. He cometh in his kingdom; he inaugurates the age of glory, and leads in by his own shining hand the times of recovery and freedom for nature and society.

The ordinary world-dream (we might add, the ordinary Church-dream) is of some natural devel-

opment,—religion, philosophy, science and commerce, all hand in hand leading us onward to the threshhold of a golden age. Knowing what we do of the history of the world and of the Church, of the impulses and movements of modern society, and especially of the invariable strain of divine teaching, we are filled with amazement over the distempered dream.

There is not a single passage to be found in prophet or apostle which promises advancement either for the assembly of God or general humanity separate from the advent of Jesus the Lord. All things languish and darken, waiting for the supernatural impulses of that creative epoch. The natural development is tending, beyond controversy, to ghastly fear or presumptuous defiance, in superstition or atheism; to violence, confusion, and anarchy; to darkness, wretchedness, and despair.

The reconstructive power, the rescue of creation, can only descend from heaven and from God, and it cometh in the glorious appearing of the great God our Saviour.

It may be interesting to quote a few of the promises, that we may have before us the *things* which distinguish the period:

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii. 2–4.) "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (Jer. xxiii. 5, 6.) "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression: for thou shalt not fear: and from terror, for it shall not come near thee." (Isa. liv. 11–14.)

We have no space for further quotation, but one thing behooves to be stated: There is a loose habit prevailing of quoting passages from ancient prophets, regardless of context, as if the glories of promise might come in some human age, as the growth of humanity under culture and moral influences. But all the passages, when examined, either distinctly declare, or manifestly involve, *the presence of the King*. He is to reign in Mount Zion gloriously before his ancients; the sun confounded, and moon ashamed: all the lights eclipsed in his exceeding splendor. It is the glorious Lord who is to us a place of broad rivers and streams, where the placid waters are never disturbed by din of war. To see his face is the sovereign reality. The waving forest may be grand, and the rivers may run like moulten silver over golden gravel, but the consecration from earth to sky, and all the prevalent glories get their charm from the open face of him who is altogether lovely. He breathes the divine tranquility, and seals the perpetual assurance. The comparison and collation of all the passages in ancient prophets would give us particulars of the following order:

I. The resurrection of the righteous dead—that uprising from the dust which has its roots in moral elevation and holiness before God. The body of the Lord shines forth in immortal beauty and is invested with sovereign power.

II. The ancient people of mystery and miracle, delivered from the glooms and sins of ages, are settled in their own land, never more to be driven out from the presence of the Lord.

III. The existence of a great kingdom of justice, filling all spaces under the heavens, from sea to sea, from the river to the ends of the earth.

IV. The spiritual education of nations, under the wings of Israel, the people flocking to the place of central manifestation for the teaching which purges away superstition, and for the worship which gives life, fulness and scope by divine manifestation.

V. The utter abolition of war, the forces and passions which minister to the horrors of the battle-field being either charmed into rest by love or held in restraint under the iron compression of power.

But we cannot specify all the particulars: those we have named, and all cognate realities, wait for the revelation of the Lord, and depend upon his manifested presence.

The careful consideration of ancient Hebrew documents, always in connection with the Christian revelation, will help, among thoughtful people, to dispel the almost inveterate delusion of some kingdom above the skies, or transportation of the holy into a remote foreign locality.

There is a place where the mystery of moral evil has come into dire manifestation; where incarnate love has been sublimely revealed; where prophets, saints, and martyrs have lived, and loved, and labored, and died: where God's own Son has hallowed the soil by his tears and redeeming blood. Now the place which has been the battle-field of Good and Evil shall witness the final triumph of truth and righteousness, that all the ends of the earth may see the salvation of God. When we see apostles judging the twelve tribes of Israel in the regeneration: when we find men, according to advancement in life divine, bearing rule over ten cities or five; when we hear great voices, like meeting waters, saying, "The kingdoms of this world have become the kingdom of our Lord and of his Christ, and he shall reign for ever," we shall understand more clearly the folly of that transportation theory, which has been reigning or floating so long, and always with pernicious results.

We are sure even now that it has no cords of life association, no roots in reality, and no power in it to nourish the higher forms of godliness.

G. GREENWELL.

—*Extracted from Rainbow.*

CRITICISM.

Isaiah lxvi. 24: "Their worm shall not die" (quoted also in the Gospels). How hopeless seems the task of upsetting a popular delusion, especially when that delusion has the sanction of the pulpit! "But surely," says one, "a delusion which for long centuries is sustained for good and pious ends, must have a value in it; independently of the fact that it is not as a delusion that its aid is invoked, but as a momentous truth." Very well, then let us by all means get at the truth, once and for ever, and ascertain where we stand in the matter of this "undying worm" which has found its way into ten thousand monitory appeals and descriptive odes. It is a very terrible statement, this prophetic warning. Let us not lose the benefit of it by misconception.

Now, there cannot be the smallest doubt that "*Skolex*," the earth-worm, whenever used in a poetic sense, either in sacred or profane writings, stands as the invariable emblem of corruption and death. On the very front and forehead of the thing therefore it looks suspicious when just one instance of its use is selected and made to stand for the antagonistic condition of an ever vitalized consciousness; nay, more, for the central nerve of mental activity, for the very fountain of exquisite sensation: when pictorial imagery which to any unsophisticated mind can exhibit the victims only as lying under an irrevocable sentence of extinction, is tortured into a metaphor of unending life. And this perversity acquires a more and more damaging, it might almost be said, criminal, aspect, when it is seen to be engaged in the support of an unscriptural premise. But, alas! how long we are in making the discovery! All-conquering custom still leads us captive; we bow without thought to the cumulative wisdom which has hitherto suffocated us, until at last the oracles of the grove are devoutly supposed to be ratified by the very voice which gives them the lie.

Were it possible to doubt the real character of the metaphor now under discussion, some excuse might be allowed for an accidental variation. "A serpent's tooth" fastened to the living flesh might indeed well represent the pangs of remorse, but what carcass on which the earth-worm feeds can ever be supposed cognizant of its touch? Let any reader just turn to the various passages recited in a Concordance under the word worm, and he will be satisfied. The Old and New Testaments and the Apocrypha all tell the same tale. These may suffice, though many other illustrations occur besides those discoverable under the English heading "worm." Here, of course, it would be possible to enlarge on many other kindred misconceptions fostered by those who advocate the eternity of evil men and things; all of them being capable of lucid adjustment in the light of that glorious revelation of life and immortality, of which the RAINBOW, among serials, is the most powerful, consistent, and fearless advocate. But the long-standing despotism which the above metaphor has exercised among preachers and hearers seemed to single it out as a fraud of so mischievous a character that it could not be too severely condemned.

John iii. 8: "The wind bloweth where it

listeth," etc. . . . "So is every one that is born of the Spirit." As the method adopted in this pregnant discourse is to show that like produces like, that whatever are the attributes of the parent such also are the attributes of the offspring, that nature can never rise above her own level, and that spirit alone can generate spirit, the question must often have arisen, Why should not the two key-words "flesh" and "spirit" retain their respective powers throughout the argument? Why should we take upon ourselves to alter one of them, viz., "spirit," into "wind" just in one instance, and immediately afterwards allow it to resume its prior form? As we ordinarily read the eighth verse, the attributes of the wind are understood to resemble, not the attributes of the Spirit, nor the attributes of the Spirit's offspring, but they are supposed to resemble the offspring itself, whatsoever this may mean. Is there not some confusion here? The passage is confessedly difficult. Let us beware of enhancing its difficulty by conjectural treatment. A modern divine of advanced maturity has given us his opinion that this is one of the most difficult of all. In such cases it becomes exceedingly hazardous for us to attempt elucidation by chopping and changing the translation. By all means let the uniformity of the original tongue tell its own tale; and if we cannot even then resolve the doubt, how should an ignorant South Sea Islander, for example, understand an ambiguous passage in the Bible which we may have translated for him, when he finds in that passage two different senses in the compass of a single verse, and has no resource but to take them on our authority? If, therefore, we are resolved to begin verse 8 with "the wind," is there any reason why we should not conclude the verse with "the wind," and say, "The wind bloweth where it listeth," etc., . . . "so is every one that is born of the wind?" What acceptation would such a rendering receive from the majority of Bible readers? Mr. Govett, of Norwich, seems to entertain some such view, and in his treatment of the verse speaks of being "born of water and of the wind." But the difficulty always recurs: Are we right in departing at all from the term Spirit? It is true that in the Old Testament the original word, both in Hebrew and Greek, frequently stands for wind as well as Spirit, though this can hardly be said of the New Testament, where the writers both of the Gospels, of the Acts, and of the Epistles, in their narrative allusions to the wind, always adopt other words, not excepting the illustrious case of the Pentecostal wind. But not to lay a more than legitimate stress on this latter fact, do we not seem to stand in need of a most patent and intelligible reason for varying the translation of a word which rings as a key-note in the very heart of a closely compacted argument like that before us? Well, a reason has been adduced from the Syriac text. In that language, as in Hebrew and Greek, the word for Spirit [Rucho] is also capable of being used for wind; and it has been urged that the verbs in the passage before us, as also the pronominal affix to the noun "being in the feminine, the application of "Rucho" to the Holy Spirit seems to have been contemplated. That version, therefore, reads as follows: "The wind bloweth where she willeth, and thou hearest her voice, but canst not tell whence she cometh and whither she goeth. So is every one born of the Spirit." (See "The Syriac Churches, and translation of the four Gospels from the Peschito," by J. W. Etheridge). Let those who understand the Peschito make the best of this argument founded on the feminine form. Possibly it may serve to show that this view of the matter is traceable from a very early date; but as the Greek original makes no such sign, and must ever remain our rock of refuge in all controversial cases, we need never live in much fear of error when we abstain from breaking up uniformity.

Lastly, it is worthy of remark that the word required to express the mere inarticulate noise of the wind would (so we might expect at least) have been "Echos," whence our English word echo; whereas "phone," the word actually used would in any other position be understood as an intelligent voice. The two words occur side by side in Heb. vii. 10: "The sound of a trumpet and the voice of words." These facts being premised, will any of our readers "show cause" why the Greek original should not be taken simply as we find it, and read as follows: "The Spirit breatheth where he willeth, and thou hearest his voice, but thou doest not perceive whence he cometh and whither he goeth?"

GET at the root of things. The gold mines of Scripture are not in the top soil, you must open a shaft; the precious diamonds of experience are not picked up in the roadway, their secret places are far down. Get down into the vitality, the solidity, and veracity, the divinity, of the Word of God, and seek to possess with it the inward work of the Spirit,

MISREPRESENTATION OR MISAPPREHENSION.

OPPONENTS are very apt to do one or other of these things. That so able and intelligent a Christian as the *Prebendary of Cork*—HENRY CONSTABLE—should have done so in noticing the writings of HENRY DUNN is, certainly, most unaccountable. That some of our opposers in this country should do so is not strange. Prejudice and stereotyped theories have blinded their minds and perverted their judgments.

That the readers of the BIBLE EXAMINER may see how Mr. DUNN has been misrepresented by even the excellent and learned HENRY CONSTABLE, I give the following article, which appeared in the "Rainbow" four years ago; and it need not be wondered at that we who are promulgating substantially the same views as Mr. DUNN are in like manner assailed and misunderstood or misrepresented. ED.

DESTRUCTION OR EXTENDED RESTORATION.

To the Rev. Henry Constable, A. M., Prebendary of Cork:

DEAR SIR: As you have thought it worth while to review at some length, in the pages of the *Rainbow*, "the view of man's destiny in the future world *as it is represented in the publications of Mr. Henry Dunn*," I may, perhaps, be permitted through the same medium to offer a few remarks on some very grave, although doubtless, unintentional *misrepresentations* which are to be found in the article referred to.

Not once or twice only, but *thirty-one* times, and in every variety of form, is the statement reiterated that "according to Mr. Dunn," there is to be a "restoration in hell of vast numbers to the image of God;" that "hell will be, in his view, the great field on which the harvest of the human race will be reaped;" that the soul in Hades "is being prepared to benefit by the more efficacious process to be undergone in hell;" that "hell is the true theatre of hope;" that "hell is clothed in bright colors for its inhabitants;" that "*there* men will not be put to any trial that will distress them;" that "the way from hell will be a broad and easy way;" and such like.

Yet, strange to say, this language is *never* used by me, nor can a single line from anything that I have written, be produced in its support. Listen to my own words, "Hell is the *final lot* of the irreclaimably wicked—a judgment directly inflicted by the hand of God. It has no gradations, for how can anything like *degree* be associated with an *everlasting* punishment, first represented as being cast into a 'lake of fire,' and then explained to be 'the second death.'"

A further injustice is committed in the following paragraph—"He" (Mr. Dunn), "relies upon the Jewish popular notion, taught and cherished by the Talmud, that a Jew could not be lost." Allow me to say that Mr. Dunn does nothing of the kind. His words are, "It is clear enough that the Jews, whether right or wrong in so doing, *regarded themselves* as a saved people, and as such heirs to all the promises embodied in the discourses of the prophets. The *popular notion* was that a Jew could not be lost, and recent investigations into the Talmud have shown that the modern doctrine of eternal punishment was unknown to them." You admit this yourself, saying, "Mr. Dunn has most faithfully represented the popular view."

Under what an extraordinary misapprehension then must the following paragraphs have been written:

"We see that there were two different interpretations given to the promises made to Israel. One of these interpretations was that they were made to every natural descendant of Abraham; the other that they were made only to such as inherited Abraham's faith and obedience. The Jews in general, the Talmud, and Mr. Dunn, have adopted the first of these; the old prophets, Christ, and his apostles took the second. . . The proud boast that they were as mere natural born Jews, 'the temple of the Lord,' that unpopular prophet Jeremiah pronounced to be 'lying words,' and for his unpopular kind of language he got himself thrust into a dungeon. When the Pharisee and the Sadducee came to John for baptism, probably expecting some compliment for their condescension, the rough preacher struck a rough blow at their favorite idea—'Think not to say within yourselves, we have Abraham to our father;' and for those and the like rough words he lost his head. . . Called upon to choose between these opposing authorities, we have no hesitation in following the latter, and we would, in all earnestness, recommend Mr Dunn to do the same."

Singular council this to give to a man whose own words are "The apprehension that 'the kingdom' was *not* to be theirs *simply as Israelites* broke upon the Jewish people slowly—John had indicated what was coming when he received the Scribes and Pharisees with the unwelcome command, 'Bring forth fruits meet for repentance: and think not to say within yourselves, we have Abraham to our father; for I say unto you

that God is able of these stones to raise up children unto Abraham.'* And again, "*Nationally*, the rejection of Christ was a deliberate refusal to accept Messiah whom God had sent to reign over them; and it involved national ruin, utter and irremediable. *Individually*—that is to those who had heard the words, and witnessed the miracles of Jesus, who had 'seen and hated' the Son of God—it was equivalent to hating goodness. *By* such it was a 'counting of themselves unworthy of eternal life.' *Of* such the Lord Himself says, 'He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.'"

What then becomes of the assertion, "He (Mr. Dunn) says in effect, to all who listen to his words: 'You may be as wicked as the men of Sodom; as stiff-necked as the Israelites of Jeremiah's day; as iniquitous as the generation which filled up the measure of their fathers by crucifying Christ; as ungodly as the men of the last day on whom the Son of man shall come as a thief in the night. If you are, you shall certainly suffer retribution, your iniquities shall be visited on your head, yet only *in the very same way* that believers shall suffer retribution after they too have appeared at the judgment seat. (p. 65). But you are not to suppose that you have lost the opportunity of repentance. Far from it. This future time of pain shall be to you the blessed period during which you shall, with scarce the possibility of failure, and *and with little or no effort on your part*, make sure of *that kingdom of glory and joy* which is yours by the oath of the covenant of God.' Is this, or is it not, an encouragement to sin?"

I reply, it *is* without doubt, and much more. *The statement is itself a sin.* It is the sin of attributing to a man sentiments which he utterly abominates—statements which are the very reverse of what he has made. It is the sin of substituting for an author's own words the wayward inferences of an opponent. It is *the sin* which is committed by the many who insist that since the Prebendary of Cork denies the immortality of the soul, and holds that it will be destroyed, he is no better than a French materialist; for they too believe that men die like the beasts and are annihilated.

A still greater wrong, however, if it be possible, is inflicted a little further on. The following are your exact words:

"From this future of hell, as regards a very considerable number of mankind, we gather Mr. Dunn's exact views *of the effect of redemption*. We are at a loss, indeed, to know in what way redemption, according to him, was effected; for he is of opinion not only that the glorious prospects of the world could have been brought about *without the death of Christ*, but that *it ought to* have been effected without the Redeemer's humiliation, rejection, and crucifixion (p. 19): but he does believe in redemption through Christ; and as Christ was really put to death by the Jews, he thinks that his death *had something to say to it.*" (p. 142–3).

Let us then turn to these very pages, and see what is *actually* said. It is this:

"In Scripture it is *the death* of Christ, not the the manner of it, that is always associated with human salvation. It is the shed blood (for 'the blood is the life') that purifies; not, however, like the prophet's 'nitre and much soap' (Jer. ii. 22), but by making us one with Christ *in his death*. In this sense it is the blood that redeems (Eph. i. 7; 1 Pet. i. 19; Rev. v. 9); that nourishes the soul (John vi. 54); that secures pardon (Heb. ix. 22); that gives access to God (Heb. x. 19; ix. 12); that cleanses (1 John i. 7; Rev. i. 5); that purges from sin (Heb. ix. 14); and that fits for service (1 Pet. i. 2). *In it* we have communion with the Lord (1 Cor. x. 16). *By it* we are brought nigh (Eph. ii. 13); and *through it* we are justified (Rom. v. 9; iii. 25). And again: "Christ fulfills his work by dying that we might live; by *becoming in death a propitiation* for our sins; and by opening *through his blood* a way into the holiest for all who believe. Christ was emphatically a *sin-bearer;* he bare our sins in his own body on the tree." *

By what strange alchemy these words can be transformed into "As Christ was really put to death by the Jews," he (Mr. Dunn) thinks, "that his (the Lord's) death *had something to say to it*," may well pass the comprehension of all but persons who are familiar with theological controversy.

On minor matters, it is undesirable to say any thing beyond observing that the silence complained of regarding the fallen angels, in the statement "Of devils, he (Mr. Dunn) has not said a word," arises only from the absence of any reference in Scripture to their redemption. Nowhere are we taught that the future of impenitent men "is inextricably mixed up with that of the fallen angels." These apostate spirits are not, *to us*, what my brothers and sisters of mankind are. John *wept much* when no man was found worthy to open and to read the mystic

* "Kingdom of God." (p. 21).

* Kingdom of God. (pp. 62, 63, 65, 142, 143, etc.)

book of the apocalyptic vision. This was *human*. The tenderness that thus expressed itself was neither weak nor blameworthy; it was the piety of the child of God. He could not be content till he knew more of the destines of his race, because the Father of that race would not allow him to be content.

If the same interest in his fellow creatures has led Mr. Dunn for many years to search diligently and with microscopic eye the Scriptures of truth, in order to discover what is *there* written (however dimly), regarding the future of *humanity*, let him be forgiven for not having abandoned the sure word of God, in order to indulge in speculations about the fallen angels.

The following passage will, perhaps, best explain the principle on which he has proceeded:

"In relation to the method of investigation pursued, let it be observed, we have strictly confined ourselves to Scripture testimony. We have not discussed the supposed *reasonableness* of any particular view. We have not attempted to weaken the force of the words 'eternal,' or 'everlasting.' We have not asked what is most in accordance with *our sense* of right. We have not imagined it possible for man to be more merciful than his Maker; for well do we know that, if we have either piety or benevolence, *he gave it us*, and the fountain is surely higher than the stream. We have simply enquired as to what is *scriptural*. We acknowledge no other authority. Only let us be satisfied that any given doctrine is revealed *there*, and we bow; for we *believe* in the Bible as a divine revelation, and have no sympathy whatever with those who would judge such a message from God by human consciousness, or measure it by any supposed spiritual intuitions of their own."*

In pursuing his enquiries as to what is *revealed* regarding the final lot of man, the author of the "Destiny of the Human Race" has never desired to be regarded in any other character than that of *a student of Scripture*. He shrinks from dogmatism on a subject which is obviously, and for wise ends, left in holy obscurity. Not, therefore, to be neglected, but to be examined with peculiar reverence and tenderness; all conclusions relating thereto being *tested* by the general spirit of Scripture and by the instincts of the renewed heart—that "unction of the Holy One" which is at once light and love.

The *anger* that is excited in the minds of so many good people by the re-investigation of any doctrine that has been long and generally accepted, must be *borne with*. It is the inevitable consequence of *unaccustomed* light being presented to unprepared eyes. In this primary stage, if people perceive at all what is set before them, it is almost always in exaggerated and distorted forms. They behold "men as trees walking." Time alone will enable them to see *truly;* and not till they see truly will they feel charitably towards those who differ from them. Patience, meekness, quietness, and humility, are therefore essential to progress. The formation of *a party* in furtherance of a particular view may seem at first sight to be very desirable. But it is never so in what we term the long run. Party stereotypes thought, and hinders, instead of helping on any truth, that to be received aright, must be held in the spirit rather than in the letter.

For friendly words that forbid the supposition of intentional wrong, due acknowledgement is cheerfully rendered. You, Sir, express the kind wish that Mr. Dunn "may be led to re-consider his position;" that he "may one day see the *whole truth*" (the italics are not mine); that "the mists which now surround his mental vision may disperse." "Such a man," you say "we would gladly hail with us in our great controversy," *Utinam noster esset!**

The very book condemned is said to be "a remarkable volume," and its author is credited with "undoubted talent," and much "depth of thought."

Mr. Dunn sincerely regrets that he cannot hold out in return any prospect that the invitation given is likely to be accepted. Thirty years ago he held as tenaciously as yourself to what is now known as the doctrine of annihilation, the literal destruction, soul and body in hell, of all who are not here renewed in the spirit of their minds. Prolonged study of Scripture and frequent meditation led him to the conclusion that this dreary and desolate belief found only a partial support in the Bible; that the final ruin of *the race* was inconsistent with the language of the New Testament; that while Christ has always had in the world an elect church consisting of *few* rather than of many, the gospel is everywhere said to be not only a provision of mercy *intended* for "*the many*," but that it will actually be a great advantage to such: that one day Christ will "destroy the works of the devil," and God will be all in all.

You say, "Mr. Dunn has for us no distinct positive doctrine. He unsettles faith, but does not build where he throws down." This is a serious charge, but I venture to think it is alto-

* "Destiny of the Human Race." pp. (305—6).

* That is, "would that he were on our side.—Ed. of Exr.

gether an unfounded one. It would be easy to show that the hope of a large restoration is anything but a negative doctrine, did space permit. *That*, however, cannot be done here.

I beg to remain, dear Sir,

Yours faithfully,

HENRY DUNN.

THE PROGRESSIVE AGE.

BY ELD. J. PARRY.

THE world moves; few things remain as they were fifty years ago. Knowledge increases in almost every department. Vice makes rapid strides; so does science.

The long hidden secrets of nature are being developed day by day. Truth and falsehood, fiction and faith, are all striving for the ascendancy. Superstition and infidelity are on the war path: all the world is on tiptoe, looking, longing, expecting, hoping, fearing, for what may next transpire to astonish the universe.

To stand still, and have no new ideas in this age is to be fossilated! Amidst all this progress in good and evil, is religion alone to stagnate? Are old ideas and superstitions, that have stood the shock of ages, still to remain stationary? Our churches mean to have it so, if they can. They would establish the laws of the Medes and Persians. Priestcraft sets down its iron foot, and cries with authority, "Hitherto shalt thou come and no farther." Can they trust the rising tide? Vain and futile is the effort.

A chosen few, here and there, are breaking through the trammels of tradition, education, and bigotry, and dare to throw away their sectarian glasses and study the Word of God with their *own* eyes. What have they discovered that fills the heart with love to God, and joy and hope in the future? 1. That man is mortal, and can only gain immortality by faith in Christ, who is the resurrection and the *life*. 2. That death, and not endless torture, is the penalty of sin. 3. That "*God is love*," and "retaineth not his anger forever, because he delighteth in mercy." 4. That the earth renewed, restored, is to be the eternal home and paradise of the saints, who will reign with Christ in his kingdom, yet to come under the whole heavens; not above them, as tradition teaches. 5. That Israel restored to Palestine, and the left of the nations, after the Advent of Christ, will be the subjects of the kingdom, and enjoy the reign of Christ and his saints during the thousand years, in a state of probation. 6. That the next age will be the general resurrection of the dead; small and great, from sea and land: the heathen, children, idiots, and the whole human family, are all to stand before the great white throne: the judgment of the great day of God Almighty and the Lamb.

The next great question to come up, before this generation, is,—what is to become of this great multitude which no man can number? Are they all to be tormented forever in hell-fire, as orthodoxy teaches? Are they all to be destroyed and perish forever, as some of our Advent brethren teach? Or will there be a probation for those who have never heard the good news of the gospel during the present life? This subject must come up, if God's Word can throw any light upon it. Don't let us be afraid of it. "Buy the truth—sell it not."

If Christ is to have the pre-eminence in all things, why not in numbers of the saved? "He shall see of the travail of his soul, and be satisfied." What will satisfy him? This is the question. Let it come, and God speed the truth. Amen.

Sandy Hill, N. Y.

NOTE BY THE EDITOR.—The foregoing was sent to the Publishers of "The Restitution," and returned with a note saying, "We cannot publish this article now; have not *yet* concluded when to open the columns of the Restitution to the Fair Chance theory again. When we *do* we shall be pleased to publish it." Elder Parry therefore, sent it to the BIBLE EXAMINER, whose "columns," I trust, will never be other than "*open*" for the defense of the character and government of God.

ON CREEDS.

WHAT do you believe? This is one of the first questions put to any one desirous of uniting to any of the various sects of the present day—a question necessary and wise in its place, but one capable of being answered in many ways; variety of circumstances producing variety of replies. The position taken by non-Roman Catholic bodies being generally a simple one, in order to obtain a satisfactory answer—namely, all answers should be based upon the position, that nothing should be required to be believed of any man for which no certain warranty of Holy Scripture can be given. Yet, despite this, how numerous the divergences, how manifold the discrepancies, between the conflicting creeds of the present day: all profess to be His disciples, to obey His word, yet are in discord one with the other. How much this discord does influence, and has influenced, the world in its career of disbelief and folly is well worthy the thoughtful contemplation of the stu-

dent of the Word. The more so, when we remember the Lord's Prayer, wherein he says, "That they may be one as thou Father, art in me, and I in thee, that they also may be one in ons." Mark the result desired, "*that the world may believe that thou hast sent me.*"

It is, however, my desire to direct attention, not to carry out it its fulness, to the proper scriptural method of examination of all creed and professsnoi of faith, made by person, persons, or sects. One of the most prevalent portions of all creeds is, "I believein God." But simple as the utterance of the words are, easy as its declaration may be, is this expression of a belief in a God understood by the many who make it? As a form of words, it may be the rest on which the believer in Him may lean, after he has found Him through much struggling and weariness of heart, much despondency and chastisement of spirit. But, on the other hand, it may only be the dry bones of the theorist, divested of any life-bearing or fruit-producing results in himself. This is well exemplified in the Scriptures, "Thou believest that there is one God; thou doest well: *the devils also believe and tremble.*" But of the believer something more is required than a trembling belief of the kind spoken of by the Apostle. The one springs from fear, the other should springs from love. How is the difference to be known? "If a man say, I love God,"—and love of God must proceed from, or, if you prefer it precede, belief in Him,—"and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "He that dwelleth in love, dwelleth in God, and God in him." Very much to the point is the reasoning of the apostle,—love of God is shown by love to or of man,—love resting in the belief that God is love,—that His tender mercies are over all his works. Believing in Him, we are to be imitators of Him, who exerciseth loving kindness, judgment, and righteousness in the earth. One can understand the value of a belief which carries with it the life as shown in the words and examples seen in the Scriptures. How, after seeking for the Lord, struggling after Him —finding that he is not far from any one of us —the seeker cries out—"I believe in Him"—verifying the words of the Psalmist, "He satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, bound in affliction and iron." Whether the words express belief in God or in Christ,—in the kingdom or immortality—it is well and wise to see that the delight in the law of God is after the inward man; that the circumcision is that of the heart, in the spirit, not in the letter,—for the letter killeth, and the spirit giveth life, and so be able to rise into the liberty (not license) of the Lord, the Spirit.

And, let it be well noted, that the churches we read about in the Acts and the Epistles were creedless churches. There was no creed, but great life. Organization is well in its place; but organization now there is much of creed and little life. With life is far superior.

If the Lord hath made us free, then are we free indeed. H. BRITTAIN.

Birmingham, England, 1874.

CORRECTION.—In the EXAMINER for June, page 287, in letter from H. Brittain, last paragraph, for "annexable" read *answerable.*

REAPING IN JOY.

There is an hour of hallowed peace
For those with care oppressed;
When sighs and sorrowing tears shall cease
And all be hushed to rest.
'Tis then the soul is freed from fears
And doubts that here annoy;
Then, they that oft had sown in tears
Shall reap again in joy.

There is an hour of sweet repose
When storms assail no more;
The stream of endless pleasure flows
On that celestial shore.
There purity with love appears
And bliss without alloy;
There they that oft had sown in tears
Shall reap eternal joy.

—*Selected by* O. A. PERCY.

Correspondence.

An Interesting Communication.

FROM N. H. PALMER TO ELD. BLAIN

TO J. BLAIN, *Dear Sir:* Will you pardon a stranger for asking your attention to the following? I trust you will, for I received a package directed to me at Spring Place, Ga., containing the January issue of the "BIBLE EXAMINER," with some small tracts, post marked, Buffalo, N. Y., having your name in the margin. Accepting them as from an unknown friend, I will write you freely in relation to some of my own notions in regard to the matters discussed in these documents.

But first, a word explanatory of my religious relations and personal condition. I have been over thirty years connected with the M. E. Church South; over twenty years engaged preaching;

much of the time as Itinerant. Now I am broken in health and constitution—incapable of labor, without means, and a family of six, very dependent—out of a situation; the primary cause, prejudice of opinion.

My opinions are usually formed upon independent reflection; hence, largely free from bigotry and intense sectarianism. I have tried earnestly to understand the Bible in its general bearings, and always seek such aids as I find available.

I am often led to ignore Orthodoxy and enter the field of free thought. But I have been greatly trammelled; the masses down here are ignorant, bigoted, and sectarian; and any material difference of opinion works great prejudice to one among themselves; hence, silence has been prudence, and my thoughts take shape without help or sympathizers.

The leading subjects discussed in these papers sent me and other related subjects, have long engaged my mind; and my conclusions have at times alarmed me, and been held long in abeyance. Again. I have had no medium of making my views public; and know, too, that want of education and mental training prevents breadth of view.

With slight modifications my views on Election are in harmony with those of the Tract on Election.

I believe that Jesus will return and receive his kingdom, and his saints with Him, at the end of the present age, now near its end. I believe the saints will be His *teachers and rulers* in His kingdom in the ages to come; and that the nations of the earth, natural men, in the natural body, will form *one class* of His subjects to be ruled and trained in civil, moral, and religious culture, to virtue and salvation; or, if impracticable, to be destroyed. The idea of repentance and pardon available to human salvation after the resurrection of the body is *a new one to me*: a surprise!

But I can give it a candid consideration. I have long believed the religious sense in multitudes is only in abeyance—is not wanting: and that their rejection of religion is qualified, and is no rejection at all; they have little light, or their religious sense is obscured, modified, not active.

I am partial to the following views on the resurrection: Believers are quickened by the Spirit: after the event of natural death, they "*sleep*:" a condition of life, unconscious it may be. As *quickened*, they progress to birth—a resurrection. Birth is the entrance to life; otherwise conditioned and conscious. Thus quickened and born of the Spirit they enter the kingdom of God. These are the saints. *Unspiritual men*, not having the Spirit, are not quickened—not born of the Spirit; do not enter the kingdom of God—*explain kingdom as you may*. Such subjects will be raised as natural, physical beings, and by physical power, (not by the spirit of holiness), and under the laws and conditions of natural men, subject to the natural economy; as, for example, the ruler's daughter and the widow's son at Nain.

If God will to give such the offer of life, when raised again, it does not strike me as inconsistent with revealed truths. I have rejected the theory of endless torment (torture) in hell, and adopted that of final destruction for rejectors of Christ, extinction. I have no sympathy with the assumption that men have immortal souls that enter a sky kingdom at death.

I believe that evil, the curse, introduced by sin, will have an end; there will be restitution of all things: when, how? belongs to God.

I lean to the opinion that, ultimately, after the physical and ærial changes foretold of earth shall transpire, that the physical race of man will be perpetuated on earth, continue to develop, rise from the natural (not depraved—depravity cured) to the spiritual; in which condition they will not be controled by natural laws and physical conditions, but be supernatural. It is the *spiritual* or *supernatural*, *that now explains miracles.*

These scattering hints about myself must suffice. I love knowledge and seek for truth for truths' sake, but am almost cut off from the land of the living. Had I means I would read your publications with great pleasure; but must be content without it. "What shall we eat, or wherewithal be clothed" is with us a material question; and I must go out and seek a situation and business.

Permit me to say, that, as I view it, the state of religion in this country is deplorable, if not hopeless; but not so viewed by the people.

Tilton, Ga., May, 1874.

On the reception of the foregoing letter, by me, I immediately wrote friend Palmer and sent him the EXAMINER with various other works, to which he has responded as follows.—EDITOR OF EXAMINER.

TILTON, GA., June 1, 1874.

BRO. STORRS: Your kind favor to me of May 23rd. is received; also the documents named; all of which are accepted by me as an affecting evidence of your Christian sympathy and love, and a most valuable and cherished acquisition.

I indulge the hope that my heart will ever ap-

preciate such favor and cherish an affection for the donor.

While making active preparations to move (tomorrow), I have had time only to glance at the contents of these documents; but I feel already that a flood of light has broken in upon my darkness and that I have obtained great furtherance in my search after *truth*.

I know not what Providence directed Elder J. Blain to send me a small package of your publications; but they were as bread to a hungry soul; and little did I anticipate so rich a repast when my heart prompted a free expression of some of my views in response.

May God bless you and multiply a thousandfold the fruit of your work of faith and labor of love, according to his riches in grace through Jesus the LIFE-GIVER.

Some six years ago I had a distinct conviction that the Scriptures of truth had never yet had a just and full interpretation nor exemplification by the Church. This imparted a new impulse to my mind; but I have little time and poor means for investigation. The heart too, you know, experiences a "*home-sickness*" in the abandonment of cherished opinions, even when *truth* is the prize.

The way was long—arduous; I have taken lately more than a year to examine "*the Advent*" views, but find that while they have unearthed several important truths, long obscured by traditions, they failed to give the desired satisfaction. Have I at last attained it? We must pause for the reply. As one who has been long wandering in the pathless mountains, weary, discouraged as to his liberation, suddenly emerging, views the plain stretching to the distant horizon, is perplexed and is afraid to venture into such a vast contiguity of space, so I deem it prudent to pause; take the bearings; acquaint myself with the landmarks, and so hope to proceed safely from a new departure.

Pardon me for so far trespassing on your valuable time. You have compelled me; and if God will, you may hear from me again.

I am in my 58th year, with infirm constitution and broken health.

Yours, in the hope of the Gospel. My address for a time, is

N. H. PALMER,
Cedar Ridge, Whitfield Co., Ga.

FROM POLLY G. PITTS.

BRO. STORRS: I take my pen to let you and God's children know that my heart is fixed, trusting in God. I have experienced much in the four weeks past, and the choicest of heaven's blessings have been mine. How much I have felt of that peace that passeth all understanding. O how much I have felt of the love of God, the love that draws me to the blessed Redeemer; and it has enabled me to say, "Here, Lord, I am, do with me as seemeth to Thee good. My life and its usefulness is Thine; and may my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I prefer anything before the Word of God for a rule of faith and practice. I know that light is sown for the righteous, and gladness for the upright in heart; but in the midst of all these blessings, our heart is made sad: sad to think that even in the professing world there is such a conflict come, and coming, between truth and error; and may God keep us watchful and prayerful in the great conflict, and help us to feel how much more blessed to stand for the truth, even if we stand alone, than to stand with a professing multitude in an awful error.

When contemplating the spirit of supreme selfishness that I find in the world, among those making high profession; I ask myself this question, What made the papal Church persecute the meek and lowly followers of Jesus? The answer is right before me. She made to herself an infallible head; one that could not err! Therefore, every one that did not believe the interpretation that she gave of the Word of God, was a heretic. O may God preserve us from such a spirit, and from such an error, and enable us to keep all of his commandments; receive the whole testimony of Jesus into good and honest hearts, and bring forth fruit an hundred fold, to His honor and glory. Let us remember that, "though we speak with the tongue of men and of angels, and have not charity, (or *love*, for that is it), we are become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I give all my goods to feed the poor, and though I give my body to be burned and have not love, it profiteth me nothing." etc.

O, may God forgive us for our narrow views, and give us the love of Jesus, that we may love every creature as He loved them. May God open our understanding, to understand the last prayer of our Divine Master, that we may see and feel that that prayer will be answered, and the world will *believe*, and will *know* that the great love of God sent Jesus into the world, that they might have life, and believe. Let us ask ourselves this question, How can they believe on him of

whom they have not heard? May God give us wisdom to get the answer from his word, knowing that faith comes by hearing; and hearing by the word of God: and he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. The Word of God declares that in Christ was life, and the life was the light of men; and that He was the *true light* that lighteth every man that *cometh* into the world. Bless the Lord, Thy Word is truth; then every one that coming *into the world now*, every hour, shall have the light of life; yes, and all those that have died without the knowledge of that light; for every man that cometh into the world is a broad saying; yes, as broad as we could ask our God to give; yes, bless His Holy name. Justice and judgment are the habitation of His throne. O, who would not worship such a God in Spirit and in truth! when I look at the provision God has made for the life of the world, and then look at our narrow contracted views of it, I am sad. O, how many great and glorious promises, and prophecies, that were confirmed with an oath of God, are rejected, or are laid aside as useless lumber!

I prize the BIBLE EXAMINER highly; it is an unspeakable profit to me, and I prize it next to my Bible; and I bless God for raising up so many good, honest, and unselfish men to bring out the plain truths of that blessed Book. I like the table talk at the "Hillstead House," in the last number. I feel with Lenny, that there is much fog on many things, and especially on theology. Again, like Lenny, I can say, it may be dangerous to take one's intuitions as oracles to be depended on; but when certain things are proclaimed by the pulpit as revealed declarations against which moral consciousness protests, as utterly at variance with the essential character of an infinitely perfect Being, I do not think that the feeling is either sinful or rebellious. And, like her, I am satisfied, by a careful personal examination of the Scriptures, that they contain no doctrine, whatever, but such as commends itself to the understanding of the wise and the loving heart. Like Arnold I can say, "Eternal life *only* in Christ is certainly a glorious doctrine, the very soul of the Christian revelation; and I feel under great obligation to the good and fearless men who have risked *all* to bring the priceless doctrine to the light of day. I would cheer their hearts, and strengthen their hands amidst their numberless difficulties, if I had power to do it. They shall have my prayers.

I could mention much more of the good saying, in the EXAMINER that have cheered my heart, but will forbear this time. May God bless the BIBLE EXAMINER; and send it as a blast against every wall that is daubed with untempered mortar; a light on God's Word to those that are in the dark; a comfort and a helper, under God, to many; may its cheering letters be like a social meeting where all God's loving children can speak their minds untrammelled. May God give heavenly wisdom, strength, and health to its conductors, and its readers; and may they be enabled to indite good matter. May God help us to take unto us the whole armor of His providing; may our loins be girt about with truth, our lights burning, and we like unto men that look for their Lord.

Your sister, in the Lord.

Fredricksburg, Iowa, June, 1874.

FROM ELD. H. ROCKWELL.

BRO. STORRS: Through the never failing love of God I still live; and although the darkness of sin and death are deeply enstamped on all things earthly, I am yet looking forward in peaceful anticipation for the further and more glorious developments of truths that have not yet been set forth by very much preaching so as to be clearly and destinctly understood by the mass of men now living; much less to the millions who have lived and died without having ever heard of "The only true God and Jesus Christ."

Yes, my brother, while the lamp of this present life burns dimly, I wait to see its last flickering rays to become extinct, like the wick of the candle when it ceases to burn; by which, my precious mother taught me, a long time ago, to understand the fickleness of life. In consequence of the weight of years, and decaying faculties, together with continued ill health, I cannot communicate my thoughts as clearly as I desire.

By the study of my Bible and looking at the way in which the Lord has led me, in the path of my brief stay in this life, I become more fully confirmed that the fulness of God's love for our world is not all exhausted. Unless I am greatly mistaken, His work of blessing the race will not stop at the close of this age or dispensation. I believe that God lives, and will live to unfold His grand designs of goodness to mankind.

I would inquire, not for disputation, but that I may know the truth. Many of our friends affirm, when Christ comes again the work of God is finished, so that all things will be left stationary. If so, would it not appear superfluous to have kings and priests when there are none to rule over nor to instruct? In order that there should be a government of righteousness and peace, there must be subjects and dominion.

Again, let me inquire, If there is nothing to be done for the benefit of men in the ages to come, what becomes of those who never heard the message of mercy? O, you say, "They lived and died in ignorance; let them go, they are not worth saving." Do not be too fast! "Not worth saving," do you say? But why? You reply, "They were a poor, degraded set of creatures, that lived like brutes, fit only to perish." But they were men made by the same God and of the materials; and perhaps some of them were nearly allied to you; but if not, what are you? are you "worth saving?" What have you to commend you to the favorable notice of the Lord? Have you anything more than was given you? Perhaps you will reply, "I was born in a Christian country among a civilized people." Were you indeed! more is the pity, then, that a more Christ-like spirit did not flow from your heart. If none of whom we speak are worth saving, then what avails this great outlay of men and means for missions in heathen lands? Why not let them go out of life, as millions before them have gone? Ah, friends, let us lay our hand upon our mouth and our mouth in the dust, and cry, "Unclean; God be merciful to me a sinner."

"Where no law is, there is no transgression:" and if no transgression there is no condemnation. But you say, "They were a law to themselves." If so, could that law save them? for, "By the works of the law shall no flesh be justified." If God's ancient people could not be saved by law: and if Christ is the end of that law for righteousness, by giving us the law of faith; then if we are saved by grace through faith, let us fear lest any of us, not only *seem* to come short of it, but actually *fail* of it; for without faith it is impossible to please God. If righteousness can come by the law then Christ died in vain.

O, how immensely higher are God's ways than our ways! Well might the Psalmist exclaim, "How wonderful are Thy ways, and Thy thoughts past finding out!" Praise the Lord, O my soul; and all that is within me bless His holy name. Amen. Love to all that love life.

Woodstock Valley, Conn., May, 1874.

FROM RANDOLPH E. LADD.

BRO. STORRS: I have just arisen from "sitting at your feet," having completed the reading of the June EXAMINER, and I can no longer hesitate about what is my duty to do, for my *own* sake, for your comfort and satisfaction, and for the honor and glory of the blessed God, and our Saviour and LIFE-GIVER.

I must, and most cheerfully do, range myself in defence of the most glorious, God-honoring, soul-comforting doctrine that it has pleased God to reveal to man. I will not say that I am fully settled in mind upon many points, but am certain that the truth, in all its completeness, "*lays in this direction.*" The few and feeble attempts which are made to invalidate and destroy your positions are so manifestly, to my mind, false and wrong that it appears like a pigmy's attempt to overthrow a pyramid. I do not *wonder* that you pass them in silence; it is the best refutation they can have.

And now my good "teacher," as I have committed myself to the *belief* of this "*New Heavenly glory*," I feel it necessary that I should give practical evidence of it, and so I begin by inclosing herewith $5; to pay for my *next* year's Vol, $2; and for the benefit of some worthy inquiring brothers one copy each, if you can afford to furnish it a year for $1.50; and if not, to go as far as it will. I will leave it for you to select the recipients, as you know them.

But *this is not all.* Your call for money to replenish the tract fund affects me. I feel that we *must* do more for the spread of the Glad Tidings than we have been doing. I am *burning* with desire to inaugurate a more systematic and efficient effort for scattering the light, just as I did in 1844, when you was just emerging from the false system of natural immortality and the dreadful dogma of eternal torment, which had well nigh proved fatal to me. I do not think there was another one in New England that did so much to scatter every where your "SIX SERMONS." *So more*, my soul longs to push these blessed truths in every direction.

My plan is simple, and I pray that it may be adopted, or a better one devised.

I am *not* rich, but have a competence, with God's blessing, to last me until the Master comes.

I know of several brethren who hold these views that can easily place $100 against every $10 that I can spare. My proposal is this: I will head a fund for $100 with $10; to be paid as soon as all is pledged, to be reported monthly in the EXAMINER, if not objected to by you. I will start a fund of $100, with $10. *every month* for 12 months, if responded to by brethren and if by any means the amount can be advantageously employed in scattering the light, and you, dear brother, are not overtasked in the work. Shall this come before the readers of the EXAMINER and find only a *feeble* and *sickly* response?

Dear brethren, associates and joyous partakers of a common faith,—what do you say? Let the August EXAMINER record the pledges of from

$100 to $500. Let us be in earnest; our time is short; the duty is pressing; it is the King's business and reduires haste.

Springfield, Mass., June 5th, 1874.

JAMES M. YOUNG writes: I have removed from Mich. to Kenesaw, Neb., and hope this may prove a better field for labor. I have a love for truth and an unbounded confidence in the undertakings of my heavenly King The earth is the Lord's and the fulness thereof. I am located on what was once called the "Great American Desert." The country is beautiful, and the land is rich; so, in the things of my Lord, what once looked as desert will yet blossom as the very Paradise of God. Hallelujah to God and the Lamb. The once desert, as it was thought, covered with blossoms, and the rough Rocky Mountains filled with silver and gold. The balmy winds waving the grass and flowers: the telegraph poles and wires, and loaded cars, causes the antelope to stand on an eminence and wonder; while the savage Indian exclaims, "white man's God move a heap fast every way, heap."

THE BIBLE EXAMINER.—I will supply volume 17 in sheets (perfect sets) on the receipt of *sixty cents.* Also, *odd* numbers of that volume (or broken sets) for *one cent* for each two copies, which is simply to pay the postage. Who will scatter them?

LETTERS RECEIVED TO JUNE 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Hazen M. Brown (You are credited to the middle of Vol. xix.), C. T. Russell, Mrs. O. A. Percy, Mrs. Nettie Bartlett, Mrs. Z. C. Crane, G. B. Stacy (1et. and Ms.), Jas. M. Young, T. N. Newton, Wm. S. Bennett, H. Heyes, G. H. Waterhouse, I. N. Wilfong(2), N. D. Wight for F. G. Calkins. N. H. Palmer, Hugh Baker, Adelia B. Danforth, R. E. Ladd, S. A. Kemp, Mary B. Buncroft (A friend has paid for your EXAMINER another year), J. P. Slayton, M. C. Harriman (thank you), Eld. J. Blain (2), J. H. Mills. H. Brittain, Eld. Joseph Chapman, Chas. Hope (thank you), Mrs. Eliza A. B. Benton, S. F. Bradley (It was received), Polly G. Pitts.

PARCELS SENT TO JUNE 25.

Hazen M. Brown, Wm. S. Burnett, Geo. H. Waterhouse, N. H. Palmer, Hugh Baker, J. P. Slayton, J. H. Mills, H. Murphy, Mrs. P. Mitchell, Polly G. Pitts.

TO CORRESPONDENTS.—It is my desire that all letters for me be sent to my residence, as I visit New York but once a day, and sometimes only once in two or three days; while the "Letter Carriers" deliver letters *four times* each day, Sundays excepted. Let all persons communicating with me hereafter address me as follows,

GEO. STORRS,
72 *Hicks Street,*
BROOKLYN, N. Y.

The Bible Examiner is a Monthly Magazine. *Terms*, 52 per year, in advance. When postage has to be prepaid, 12 cents must be added.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 *Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call at 72 Hicks Street, Brooklyn, a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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NEW YORK, AUGUST, 1874.

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☞ *In no case will the Editor be responsible for the sentiments of Correspondents.*

The Bible Examiner.

One number more closes the present volume. There are a few subscribers who have not yet paid anything on it; others have paid only $1. Both of these classes will cease to receive this Magazine, at the close of the volume, unless I have a communication from them, immediately, requesting its continuance. Such has long been my practice in conducting periodicals under my charge. I never send Bills or "duns" for arrearages: the paper or magazine is discontinued when the subscriber has become indebted for one half or the whole of a volume and says nothing of intention to remit more. I desire the continuance of all names on our list; but without pay I cannot in justice to myself and paying subscribers and donors continue the non-paying ones. These remarks have no reference to those known to me as unable to pay. It is sent cheerfully to such without expecting any pecuniary compensation.

Those who intend to continue their subscriptions will do us a great favor to remit immediately, or inform me when and how much they intend to aid this Magazine. This is important to success in the work before us.

Those who intend to help by *donations* are also requested to inform me how much can be relied on from them during the next volume. The amount will not be made public, and will be known only to the donor and myself, unless by request of the giver. Our friends have done nobly heretofore in sustaining the Examiner and its Editor: but those who know the expense of living in this city would doubtless think strange how a small family, even, could live on what has been received by us. One word explains the mystery, viz., "*Economy.*" We have lived, however, and have incurred no debts. For this our hearts are filled with unfeigned gratitude to God, the Giver of every good and perfect gift; also to those kind friends who have not forgotten us in our old age and isolated circumstances.

Shall the Bible Examiner *still alive and go on in its work?*

To encourage *old* subscribers to pay up,—who have not yet remitted anything on the present volume,—if they will send $3, immediately, I will credit them in full to the end of the next volume.

New subscribers shall receive the whole of the present volume for $1.10, if applied for soon: or, for $3 I will send them the present volume and the following one.

At the close of the present volume it is intended to put up, in plain binding, all the numbers, with an Index to the subjects. This volume will be sold at $2.25; the 25 cents being for postage when sent by mail: if taken at my office, $2 only. Those who wish this volume, thus bound, will please give me notice early, that I may know how many to bind, as I can supply but a limited number; and those who send first will be supplied.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

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BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6.

Vol. XVIII. NEW YORK, AUGUST, 1874. No. 11.

Who will Live Again from the Dead?

Some affirm that, "No one of Adam's race will ever be revived from the dead except those who have formed a spiritual union with Christ, by faith, in this present life, or prior to death." Of necessity this view excludes from a future life all adults who never heard of Christ, however unavoidable their ignorance, and all those who die in infancy, or prior to a capacity to exercise faith.

Is such a theory true? I once thought it was, and know on what basis it stands. It is the result of a misunderstanding of the character and government of God, brought into life by the absurd idea, almost universal in Christendom, that the entire race will have a resurrection from the dead; but the unregenerate *only* to suffer a hopeless punishment, with no possibility of mercy ever being extended to any of them. Such an idea was so revolting to the sense of an enlightened and kind heart, that many were led to another theory less so, and far more honorable to the Creator and his government. It gave relief from the horrible idea of a useless and hopeless torture of helpless creatures in the world to come.

The theory was sustained by many plausible explanations of Scripture; but it never did and never can make harmony of the Bible as a whole, nor vindicate the government of a Creator, infinite in wisdom, knowledge, power, justice and love. To suppose such a Being should of his own will bring into existence such a race as the human family, and profess love to them all so great as to give His only begotten Son for "the world," and that Son gave "himself a ransom for all"—"tasted death for every man"—and yet only a very few ever to have any knowledge of these facts, or any benefit from them, because of unavoidable circumstances, over which most of the race never had any control, and were no more accountable for them than for their birth into this world:—I say, to suppose such a system of administration could exist by the will of a Creator, possessed of the perfections above named, is a tax on credulity too great long to be submitted to; nor can it be accounted for that any should continue involved in such a theory, except the fact that men having moved from a previous revolting theory, and feeling a rest in the new idea, and having, as they think, defended their present theory against the attacks of opposers, they settle down in the thought that no improvement can go beyond their standpoint.

Such a thought is an unfortunate one, because it assumes an infallibility that precludes a growth in knowledge, and must result in a sectarian spirit, which destroys true Christian fellowship, and prevents a maturity in knowledge, grace, and love, so important to meetness for the kingdom of God, or to constitute them "joint-heirs with Christ" to that kingly inheritance.

The advocates of the resurrection of only a few, or, as they call it, "No Life out of Christ," make John vi. one of their strongholds; perhaps it ought to be said, their strongest in defence of their position. On this chapter they insist on a very literal understanding of the language in certain verses, and insist that because Jesus says, of the believer, "I will raise him up at the last day," all others are excluded from any revival into life, for any purpose whatever. Their argument on that chapter has passed with themselves as unanswered and unanswerable; but a critical examination of the chapter, as a whole, will most likely shake the confidence of those who earnestly desire truth for the truth's sake, and who do not wish to sustain a theory at all hazards.

This chapter opens with a description of Jesus' compassion on a "great multitude" who came to hear his teaching, and because of His healing the "diseased." He fed this multitude by a miracle that astonished his own disciples. The multitude, when they had seen the miracle that Jesus had done, said, "This is of a truth that prophet that should come into the world;" and it seems they were disposed to "take him by force, to make him a king," but Jesus seeing this, "departed again into a mountain himself alone." This fact disproves an oft repeated assertion, that Jesus would have had the throne of David at his first advent if the Jews had re-

ceived him. No, He refuses to accept it at that advent, for the plain reason, the prophetic time had not arrived for that event, and it was not his Father's will to give it to him till He had first made "his soul an offering for sin" (Isa. liii. 10).

During the dark night which followed Jesus' retreat to the mountain alone, He came to his disciples walking on a boisterous sea. The people who had seen the miracle of the multitudes fed, sought for him in vain on this side the sea, took shipping and went over to Capernaum seeking him; and when they had found him the conversation took place, so much relied on to prove that *only* believers who have a spiritual union with Christ will ever be raised from the dead. Almost at the first of that interview Jesus said, "The bread of God is he which cometh down from heaven, and *giveth life to the world*". . . "I am the bread of life" (verses 33, 35).

Here is a broad assertion of life to all men; not to a few only: which few are to have life in a "special" sense; for "The living God is the Saviour of *all* men, *specially* of those that believe" (1 Tim. iv. 10). Here is the same distinction that Jesus makes in John vi. He says, "I came down from Heaven, not to do mine own will, but the will of him that sent me" (ver. 38).

The next two verses express a truth which has been only in part understood. It is not to be supposed they are mere tautology. The first great truth is thus expressed, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again (*en*) *in* the last day." Who has the Father given to Christ? Answer: "Thou hast given Him power over all flesh" (John xvii. 2). "Jesus Christ gave himself a ransom for all"—"tasted death for every man," and "hath abolished death;" hence death cannot hold a soul of man by any binding power in itself; and so far as death came by Adam it is annulled by Christ; and this is the Father's will, that Christ should "destroy" that "death," so that no man is *lost* by or in consequence of it. In this sense, Christ had given him by his Father the entire race; and by that death He will not lose a single one of them; but will "raise it (the race) *up* again *in* the last day." "This He tells us, "is the Father's will." Thus briefly is stated the Father's will concerning the race, or "*all* men," for whom "Christ gave himself a ransom."

"To suppose that our Lord, in John vi., taught the doctrine that none would ever have a revival from death except such as had formed a spiritual union with him previous to dying, is to say He contradicts his own statement in the preceding chapter, where he says, "All that are in the graves shall hear his voice and come forth," etc. To teach, in the very next discourse, that only a *few* shall "come forth" sets his consistency in a light not very favorable; for, He not only would contradict himself, but contradict the testimony of God by the prophet Hosea, which reads, "I will ransom them from the power of the grave (*sheol*): I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes" (xiii. 14). Nor will Christ's work ever have anything like a completion till He has "destroyed" this "last enemy—death" (1 Cor. xv. 26), which came into the world by the sin of "one man," Adam; and it will be destroyed by "one man," Christ. Thus will the serpent's head be bruised, or "the works of the devil be destroyed." This salvation from the death by Adam is universal; and is that embraced in the apostle's declaration that the "living God is the Saviour of all men." But there is a *special* salvation. This is something more or far greater than a mere living again from the dead. Of this greater salvation our Lord speaks in the next verse (John vi. 40)

After making the statement, just considered, in verse 39, He says: "And this is the will of Him that sent Me, that every one that seeth the Son, and believeth on Him, may have *everlasting* life; and I will raise him up at the last day." That this verse refers to a "special" class and a special salvation none need to doubt. 1. They are believers on "the Son;" consequently are those to whom he was preached; and has nothing to do with those of the race who were deprived of that knowledge. 2. They are raised up to "*everlasting* life"—made immortal, and "cannot die any more." This is a "special" salvation.

The previous verse presents Christ, by "the Father's will," as "the Saviour of *all men*:" this verse presents Him, by the same *will*, as a "special Saviour" of those who "see the Son, and believe on Him." The difference in the two verses is marked and palpable. Verse 39 teaches the deliverance of all men from the death to which they were subjected by the act of another, and not by their own sins. The 40th verse teaches, such as have seen or do see the Son and believe on Him will have a permanent or everlasting life by their resurrection; while verse 39 gives no such assurance to the mass of the raised ones; but their final destiny is to be decided after they "*see* the Son." If then they believe on Him, they live on and have access to the tree of life (Rev. xxii. 2) and live forever, as Adam would

have done if he had had continued access to that tree (Gen. iii. 22).

"Are they to be converted, or be led to believe by sight?" some will inquire. I answer—Yes: why not? Were none ever converted by sight? Did any of the apostles believe in Jesus without seeing him? Nay, did they not all refuse to believe in his resurrection till they had seen him? And poor Thomas was determined he would not believe unless he could not only see Him but thrust his hand into his side, and put his finger into the wounds in his hands. This unbelieving disciple had the privilege of doing all that he demanded: then he believed. Now mark Jesus' language to Thomas after he believed: "Because thou hast *seen* Me thou hast believed: blessed are they that have not seen, and have believed" (John xx. 29).

From this language it seems that it is more blessed to believe without seeing Jesus than with it; yet it is indicated in the text John vi. 40 that no man will have a final condemnation for unbelief till he has seen Jesus. The Saviour saith "every one that *seeth* the Son, *and* believeth on him," etc. Seeing him is one of the methods God, in his love, uses to produce faith; though, as a general rule, those will have a greater blessing who believe without sight. Peter speaking of such, says, "Whom having *not seen* ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, the salvation of your souls" (1 Pet. i. 8, 9). Such persons receive a *present* salvation—they find Christ a "special" Saviour, and are assured their resurrection, at the last day, will be to a deathless state—to immortality, eternal life.

Others, or the mass of the race, will be raised up *in* the last day, but not immortal: they shall *see* Jesus; for "every eye shall see him" (Rev. i. 7). Then, also, "he that seeth the Son, and believeth on him" will live on "forever," like as Adam would have done if he had been obedient; not by being made so that they "*cannot* die any more," but by access to the tree of life. They are not "sons of God by the resurrection," but are blessed under the government of "the sons of God," whose "manifestation" they had "waited for" (Rom. viii. 19), though unconscious of the precise method of their deliverance till it is accomplished. Then "the groaning creation" will see the manifold wisdom and love of God in having "subjected it to vanity," though, on their part, "not willingly, but by reason of Him who subjected the same in hope."

In the matter of being converted by seeing, I might also, have spoken of the case of Saul of Tarsus. He calls himself "the chief of sinners;" but he "saw the Lord Jesus," and was thereby convinced of his wickedness, and immediately abandoned it. He tells us, "I obtained mercy, because I did it ignorantly" (that is, blasphemed and persecuted) "in unbelief". . . "Howbeit for this cause I obtained mercy, that in me, first, Jesus Christ might show forth all long suffering for a pattern to them which should *hereafter* believe on Him to life everlasting" (1 Tim. i. 13–16). Do any doubt Paul's veracity? Then he anticipated a salvation by the sight of Jesus of other sinners after the "pattern" of his own conversion, manifesting the "all long-suffering" of the glorified Jesus. Such "a pattern is useless if this short life with all the unavoidable ignorance attending it is to fix the mass of the race in eternal death, for none have ever yet been converted after the "pattern" of Paul's conversion; but there will be. See Zech. xii. 6–10. ED.

"LIGHTETH EVERY MAN."

The text John i. 9 is quoted by some to prove that although all men do not have the Gospel message, and that multitudes live and die without any knowledge of God's love to "the world," or of the mission of Christ, yet somehow all men are, or have been, so enlightened as to be saved by Christ notwithstanding their utter ignorance of Him; so they tell us, they find "Scripture that warrants the belief that some may finally be saved who never had opportunity to hear the Gospel;" and John i. 9 is brought forward to support that idea. It reads: "That was the true light, which lighteth every man that cometh into the world."

This text, when critically examined, so far from supporting the theory that any man can be saved without the Gospel, goes to prove that "every man that cometh into the world" shall be enlightened by the news of Christ and his mission. A literal translation of the text warrants this conclusion. It reads, literally, "He was the true Light, *who is to enlighten* every man that cometh into the world." This translation is supported by "Dr. BLOOMFIELD'S Critical Notes, edited by" the late "Prof. STUART." Dr. B. adds, "By *panta anthropon* is meant, men of all nations, and not the Jews only."

The evidence from this text goes to confirm the position, that at some time, in God's "due time" (1 Tim. ii. 6,) in some way, Christ will "enlighten every man" of the human race in relation to God's love of "the world," and His appointed means for their final salvation or eter-

nal redemption from sin and all its consequences; so that every man—"every creature"—shall hear the Gospel message and have placed in his reach the means to secure the end God's love designed. When that is done, begins the real *probation* of the children of Adam's race. Till then no man is put on trial for his final destiny. Then, if he accepts the Lord Jesus as his Redeemer and King, he will have an endless, or eternal life. But, then, if he refuses this offered mercy, he dies for his own wilful rejection of it, having done a "despite unto the Spirit of grace" (Heb. x. 26-29,) and seals his own doom.

Thus will the truth be made manifest, that "The Lord is not slack concerning His promise [and oath to Abraham], as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance;" and "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8, 9). Men are ready to think, because God has suffered so many years to pass and so many millions to go down in death without the knowledge of His love, and His *remedy* for sin and death, that, therefore, all those millions must hopelessly perish, and that infinite wisdom has no means by which to cause such to be visited with the Divine method of salvation, and the final triumph of the Son of God over all evil, bruising the serpent's head and destroying the works of the devil. (Gen. iii. 15., and 1 John iii. 8.)

Let God be true to His promise and oath, even if it should prove "every man a liar" (Rom. iii. 4). "Behold I bring you good tidings of *great joy*, which shall be to *all people*" (Luke ii. 10). "Glory to God in the highest, and on earth peace and good will to men" (verse 14). Such was the message and the song of God's angelic messengers, sent from heaven to proclaim the Redeemer's birth to the wondering shepherds, on the plains of Judea; and its consummation will have been accomplished when the message of God's love shall have been made known to "*every creature.*" ED.

THE PROMISE TO ABRAHAM.

THERE are those who seem to suppose that the Promise to Abraham, confirmed by the Oath of God, was a new dispensation, relating only to some distant, future, uncertain period, and to an equally uncertain or unknown people. I regard such a view as an entire overlooking of the record, and an abridgement of God's declared work for the race, of which Adam and Eve were the head. The woman was "deceived:" "Adam was *not* deceived" (1 Tim. ii. 14); he sinned wilfully; she through deception. Her sin had a mitigating circumstance: Adam's had none. He, though the father of the race, lost the headship, and could not conquer the evil he had introduced. The conquering headship was passed into the hands of the *woman's* seed, and that Seed becomes "the head of every man" (1 Cor. xi. 3). Of that Seed it was said, "It shall bruise thy head:" that is, It shall destroy the evil introduced by the "one transgression" of Adam, "For if through the offence of one, *the* many" (all Adam's race) "be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto *the* many" (Rom. v. 15); so that this "grace"—which was given us in Jesus Christ, before the *(aionion) ages* began;" or, before the beginning of the ages; i. e., the ages that followed the one transgression by which death was introduced into the arrangement concerning the race—embraces all the race, the entire posterity of the woman.

The race immediately passed into the hands of the Second Adam—the Seed of the woman—who in due time was "made manifest by the appearing of our LIFE-GIVER, (*Syriac*), Jesus Christ, who hath abolished (*katargeesantes*—to annual, to abrogate, to cause to cease, to come to an end, to destroy) death, (the death that came by Adam), *and* hath brought life *and* immortality to light" (2 Tim. i. 9. 10).

Thus we find the meaning of the expression "shall bruise thy head;"—it is to destroy that death which came by the "one transgression" of the first Adam: and to destroy *that* which was the procuring cause of death, viz., "the evil," or as it is rendered in Heb. ii. 14, "the devil."

The Second Adam was pledged by the word of God, as addressed to the serpent, to destroy, abrogate, annual, and cause to cease both the death and the evil brought on the race by the sin of the first Adam. That word of God embraces all that I claim for the promise and Oath of God to Abraham; so that my view of its covering the whole race is not going back for its application to those behind Abraham, for the promise to Abraham was only a renewal, now confirmed by an oath, of the word of God in Eden after man's "one transgression;" and it covers all who descended from the woman, or from Eve: to every one of them, death, so far as it is the result of Adam's sin, is annulled, abrogated, so as to have lost its power to hold one of the race: nothing but a *personal rejection* of the LIFE-GIVER, the Seed of the woman, God's remedy, can hold any man, woman, or child of Eve, in death's dominion. The blessing promised in Eden, and con-

firmed to Abraham by an oath, secures to the race, to each individual, an ultimate deliverance from all the consequence of Adam's transgression, and places their eternal destiny on the ground of their personal acceptance or rejection of God's *remedy*, made and provided, of His mere grace, "before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke ii. 31, 32). That remedy, therefore, will be made known to "to all people" either in this present life or in one to come, when the LIFE-GIVER shall actully *abolish* Adamic death, which is secured by the promise of God in Eden, and to Abraham, and therefore is spoken of as if it had actually occured because of its certainty, as when God said to Abraham, "A father of many nations have I made thee" (Gen. xvii. 5), when as yet Isaac was not born; or as when it is said, "He *was* wounded for our transgressions," etc, centuries before its actual occurrence (Isa. liii. 5); God "calling those things which be not as though they were" (Rom. iv. 17), because of the certainty of the accomplishment of His promises and purposes.

Thus all is harmony in the Divine government, and JEHOVAH is justified both in his justice and love to the race, and all cause of complaint is forever removed, and God's ways are manifested to be "equal," and will cause heaven and earth, and all things therein, to unite in the song of praise, "Saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. v. 13).

I make no pretensions of determining who have, in the past or present, had the knowledge of God's *remedy*, or who have or have not improved it; *that* is one of the "secret things which belong to God" (Deut. xxxix. 29); "but those revealed belong unto us and our children forever." God has revealed to us, by promise and oath, that "all families of the earth shall be blessed," in the Messiah, the Christ, the Redeemer, the *Kinsman* of our race, "who gave Himself a ransom for all, to be testified in due time" (1 Tim. ii. 6); God's time, which will ultimately be seen to be the best time; the best for the race as well as most honorable to God, and most promotive of the glory of our Redeemer, manifesting "the unsearchable riches of Christ" (Eph. iii. 8); a view of which made the apostle to the Gentiles to say, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus throughout all the endless succession of ages" (Eph. iii. 20, 21).

ED.

GOD'S PLEASURE IN CREATING.

"Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created."— Rev. iv. 11.

A glorious truth is proclaimed in these words, and is especially worthy of our attention because of the position and character of those who proclaim it. In this chapter John saw heaven opened, and heard a voice saying, "Come up hither, and I will show thee things which must be hereafter." In the Spirit he was taken up, and saw a throne and one that sat on it, and there was a rainbow round about the throne, which was an indication of a covenant of mercy, and care of the creatures He had made. About the throne sat four and twenty elders in white raiment and crowns of gold on their heads. These elders, as we learn from chapter V., were those who had been redeemed to God by the blood of the Lamb out of the nations and people of the earth, and are exalted to be "kings and priests to God, and shall reign on the earth." It was a vision of "things which must be hereafter." The "four *vital beings*" (*zoa*, not "beasts") were also redeemed ones, whose peculiar work is unknown to us except as they were swift messengers (each having six wings) and constantly celebrating the *holiness* of the Lord, day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." At the voice of their praise, "The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power: for Thou hast created all things and for Thy pleasure they are and were created."

The testimony, therefore, is beyond controversy with those who accept the Bible; and it shows that the Lord is the CREATOR of all things, and that the work of creation was a *holy* work, and done according to and for God's pleasure. It follows that no being was created without ample means and opportunity being provided for their highest good and redemption from sin, that might possibly occur, so that what evil might result to man from his state of training should be overruled for his advancement in the knowledge of God and a final greater exaltation than could have been attained without such a discipline as his Creator subjected him to.

Let it be kept in mind, the text (Rev. iv. 11) was the utterance of those who were glorified from among men, and are to be the future rulers on the earth, and therefore understood the work

to be accomplished, and that God's *pleasure* is not to be defeated.

Let us now inquire what God's pleasure is concerning men. It is not His pleasure that any should finally perish. PROOF: "Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways and live?" (Ezk. xviii. 23). "Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezk. xxxviii. 11). "The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9). "Who hath . . . called us with a holy calling, not according to our *works*, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. i. 9).

Thus it is clear that the CREATOR, not only created our race for His pleasure, but foreseeing that our own works would be evil, and not entitle us to a continued existence, provided a way of life, in Christ Jesus, for us, in His own purpose and grace, before He commenced the work of creation. Now let us see what that purpose and grace was:

"In whom (Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His *good pleasure* which He hath purposed in himself; that in the dispensation of the fulness of times, He might gather together in one *all things* in Christ, both which are in heaven, and which are on earth; even in him" (Eph. i. 10). The Apostle adds: "In whom (Christ) also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh *all things* after the counsel of His own will, that we should be to the praise of his glory, who first trusted in Christ; in whom ye also trusted, *after* that ye heard the word of truth, the Gospel of your salvation" (ver. 11–13). Once more, the Apostle says, "God hath raised us up together. . . in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in his kindness towards us through Christ Jesus" (ii. 5–7).

All this shows the truth of the proclamation of the glorified ones, that the Lord is worthy to receive glory, honor, and power, for He is not only the Creator of all things, but that He created them with the most noble and glorious design, which will not be defeated by the folly or wickedness of the creatures He has made: nothing can prevent or thwart the counsel of His will and pleasure in creating all things. "The Ages to Come" must have their place to complete His counsel and pleasure. ED.

"THRESHING" MEN INTO FAITH.

"Dr. Livingstone says that Schele, a famous African chief, observed to him on the occasion of his preaching to the tribe, "Do you imagine that these people will ever believe by your talking to them? I can make them do nothing except by threshing them; and, if you like, I will call my head man with our whips of rhinoceros hide, and will soon make them all believe."

The foregoing is a revelation of the orgin of the preaching of the largest portion of Christendom. It was learned of heathendom. LOVE, God's great instrument to induce faith, is nearly lost sight of; and their "head men, with whips of rhinoceros hide," march through Christendom proclaiming wrath and vengeance to frighten men into faith! thus "converting" men, filling them with the spirit their supposed God possesses. But these "rhinoceros hide whips" make but poor converts; and induce more real infidelity than true faith. Let men see the true character of God in the light of His love to *the world* in the gift of His Son to deliver them from sin and death, and to bestow on them an endless life of joy and pleasure, and more would be effected in "the conversion of the world" in one year than has been effected in the last thirteen hundred years, or since christendom has gone back into heathendom with its system of whips and wrathful methods of making men have faith. LOVE casts out these devils. ED.

FALSE TEACHERS: HOW KNOWN.—"He that speaketh of himself seeketh his own glory."—John vii. 18. Teachers who manifest a disposition to exalt SELF, and make it appear that they are something remarkable, are unmistakably false teachers. Whether this is done by words or deeds it is the same thing: they "seek their own, not the things that are Jesus Christ's (Phil. ii. 21). This is the case with all who set themselves up for prophets; claiming to be somebody with special authority to command obedience to their teaching, and denouncing such as do not comply with their claims, though they can give no demonstration of a Divine commission by miracles or otherwise. Such persons, not unfrequently give something like prophetic utterances to amaze and astonish those duped by them, and when their prophecies fail, they, with amazing impudence, attribute the failure to something else than their folly, and invent another prophecy, equally absurd, to continue their power over those who have unhappily fallen under their influence. ED.

The Study of the Bible.

BY HENRY DUNN.

Chapter XXX.

On Doubts and Difficulties.

Why God, in giving us a revelation of His Will in and through a Book, should have left so much room for *doubt* in relation to certain portions, or allowed so many *difficulties* to gather about its communications, is a question sometimes asked, amid pain and perplexity, in the deepest recesses of Christian hearts.

The true answer, whenever we find it, will certainly be this,—"Because it was wiser and better that it should be so."

Let us see whether reflection will not enable us, in some degree, to *perceive* this, even now.

We need not scarcely say that DOUBT is not a plant of modern growth, nor is it to be associated only with a Written Revelation. It was felt by Old Testament Seers, and it was experienced by New Testament Prophets, Asaph frequently expresses one form of it,—"Verily," he says, "I have cleansed my heart in vain;" in vain have "I washed my hands in innocency." "When I thought to understand this," he adds, "it was too painful for me" (Psa. lxxiii). Again, under the same influence, he exclaims, "Doth His promise fail for evermore?" (Psa. lxxvii. 8). And although it appears that he soon found rest and peace in a reposing faith, it is not the less true that he was, for a time, under the influence of the most painful of all doubts,—that of God's faithfulness.

Jeremiah, in distress, is equally perplexed when he cries,—"Wherefore doth the way of the wicked prosper?" and he is desirous, as it were, to reason with God on the incomprehensibleness of His judgments (xii. 1). And again "We looked for peace, and there is no good; and for the time of healing, and behold trouble!" "Break not thy covenant with us:"—as if such a thing were possible with God (xiv. 19–21). Nay, stronger still,—"O Lord, thou hast deceived me, and I was deceived" (xx. 7). In all these cases *doubt* was temporary, and followed by renewed confidence; *but it was there.*

John the Baptist furnishes us with an example of another kind of doubt. Depressed in his spirit,—disappointed in his hopes,—and distrusting even the evidence of the voice from Heaven, he sends his disciples to Jesus with the touching inquiry,—"Art thou He that should come, or do we look for another?"

Thomas furnishes us with an example different from any of the preceding,—the other disciples say unto him, "We have seen the Lord!" He replies, disbelieving the testimony in spite of its unanimity, and notwithstanding the confidence he justly reposed in the veracity of his brethren,—"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John xx. 25).

The Apostles frequently manifest a sceptical spirit, and it is strikingly displayed in the walk to Emmaus,—"We trusted that it had been He which should have redeemed Israel" (Luke xxiv. 21), The implication is unavoidable,—we have given up that belief now.

Let us not, then, imagine that *doubt* would have found no place in our hearts had Revelation been, in any respect, different from what it is.

A more important inquiry rises before us. What is the moral character of doubt? Is it, in itself, *sinful?* Is it always injurious to him who suffers from it?

The character of the reply to this question must depend on the character of the doubt. Is it *honest* doubt? Is it a doubt which desires to be removed by evidence? or is it a cherished habit of mind, traceable to conceit, or levity, or dislike to that which is asserted? Everything depends on this;—If it is *honest*, it is painful; if it is *dishonest*, it will be a source of satisfaction, like self-complacency. If it is *sincere*, it will be temporary, and the soul will have no rest until the truth or falsehood of the matter to be inquired into is ascertained. If it is *affected*, it will be chronic, and, to a great extent, indifferent as to any definite conclusion whatever. It *must* be the one or the other. It is either the most sacred agony of a noble nature, or the veriest trifling of a fool.

Of course we speak now of doubt in relation to *moral* truth,—for in this book reference to any other kind would be out of place; and of this, if honest and sincere, we fearlessly affirm that it is *not sin*, but the trial by fire of God's own children. They may look upon it as foolishness or ignorance when once freed from it, but they only free themselves from it by *facing* it and going into the sanctuary of God to wrestle it off.

It is of doubt like this that the Laureate sings,—

> "There lives more faith in honest doubt,
> Believe me, than in half the Creeds."

and it was in relation to such scepticism that old John Newton was accustomed to say,—"Some men's doubts are better than other men's certainties."

In no instance is this class of doubt dealt with as a sin in Scripture.

The Lord only answers the Baptist with *additional evidence*,—"Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he, who shall not be offended in me" (Matt. xi. 4–6).

To Thomas he is condescending beyond measure. Not a word of rebuke. It is simply,—"Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." And yet there is commendation for men of a different stamp. "Blessed are they that have not seen, and yet have believed" (John xx. 27–29).

To the two disciples, "fools, and slow of heart," as they were, "to believe all that the Prophets had spoken," He kindly expounds, "in all the Scriptures, the things concerning Himself;" and then, without one word of reproach, sits down with them to meat, and makes Himself known in breaking of bread. Is it possible he could have thus acted had doubt, in itself, been sinful? had not a living faith, so to speak, lain deeper than the doubt?

As has been well said by the lay writer to whom we have already been indebted, "the absence of positive faith and of righteous doubt are exactly correlative. They are twin symptoms of the same decadence." "I hardly know," he adds, "one young man who has strength and courage enough for righteous doubt. There is plenty of indifference, plenty of denial, plenty of cool passing by of whatever cannot be understood, plenty of complacent setting up or adoption of new philosophical theories; but of *the resolute struggle for Truth*, very little. Perhaps it has been undergone once on some subordinate point, and the result having been that the truth has been found to dwell *outside* of some preconceived opinion, the conclusion has been come to that it dwells, probably, outside of *all* received opinions, and that, from the moment one has left these, anything that looks like truth may very likely be true, so that it is no longer worth struggling with."

From the remarks we have already made, it will be seen that, far from considering doubt to be in itself sinful, we regard it, when righteous, honest, and sincere, as eminently *helpful to Truth;* and therefore we see no ground whatever for surprise that God should have left so much room for its exercise in reference to Divine Revelation.

Greatly is it to be regretted that the Bishop of Oxford, in his recent Sermons on "the Revelation of God the Probation of Man," should have spoken regarding it so unadvisedly as he has. Admitting, as he does, that "God's Word is spoken to us, and recorded for us, through the intervention of human agents,—that it is recorded in human manuscripts, read by us out of a printed book, and that at every turn there is opportunity for doubt and question," the Bishop has nothing better to offer to the doubter than the advice,—appropriate enough in the mouth of a Romish Priest, but altogether out of character in a Protestant Prelate,—"Fling doubt from you as if it were a loaded shell shot into the fortress of the soul; do not intermit prayer, be more frequent at communion, frequently repeat the *Gloria Patri*,"—in short, for this is what it amounts to,—"Do not venture to examine into Truth,—believe, on the authority of the Church, and be at rest."

As if this violent and unnatural suppression of doubt were equivalent to Faith; as if God's revelation of Himself in the Bible were given for the purpose of paralyzing the intellect, and prostrating humanity at the feet of a Priest; as if all history did not teach us that "conscientious doubt, when suppressed, eats into the soul like a cancer, and that the inevitable result is latent infidelity, and the total corruption of the moral and spiritual nature,"

The difficulties of Scripture, then, have their use. They tend to promote a constant and ever fresh investigation into its claims and its contents; they call for the exercise of humility, patience, candor, and charity, in such investigations; and they teach us that great lesson which is written, as it were, in letters of light alike on God's works and on His Word, that advance in knowledge depends, far more than we are usually prepared to admit, on the state of the heart; that if we are often left, in our search after evidence, to balance probabilities, and to be misled, if we allow pride or prejudice to come between us and Truth; it is only to teach us that our moral probation, as creatures of God, extends far beyond mere outward acts; that the search after Truth is an important part of it; and that the office of the intellectual faculty is *not* to sit in judgment upon God, but humbly to receive, on the authority of heaven, teachings which are necessarily hidden from all who close their eyes to the demand a *Divine* Revelation makes *on their obedience*, and who shuts its light out of their souls, only lest it should make their shortcomings too manifest even to themselves.

Chapter XXXI.

On Reading the Scriptures with Prayer.

Miss Bremer, in one of her later works, tells us that an interview with the Pope,—during which the claims of the Catholic Church had been earnestly pressed by the Venerable Father—closed with these words, addressed to her by his Holiness:

"Pray, pray for light from the Lord, for grace to acknowledge the Truth; because this is the only means of attaining to it. Controversy will do no good. In controversy is pride and self-love. People, in controversy, make a parade of their knowledge,—of their acuteness,—and after all, every one continues to hold his own views. Prayer alone gives light and strength for the acquirement of truth and grace. Pray every day; every night, before you go to rest; and I hope that grace and light may be given to you. For God wishes that we should humble ourselves, and He gives His grace to the humble. And now God bless and keep you for time and eternity."

The accomplished Swedish lady,—good Protestant as she is,—adds, "This pure, priestly, and fatherly admonition was so beautifully and fervently expressed, that it went to my heart. The Pope was to me *really*, at this moment, the representative of the Teacher who in life and doctrine preached humility, not before men, but before God, and taught mankind to pray to Him. The Pope's words were entirely true and evangelical."

Such is the process by which *perverts* to Rome are multiplied. Is there not something wrong about it? Is Miss Bremer's view sound and Scriptural? Are the words of Pius, after all, either true or evangelical?

We think not. In similar tones and language, many an old Rabbi would, in our Lord's time, have addressed a young disciple of Christ, in order to win him back to the old faith; and, in similar terms, many a self-satisfied religionist *still* warns and rebukes the inquiring spirit.

But *wherein* is it wrong? Is it not true that our first duty *is* to pray for light and grace? Unquestionably it is. Further,—Is it not true that, for the most part, in controversy there is much pride and self-love? and that men engaged in it often seek rather to display their acuteness than anything else? It cannot be disputed that such is too frequently the case.

Wherein, then, lies the error? For, if it be an error, it is one that is shared by thousands of Protestants in the present day, who are constantly teaching that all controversy is evil; that doubt is sinful; that free inquiry inevitably leads to scepticism; and that he who would arrive at Truth must do so by abasing his rational faculties, and by reading his Bible "on his knees," rather than in his library; in the light of devotion, rather than in that of research; with the intellect at rest, rather than alert and quickened; with prayer, rather than with pains.

The error, as we imagine, lies in the supposition, implied, perhaps, rather than expressed, that devout submission and intellectual activity are somewhat opposed to each other; that the two cannot, if each be quickened, co-exist,—the one being, in fact, destructive of the other; and that, consequently, free inquirers *must*, as a rule, be a prayerless race.

But is it true that the intellect and the devout affections are thus opposed?—that *independent* research and prayer cannot really go on together?

The answer to the question must depend on the character of the prayer supposed to be offered. If a man, in praying over his Bible, asks for, and really expects to obtain, *direct spiritual illumination;* if he imagine that, in reply to his petitions, *his judgment* will, in some way or other, be so acted upon, that Truth will present itself to his intellect, and carry its own evidence with it; if, with the Fathers, he considers that the influence of the Holy Spirit, for which he prays, will be vouchsafed in the form of *intellectual light;* if, with some eminent modern divines, he regards the "Faith" for which he entreats, to be "a new faculty," "a Divine capacity," imparted only as a sovereign gift,—it then follows, of course, that the more *passive* he is, the better; that self-annihilation, were it possible, would be, of all things, the most desirable; that "creaturely activity," as it is sometimes called, is a hindrance to the reception of the Divine blessing; and that prayer stands in direct opposition to the exercise of reason.

This has always been the doctrine of the Church of Rome. It manifests itself most, in the most devout of her children. It is the distinguishing characteristic of the "quietists" and "mystics" in her communion, of all ages; and it has always had a charm for devout Protestants of meditative temperament, who do not perceive the poison that it embodies. We may, and we ought to sympathize with Madame Guyon, when (as translated by Cowper) she sings,—

> "Sweet to lie passive in Thy hand,
> And know no will but Thine."

But we must not forget that the gifted Jansenist *meant* much more than we do by the words she uses; that her passiveness related not merely

to the dispensations of God's Providence, but to the knowledge of His Word; and that it pointed to, and terminated in, an abject submission to Priestly rule and guidance.

It could not be otherwise. Believing, as she did, that God required her to pray, but not to think for herself,—to be devout, but not to question,—it followed, as of necessity, that she became the slave of men whom she supposed to be the appointed depositories of Divine Truth.

With Protestants, however mystic they may be, the case is somewhat different. Believing, as they do,—and truly,—that the Holy Spirit is given *individually* to every earnest seeker; and expecting this great boon—as they have no warrant for doing,—in the form of direct intellectual light; *they bow*,—not before a visible Church represented by a Priest,—but before *what is neither more nor less human*, the reflex action of their own piety, whether it be intelligent or untelligent, on their intellects.

The *heart*, in all such cases, guides the *head*, —and the result corresponds. If the heart be lowly, loving, and pure, the intellectual conviction, whatever it may be, will not be inconsistent with anything that is loving and pure. But, if the heart be but partially renewed,—if the man be still, more or less, under the influence of pride, vanity, conceit, uncharitableness, love of power, or self-seeking in any form,—the result will be in accordance. The *more* he prays, the deeper will be his satisfaction with his own views; the stronger his confidence in himself, as one "taught of God;" the more malignant will be his fanaticism, his sectarianism, or his superstition, as the case may be.

Again we say,—*It cannot be otherwise.* Believing, like the Romanist, that God requires him simply to pray, and wait for a light above and beyond any that he can get by the use of his rational faculties, however much these may be disciplined by labor, or purified by a right state of heart, he tries to lay aside his reason, and, if it were possible, not to think his own thoughts, in order that he may passively receive from above "the Truth as it is in Jesus." He never considers that, from the course he is taking, he will necessarily be *acted upon* by forces, which, however Divine he may deem them, are really as human as any by which he is in other ways affected.

But let us suppose another case. Let us suppose that the praying man expects his answer from God in another form; that he has not the slightest expectation of obtaining light, apart from a vigorous and independent use of his faculties; that as, when he asks God for daily bread, he only expects to receive it in the form of a blessing on his industry, his skill, his perseverance, and his trust in God: so, in spiritual things if, when he prays that the "eyes of his understanding" may be "opened," he expects his answer only in the form of that "eye-salve" (humility) with which the eye must be "anointed," if it would see (Rev. iii. 18),—in the form of *purification* from the various phases of evil that darken and becloud the faculties of a sinful man; if he bear in mind the words of his Lord,—"If thine eye be single, thy whole body shall be full of light;" if he look, therefore, for his answer, in growing freedom from prejudice, in a greater breadth of charity, in a more loving appreciation of Truth and goodness, wherever they are found; and consequently (a *necessary* consequence), through the reception of these "fruits of the Spirit," to have a clearer intellect, a sounder judgment, a better balanced mind; the reverse of all we have stated then becomes true. Prayer and intellectual activity go on together, and as, on the first supposition, they could not co-exist, so, on this, they cannot be separated.

But which is the *true* view?

For a reply we simply turn to "the Book," and to "the Master."

The Jews come to Christ with their doubts. What is His reply? Pray? No! It is "Search! (or rather, Ye search) the Scriptures: they are they which testify of me" (John v. 39). Again, He says to them, "I am come in my Father's Name, and ye receive me not." Why? Because ye do not pray? No! The cause of unbelief is thus stated,—"How *can* ye believe, which receive honor one of another, and seek not the honor that cometh from God" (ver. 44). "To this end was I born, and for this cause came I into the world, that I should bear witness unto *the Truth*. Every one that is *of the Truth* heareth my voice" (John xviii. 37).

Paul, at Thessalonica, when dealing with UNBELIEVERS, does not call upon them to pray; but, "*as his manner was*, went in unto them, and three sabbath days *reasoned* with them out of the Scriptures" (Acts xvii. 2). So, again, at Corinth, "he *reasoned* in the synagogue every sabbath day, and persuaded the Jews and the Greeks" (xviii. 4). Again, at Ephesus, we are told "he entered into the synagogue, and *reasoned* with the Jews." And so, before Felix, he "*reasoned* of righteousness, temperance, and judgment to come," till "Felix trembled" (xxiv. 25).

Nor is his method different with BELIEVERS. Complaining of some, that, when they "ought to have been teachers," it was needful to teach them "which be the first principles of the oracles

of God," he adds, "Strong meat (the full comprehension of the supercession of the Mosaic law by Christ) belongeth to them that are of full age, even those who, *by reason of use*, have their senses exercised to discern both good and evil" (Heb. v. 14); *i. e.*, their faculties exercised by practice in the distinguishing of Truth from error (so Stuart and Alford).

How different, in this particular, is the conduct of the Apostle *before* his conversion. He then prayed and persecuted; while Stephen and the Christians, though ever living in the atmosphere of prayer, reasoned out of the Scriptures. Saul and the Priests, like the Popes, supplicated God, and threatened man. Stephen the martyr studied, and quoted, and followed the written Word. The Persecutor would have nothing to do with controversy.

After his conversion, Paul, as we all know, became a great controversialist. Some of his Epistles—that to the Galatians, for example—are almost wholly controversial. *Before* his great change, we look in vain for a *single argument* against heresy; for then, like the Papal chief, he only "breathed out threatenings and slaughter." It was not till he became a Christian that he felt the necessity of giving a "reason for the hope that was in him" (Acts xvii. 2, 17).

Nowhere in Scripture, either from the lips of Christ or His Apostles, is prayer set before us as the medium by and through which Divine light is to be obtained. * *Everywhere* we are taught to pray for a right state of heart,—for pardon, for purity, for temporal and eternal good, for friends, for enemies, for all men, for a blessing from above on faithful teachers of the Gospel; but *nowhere* for light in the intellect; nowhere either for "a new faculty," or—which amounts to the same thing—for light above and beyond that which is open to all men. No such petition occurs in the prayer Jesus taught His disciples. Would we know God's will, we are to be "babes," as distinguished from the "wise and prudent" of this world; we are to be "obedient children;" to seek for a renewed nature; for a "wise and understanding *heart*;" for "a single eye;" for "the fear of God;" and for strength and assistance in the fulfilment of every duty. But nowhere are we taught to pray for *light* except as it springs necessarily out of *love*.

It may be said, indeed, that in the Old Testament we are taught by Solomon to "cry after knowledge, and to lift up our voice for understanding;" but then it is in connection with seeking for it, as the miner seeks for silver, by long and unwearied toil. David, too, prays, "Open thou mine eyes" (Psa. cxix. 18); but the petition is in close alliance with others for humility (ver. 21), freedom from all mental insincerity (ver. 29), and a general quickening of the spiritual nature (ver. 25).

It may be urged, also, that Paul prays for his converts that "the word of Christ may dwell in them richly" (Col. iii. 16); that they may "hold fast that which is good" (1 Thess. v. 21); that they may be filled with the knowledge of God's will" (1 Col. i. 9, 10); but all these petitions are but so many forms of desire for the sanctification of their natures; for increase of grace: and for the planting within them of all holy principles and dispositions. In not a single instance does he direct them to pray for such blessings as direct gifts from Heaven; but always to watch, to search, to be faithful to duty, to love Truth, and to follow it at all risks, not doubting but that in this path they would find it.

We have said nothing as to the danger of *unconsciously* praying over the Bible, *with the desire to find ourselves right*. Yet nothing is more common; and it is certain that *he who does so will generally succeed* in obtaining the object of his wishes. "It is the same with Philosophy. If you have a strong *wish* to find phenomena such as to confirm the conjectures you have formed, and allow that wish to *bias* your examination, you are ill-fitted for interrogating Nature." So it is with the Bible. "Revelation is to be interrogated, not as *a witness*, but as *an instructor*."

What, then, do we learn from the whole? That Prayer is less important or influential on the mind of God than Christians generally have imagined? SURELY NOT.

> "Prayer is the Christian's vital breath,
> The Christian's native air,
> His watchword at the gates of death,
> He enters Heaven by prayer."

What we really learn is that, *in the acquisition of Truth*, Prayer occupies precisely the same position that it does in relation to the acquisition of *bread;* that as God *now* showers not bread from heaven, as He did in the wilderness, so He

* We are most anxious not to be misunderstood here. We are only speaking of "Divine light" in the sense of mental perception. Far be it from us to deny that, *in one sense*—the true and Scriptural sense—light from Heaven is essential to all of us. Our ignorance is often felt to be so oppressive, our perplexities so harassing, that it would be crushing indeed to one's spirit, to feel that we were forbidden to pray for light. But not in the Pope's sense can we rightly do so. The light we need, and the only light God warrants us to expect, is that of love and purity, freedom from pride, prejudice, self-interest, and sin,—the indwelling, in short, of the Holy Ghost.

showers not truth upon our minds, as He did upon the Apostles. And in each case for the same reason; because it is not called for. The laborer *has now*, what the Israelite in the desert had not, —the opportunity of gaining his bread "by the sweat of his brow;" and *the Christian has now*, what the Christian in Apostolic days had not,— a complete revelation of the will of God in his hand, and nothing to hinder his understanding it, save his worldliness, selfishness, and sin.

For the removal of these hindrances let us all pray earnestly; assured that, only so far as they are removed by the Holy Spirit of God, shall we be able to discern "*wondrous things*" in the Divine Law

The Higher Calling.

To the Editor of "Our Hope:" Sir,—As you have added another to the many religious periodicals which are already in existence, and have said what you thought fitting in justification of the step, allow me to express a hope that the new periodical will meet a want, not much felt perhaps, but nevertheless real and pressing: viz., an organ of communication between those, be they few or many, who, however differing in opinion on many points, count themselves "pilgrims and strangers" upon earth; and who therefore desire, without judging others, and with a keen consciousness of their own shortcomings, to recognize a loftier standard of duty than is the wont of persons who are content to abide in the conventionalisms of the religious world.

Magazines of a denominational character are numerous; periodicals devoted either to the furtherance of particular modes of doing good, or to the conversion of sinners by means of special agencies, such as revival movements, abound; and others still, designed to improve the popular taste, or to interest the young, are not wanting; but not one is, as yet, known to exist specially devoted to a survey of the higher departments of the Christian life, or intended, as you have expressed it, to enforce "the *peculiar* obligations resting upon those who believe themselves to be "heirs of the Kingdom," and who therefore anticipate *reigning* with Christ "on the new earth wherein dwelleth righteousness."

What those obligations are it is needless to say. They are expounded by Christ in the Sermon on the Mount, and are involved in what He has uttered regarding the "strait gate," the "narrow way," and the necessity of abandoning all for Him. They are inseparable from what is written respecting the "crown of life," the "prize of the high calling," and the "abundant entrance" when contrasted with being "saved so as by fire."

It is surely unnecessary to observe that obedience to these indispensable requirements is incompatible with the opinion now so largly prevailing among Christians, and recently avowed with singular frankness, that the high standard laid down by our Lord on the Mount may be lawfully modified; and that in modifying it "the common sense and instinct of Christians has, on the whole, caught its true meaning."

The root of these evils—not, be it observed, of evils that must always exist while human nature is weak and depraved, but of those that are traceable to the one master error—the pernicious "change" that has taken place among believers "*in the general sense of what is right and lawful*," will, in my opinion, mainly be found in the fact that, for all practical purposes, Christians have ceased to perceive that an important distinction is drawn in the Word of God between the "Elect" Church, the "Bride" of Christ, and other *saved* persons.

I hold it to be all important that this distinction should be pressed upon attention, since the whole spirit of the New Testament—to say nothing of particular passages—implies that the Church of God, "the pillar and ground of the Truth," is not to be confounded with adherents to Christianity, however sincere they may be: that it is to be for ever *a thing apart;* a thing of beauty and sanctity; a thing not of this world; a constant witness to goodness, often in sackcloth and sorrow, but never in purple and fine linen; that it is to share alike the humiliation and the triumph of the Redeemer; that it is to suffer with Him and to reign with Him; that it is to "fill up" *here* the measure of its Saviour's sufferings, and *hereafter* to "enter into" and complete its Saviour's joy; that it is figuratively to endure the cross, and actually to wear the crown; that its members are one day to be kings, tributary, indeed, to the "King of kings," but to sit at the Royal table, to rule the world "with a rod of iron," and, as "Priests to God and to Christ," to carry out and finish the Redeemer's final conquest over the Devil and all his works.

The *ennobling* ambition to obtain that kingdom is continually set forth by Christ as best fitted to meet the necessities of higher natures that long for the distinctions of God. The expectation of it stains human pride , and pours contempt on all greed after the dignities of earth, while it affords a needed stimulus to those who wish to follow faithfully that career of unworld-

liness and self-denial to which they are called. It supplies, too, the strongest of all possible motives to run a race which necessitates the laying aside of every impediment, however dear it may be to us, or however apparently needful for the flesh.

This view of "things to come," although Scriptural, is doubtless opposed to those portions of the Evangelical theology which are distinctively Augustinian, and which have come down to us on the authority of a man who, however great and good in many respects, lived in a dark age, advocated persecution, and supported almost every ecclesiastical abomination of his day. The old struggle, therefore, between Christ and "them of old time," between the teachings of the Spirit and traditions of the Church has to be re-commenced, and must be fought out to the end.

Intimately connected with this work, and, indeed, with all that concerns the higher departments of the spiritual life, is whatever pertains to the intelligent study of Holy Scripture. Nothing but mischief can flow from a *superstitious* way of looking at the Bible; from the habit many indulge of clinging to the letter rather than abiding in the spirit of the Book; from craving after a certainty which, independently of a work of the Holy Spirit on the heart of a believer, cannot be enjoyed, and which can, therefore, never be brought home to the sceptical and the ungodly. Such habits of thought create half our difficulties, greatly weaken our faith in Divine things, and, instead of being favorable to piety, only tend to hinder that repose in truth which, when felt as it should be, is at once our joy and our strength.

Greatly is it to be lamented that among ourselves everything connected with the Divine Life so commonly runs in fixed and appointed channels, that division of labor is supposed to be wise in spiritual things as in those that are temporal, and that, *as a consequence*, too much is left to the priest or to the pulpit; *so much*, in fact, that with multitudes of intelligent Christians, *disuse* in the study of Scripture has generated inability to profit by it.

These, indeed, like others, with one accord deny the right of either Pope or Prelate, Church or Council to override their private judgment in relation to religious truth, but the consciousness of weakness leads them to submit as implicitly to professional teaching as if they recognized its paramount authority; hence, when disturbed, they become either fearful or rash: the bolder too often seeking to prove their independence by a scornful rejection of truth and error alike, while the more devout and timid, equally unable to investigate calmly, cleave in terror to that which is traditional, and willingly accept the frightful doctrine that freedom of inquiry is inconsistent with the higher life; that an enlarged charity in relation to those who are supposed to be in error is but latitudinarianism; that no amount of faith or piety is adequate to justify a departure from old landmarks; that acquiescence is humility, and that the only alternative for a religious man is submission or scepticism.

This mistaken idea of duty, in an age like our own, when doubt prevails and everything is thrown into the crucible, necessarily leads, *as it has led*, to a shrinking, both in public and private, from the promulgation of clear and definite views on points so vital as are those of Election and Future Retribution,—doctrines essentially connected with what is recorded regarding the rewards and punishments of the world to come; so that the danger is imminent that differences of opinion regarding the personal character of the one, and the nature and duration of the other, will ere long be followed by the exclusion of both from the range of topics considered essential to definite religious teaching.

Further,—out of an enlarged study of Scripture can alone come right views regarding its eschatology,—the antichrist that is probably yet in the future,—the second advent of the Lord, and the end of the present dispensation; subjects second to none in importance on account of their *practical* bearing, but now greatly neglected, partly, no doubt, in consequence of the extravagances of the many who have set themselves up as interpreters of unfulfilled prophecy.

The result has been that while Scripture calls upon the believer to speak and act as if Christ were already at the door, and tells him that since the Saviour's reappearance in the clouds of heaven is, like our own death, uncertain as to time, but certain as to the event—His coming ought to be the daily theme of a believer's prayer and hope, modern Christians, to a fearful extent, cling to the idea that no such personal advent is to be expected; that Christ's coming is only figurative and spiritual: that He is, in fact, now on earth in the only form in which He ever will be.

The world being thus adjudged to be already Christ's, inasmuch as the Church has so largely absorbed society, it is inferred that no future antichrist is to be expected, and that disciples may lawfully plunge into the same ambitions as other men, and struggle for like rewards, so long as they do not disgrace the Christian name,

or implicate themselves in any thing which is obviously unjust or unclean.

To all this, as fatal to the purity of "the Bride," the "Lamb's wife," I trust "OUR HOPE" will be distinctly opposed, while every care will, I am sure, be taken to avoid the extravagance, the narrowness, and the spirit of judgment which has, unhappily, been too often manifested by otherwise excellent individuals who have made some of these convictions the basis of an exclusive sect. D.

—*Our Hope.*

HUMAN REDEMPTION.—No. 10.

OF HEAVEN.

THE point to be noticed is—and, as contrasted with popular impressions, it is a very singular one—that THE WORD "HEAVEN" IS NEVER USED IN THE SCRIPTURE TO DENOTE THE FINAL DWELLING-PLACE OF BELIEVERS IN THE WORLD THAT IS TO COME. We all speak of going to heaven when we die, and are apparently quite unconscious that we are using a term which is nowhere sanctioned in the Holy Writ.

Heaven, as the abode of Christ, is always and justly regarded as the spot where our "hopes" rest (Col. i. 5), and where that reward is "reserved" which is to be *revealed* in the last time (1 Pet. i. 4). *There* our "inheritance among all them that are sanctified" is deposited (Acts xx. 32); our treasure" is *there* (Matt. vi. 20; Heb. x. 34); our "names" are "written" *there* (Luke x. 20); our "reward" is *there* (Matt. v. 12); the "the crown of righteousness" is laid *up there* (2 Tim. iv. 8); our "conversation" (moral life) is *there*, "from *whence* we look for the Saviour" (Phil. iii. 20); but our final home is *not* there: for the "house" with which we are to be "clothed upon," although as yet, by a figure, spoken of as "in the heavens," and declared to be "eternal" in character, is to be a house "*from* heaven" (2 Cor. v. 2); and the holy city, the New Jerusalem," is to come down from God *out of* heaven" (Rev. xiii. 10); and the dwelling-place of risen men is to be "*a new earth*," in which dwelleth righteousness (Rev. xxi. 1); and Christ is to return,—"For the Lord himself shall *descend from heaven* with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. iv. 10); and "the tabernacle of God" is to be "with men," and "*He will dwell with them*, and they shall be His people, and God himself shall be with them, and be their God" (Rev. xxi. 3).

That the elect Church, "the Bride," will occupy a position higher than the rest, nearer to Christ, and more glorious than that of many who will be saved, we have already seen to be probable from the statement that such shall be with Christ *within* "the holy city," while others, saved nations," only dwell "in the light" of it (Rev. xxi: 24); but there is nothing whatever to support the ordinary expectation that at the resurrection, this material world of ours will be destroyed, and the righteous conveyed to heaven, to be for ever happy among the angels of God, sharing with them in the services of the upper world. There is far more reason to suppose that the angels will continue for ever to be "ministering spirits" to those who are "the heirs of salvation" (Heb. i. 14).

In all the *speculations* which excellent persons so freely indulge in about "being happy in heaven"—for, unsupported by Scripture, they are nothing but speculations—the point forgotten is, *the perpetual humanity of man*, so clearly indicated in the incarnation of the Redeemer, and in the fact that He ascended, in His human body, to "His Father and to our Father, to His God and to our God."

To a similar forgetfulness may probably be traced a tendency, now very common, to contemplate future happiness apart altogether from its connection with *locality*.

That there is a sense in which heaven may be *within us* is certain; for where God is, heaven is; and unfettered communion with Him, through Christ and by the Holy Spirit, is perfect happiness. But this is no argument whatever against a locality as the future residence of the redeemed. God is everywhere; but we cannot be everywhere; and since, *at present*—even were it true that space is merely subjective to the mind of man—we can comprehend the idea only as *a relation*, all the probabilities are that we shall continue to do so; for however glorious may be the spiritual bodies of the saints, however free from imperfection or corruption, however much they may transcend the limitations of our earthly conditions, the notion of *place* seems inseparable from the possession of a body.

The mischief involved in the tendency to think of the future in connection with the spirit alone, and of heaven as merely subjective, commences whenever such interpretations are supposed to include *all that Scripture is intended to teach us* relative to the world to come. Such is certainly *not* the case. Heaven is *there* always spoken of as a locality, the special residence of the Court of the Most High; hell is distinctly revealed to us as *a place* "prepared for the devil and his angels;" and the "new earth, in which dwelleth

righteousness," as clearly declared to be the final abode of the "children of the resurrection."

And why should it not be so? Has not God made the world to be inhabited? Hath He not made all nations of men for to *dwell* on the face of the earth? "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else" (Isa. xiv. 18). The assurance given to man of sovereignty in it—a dominion far too absolute to be regarded as fulfilled either in the present or in the past—alone proves that it is not destined to destruction (Heb. ii. 8, and Psa. viii.). It is "*till the day of Christ*" that St. Paul prays the Philippians may be preserved; and it is "*in* that day" —the day of His return—that He is so desirous to "rejoice" (Phil. i. 10; ii.16).

Further, the world is a *redeemed* world. Christ died to restore all things; to deliver all things from the grasp of evil; and who will venture to say that this design can ever be thwarted? that Satan is able to hinder the world from becoming the dwelling-place of the creature formed in God's image? or that "Wisdom" can be compelled to cease "rejoicing in the habitable parts of the earth," and no longer to find "delights with the sons of men?" (Prov. viii. 31).

These views, so far as they relate to the probability of this world becoming, when purified by fire, the future abode of man, are not new. Dr. Chalmers, in his "Astronomical Discourses," supports them with all the argument and eloquence of which he was so distinguished a master; and Mr. Isaac Taylor, in his "Physical Theory of Another Life," expresses his conviction that "all the practical skill we acquire in managing affairs; all the versatility, the sagacity, the calculation of chances, the patience and assiduity, the promtitude and facility; as well as the higher virtues which we are learning every day, will find scope in a world such as is rationally anticipated when we think of heaven as the stage of life that is next to follow the discipline of earth."

"With no other indication of the destinies of the universe than what may be furnished by the swelling emotions of pity that are now working, pent up in tender and noble hearts, we should hardly fear to err in assuming that a sphere will at length open upon such spirits, wherein they shall find millions needing to be governed, taught, rescued, and *led forward from a worse to a better, or from a lower to a higher stage of life.* It is quite as easy to suppose that the Creator should have imparted to human nature the notion and the desire of immortality, without intending to realize it, as that He should have instilled a boundless benevolence, which is to have no more opportunity to express itself than it may chance to meet with in the present state."

It may be added—and *who* so likely to be the objects of this benevolence as those who, on earth, have never been under any government deserving of the name; who from birth upwards have been abandoned to ignorance, superstition, and vice; and who wait only for a wise and kindly hand to lead them from evil to good, and from self to Christ?

It is a favorite idea with many, and doubtless regarded as a very spiritual one, that the employment of the redeemed will be *perpetual worship.* This notion proceeds on an utter forgetfulness of the fact that our Lord carried up into heaven *human nature complete*—all the powers of a perfect man. Does any one believe that these powers, being carried into heaven, are to lie dormant there for ever? Is it not manifest that there must be some exercise for them all? Will any one maintain that a person glorified will be *more* spiritually-minded, more full of love to God, than "God manifest in the flesh" was? Yet *He* had room in His human nature for *personal friendship*, as well as for the perfect love of God. Or will any one deny that the Perfect Man delighted Himself in the contemplation of the flowers of the field, the fowls of the air, the great order of God's works? Surely there must be room in the glorified state for the infinite pleasure of studying God's works—*for* "*dressing and keeping*" the marvellous "*garden*" of a perfected universe, in all its infinite expanse, in all its unnumbered provinces!

The main difficulty in the way of impressing these truths upon mankind arises from the false associations that are commonly thrown around matter. We forget that when God first framed the *body* of a man. He pronounced it "very good;" and that it was in his *material* dwelling-place that Adam originally enjoyed unclouded fellowship with his Maker. We forget that there is no essential connection between materialism and sin; that it was over the *material* world that "the morning stars sang together, and all the sons of God shouted for joy;" that it is the material and visible "heaven" that "declare the glory of God;" that if the body were indeed nothing better than the prison-house of the soul, Divine love itself would hinder the possibility of its resurrection; that it is the substitution of righteousness for sin, of the pure for the vile, of love for selfishness, and not of spirit for mat-

ter, that will distinguish the new economy; for its special and distinctive mark is simply this, —"A NEW EARTH, WHEREIN DWELLETH RIGHTEOUSNESS."

Such a view—the only revealed, and therefore the only reasonable idea of the future life—puts to shame not merely the "dreamy Elysium of classical antiquity, and the sensualisms of Oriental beliefs; it rises above all the wearisome and vapid inanities of modern poetical or philosophical surmises," and transcends every speculation which would attempt to draw evidence of the nature of man's futurity from the analogies of nature. "It is," as has been well said, "the belief to which a genuine philosophy would instantly give the preference, if, among the many hypotheses of a future stage of human existence which have been imagined as probable, it must make a choice."

A VINDICATION OF THE ANCIENT HOPE

OUR Lord comforted his mourning disciples by these words, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." The two men in white apparel said to the disciples, "Ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The apostles were not content with the preaching of forgiveness and the peace of God; they added, "And he shall send Jesus Christ, which before was preached unto you: whom the heavall things, which God hath spoken by the mouth ens must receive until the times of restitution of of all his holy prophets since the world began." The passage is a very remarkable one, for it clearly teaches that the times of refreshing—the times of restitution, which formed the burden of prophecy, can have no accomplishment while the heavens contain the Lord Jesus. His revelation from heaven is the inaugural music of the happier time; and life and joy come from his presence. The Gentiles "turned to God from idols to serve the living and true God; and to wait for his Son from heaven." Paul taught that "we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." He taught also that "our citizenship is in heaven; from whence the Lord will descend to change the body of humiliation, and fashion it into glory by the energy of his working." John exclaimed, "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is." The Thessalonians were taught that the Lord would descend from heaven with a shout, that the dead in Christ would arise, and the living would be changed; and they were (in the midst of prevailing death) to comfort each other with such a hope.

But what has become of this central and distinguishing hope—the glorious appearing of our great God and Saviour? There are not many Christian men who would deny in so many words that such is the veritable hope of the gospel; but *two fables* have taken such root, that the true hope is substantially ignored.

First Fable: Glorified spirits basking in heaven; their *prison*-homes being in the grave.

Second Fable: A grand triumph for truth, in the spiritual reign of our Lord over a converted world.

These two fables have done enormous evil. In consequence of the first, the resurrection of the dead, which was the reality in apostolic preaching, though not vanished from the creeds, has vanished away into a mythical region as a powerless, unreal thing. No wonder; for if there be such triumphs for liberated spirits at God's right hand, why imprison them again in the battered and forgotten tabernacles?

The second of these fables has done serious injury in many directions. In one road, holy men entangled with such a theory, have their souls oppressed by a tremendous load, which God never intended them to carry—the burden of converting the world—and as they look at the increasing ungodliness, and think of their responsibilities, a desolation of spirit gathers round them, for which we have no name. But a larger and more self-sufficient class in the same army, are rapidly losing all the distinctiveness of Christian standing. They join men of literature, science, and philosophy, believing that all are preparing the good time coming, and that what is not accomplished by Christianity may be done by the arms of flesh, and the forces of the intellect.

But let any man who holds the popular doctrine as to the conversion of the world by human agency, and then a thousand years' spiritual

reign, try if he can take the old ground of *watching, waiting, looking,* and *praying* for the coming of our Lord. Such a one will speedily discover that the modern fables are not compatible with the ancient position of churches and Christian men. The "Christian Witness" says: "The following propositions seem to us capable of clear and strong proof. 1. There is in the future of this world's history a period of great spiritual light and purity,—a period when the earth shall be full of the knowledge of the Lord. 2. That this spiritual revolution is to be brought about by spiritual means alone, and from its nature cannot be brought about by any other means. 3. That this glorious period of light and purity may be identified with the millennium, or thousand years, of the Book of Revelation." It does not attempt to prove any of the three propositions; but it will save time if we grant the truth of the first and the third, and utterly deny that of the second — "spiritual means alone." We presume that the writer would include in his spiritual means great openings by the providence of God for the wider diffusion of that gospel which is the power of God to salvation; but the great doors are not opened by spiritual means alone. The means were not very spiritual by which that imperialism was smitten, which held up by force the shrunken despotism of Rome; nor was it by spiritual means *alone* that Italy and Spain have been unbarred for the circulation of evangelical truth. The conception is not in accordance with the history of the past. In the days of Noah, God purposed a great change in the spiritual condition of the world, for all flesh was corrupt; but it was not accomplished by spiritual means *alone.* The preacher of righteousness was there as one element; but in ripe time he was reinforced by the deluge and the ark, and the new order of things in the purged world was only inaugurated by immediate divine action.

Again, when idolatry became almost universal, it was not by spiritual means *alone* that the living God entered his protest.

There was the calling of Abraham, and the training of himself and the patriarchs by supernatural and moral means, as well as by physical conflicts and discipline. There was terrible power revealed in Egypt from the river of blood to the angel of death; there were great signs and deep experiences in the wilderness; there was sublime exhibition of God in the glooms and glories of the shaking mountain when Israel received her constitution at Sinai, and dread force, even pitiless, in the extermination of the Amorites.

Again, when God proposed a still greater glory, it was not accomplished by spiritual means *alone* —the glory of the Highest overshadowed the virgin; a star from the higher astronomy guided the magii; the songs of visible angels were heard by shepherds; the dove descended on the head of the Teacher; the voice of the Father sealed him; his royalty and divinity were confessed by deputies from all provinces; for there was opulent manifestation of miraculous power over nature, death, and hell. The second stage of development was not by spiritual means *alone.* There was the rushing wind, the lambent tongues; and shortly, in consolidated churches, the ninefold power of supernaturalism which gave the early church such wondrous and fearful beauty when adorned with all her jewels. Now, as the promise of a time when the earth shall be *full* of the knowledge of the Lord undeniably belongs to a NEW DISPENSATION; it would be rupture and dislocation most uncomely, it would put that dispensation out of harmony and analogical proportion with all the dispensations which have gone before, were there not seen in it the splendid power and fulness of a creative epoch—the glorious supernaturalism of God in immediate manifestation.

We have often wished that the science of exegesis which our Teutonic brethren cultivate so successfully, would travel in a western direction. It is hard to say on what principle of selection our English preachers quote passages: but so far as relevancy is concerned, they might be shaken in a bag, and taken out as they come to hand. If, for instance, we look into Isaiah xi., where the words occur concerning the knowledge of the Lord, we find ourselves at once transported into the midst of an economy which belongs to an unborn age. The Branch-King is actually present in the midst of Israel, occupying the throne of David. He has set his hand the second time to gather the outcasts of Israel and the dispersed of Judah from all corners of the earth and islands of the sea, and there is perfect reconciliation and unity in the ancient family. He has destroyed the tongue of the Egyptian sea, and made a highway for his people — no process of a moral or spiritual order—but a physical miracle; for it is like the work which he did when the people came out of the land of Egypt. There is nothing to hurt or destroy in all the holy mountain

of the Lord; for not only is the brazen trumpet of war silent, but even the ferocious beasts have lost their devouring wrath, and share the rich tranquility. The Lord is evidently King over all the earth, one Lord, and His name One; in his sevenfold power he maintains the inviolate kingdom of justice and of love; for the iron rod of power, which belongs not to this dispensation, is as visible as the countenance of benignity and grace.

The prophets of Israel do not speak of church life, or church destinies; such things were hidden from ages and generations; but they do speak of the glory of Israel and Judah in the latter day; and in all their paintings of such glory, they either declare or assume *the presence of the King*. We have wrenched away a few passages from their living roots—and have assumed that we, by our moral agencies, are to fulfil the things which are predicted.

The "Christian Witness" says, concerning Revelation xx.: "As to the literal interpretation let it be remembered that the passage makes no reference, direct or indirect, to the second coming of Christ, as connected with the events which the vision reveals." This is somewhat astounding, when we consider that the nineteenth chapter gives us so distinctly the Revelation of the Lord from heaven. He whose eyes are like a flame of fire, and who has on his head many crowns—the word of God, who is clothed with a vesture dipped in blood. He appears on the earth with his armies. "Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture; and on his thigh a name written —King of kings and Lord of lords." We see the destruction of the wild beast—or the man of sin and son of perdition, who has been deceiving the nations by wonders of falsehood and claims of godhead; and then it is actually in *the presence of the revealed Lord* that the action of the twentieth chapter proceeds. The binding of the devil is no figure, nor are the thrones and resurrection powers. "I saw thrones, and *they* sat on them." As we cannot look *forward* for an antecedent, the first throned powers must refer to the kingly warriors who descended from heaven with the Lord. In addition, the souls formerly seen "under the altar," crying for judgment and enlargement, are now seen coming into life and power. Principles never shed their blood, or were beheaded, or cried under the altar; nor can phantoms be clothed with power to reign. A self-evident canon is, that resurrection corresponds with death; from a moral prostration that there may be a moral resuscitation; but from an actual death, there must be a true and literal resurrection. In fact, while the true life of a spirit is in communion with God, the true life of a soul is when clothed with its body of organization The whole work is explained as the first resurrection; and, in fact, language could not be clearer or more decisive. Souls are made alive when the resurrection restores the tabernacle, and they reign when the Lord receives the kingdom.

The twentieth of Luke is in strict harmony with the twentieth of revelation. "They that are worthy to obtain that world, or age, neither marry nor are given in marriage; but are equal to the angels of God, and are the children of God; being the children of the resurrection." We have often wished for power to declare the reality in all its living force; but we fail. The matter must, however, be indicated.

The apostles preached "JESUS AND THE RESURRECTION." Now, from the passages in Revelation and Luke, *the resurrection* is a peculiarity and a glorious thing. It is no general resurrection of the dead: but a special resurrection *out from* the dead. It depends upon worthiness, moral character, spiritual elevation. There is a resurrection so peculiar and sublime that all who share in it are thereby declared and marked out as the children of God, because they are the children of the resurrection. The chieftains of life, the lords and princes of the great age of liberty and glory rise alone, rise into blessedness and sovereign power, and receive the kingdom under the whole heavens. Our Lord, the First-fruits, had a resurrection *out from* the dead: it was not possible that he could be holden. Nor is it possible for death to hold his people. They are members of "his body, of his flesh, and of his bones." The Spirit of him who raised up Christ from the dead dwelt in them during their mortal history, and prepared the tabernacles for spiritual and eternal service, and he will quicken them in ripe time." They will arise in glory and power, leaving the dead behind them. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Compare with Luke: "Neither can they die

any more,—are equal with the angels,—are the children of God, being the children of the resurrection." This is the resurrection of the just —they that are Christ's at his coming. This is the resurrection of life, and the better resurrection for which old worthies were willing to die, and sought no present deliverance. It was to reach this that Paul girded himself for battle with foes of flesh and spirit, forgetting things behind and pressing onward; if by any means he might attain to the resurrection out from the dead. No wonder that it has priority in time, as it has pre-eminence in moral grandeur; for resurrection of the wicked to judgment is the *strange* work to which God never hastens, being a judicial work, never once intimated in the Old Testament, seldom in the New, and which we may safely leave covered over with considerable darkness.

Our critic maintains his character for *loose* exegesis thoughout. We read: "When the Pharisees demanded of him when the kingdom of God should come (Luke xvii. 20),—what was his answer? It will come when the times of the Gentiles are fulfilled? It will come in due time, God's own time; wait for it—your hopes will not be disappointed? No, not that. But the kingdom of God cometh not with observation; neither shall ye say, Lo, here; or, Lo, there; for behold the kingdom of God is within you. The kingdom of God to come after long ages? No: it is here now. It is within you, a spiritual reign over the hearts and consciences of men. Repent ye, and believe the good news." It requires some patience to transcribe and answer such perversion; but the necessity lies upon us. In the first place, though we, in common with all believers, reverently acknowledge a dominion of God in the inner man—a kingdom whose deep foundations are laid in contrite human hearts; yet we are thoroughly assured that there is no such kingdom involved in *this* passage or its context. The Pharisees had no kingdom of God *within* them. By their practices they were of their father the devil, and his kingdom of darkness and impiety was growing within them.

In the second place, when the language, "cometh not with observation," is fairly expounded, it cuts up by the roots the common theory of advancing the kingdom of God by the gradual conversion of families and nations. In such a case we could *see the process*, the stages of growth and development would be open to "observation." But the great kingdom of promise "cometh not with observation;" in other words, it will be sublime and sudden revelation which men are not looking for; a glory which will leap like lightning from the darkness.

In the third place, our Lord truly informed the Pharisees that the kingdom of God was "among them." The kingdom had drawn near, had descended upon them in the personal presence of the King with the powers of the age to come in triumphal manifestation. In such manner the true Monarch was seeking the conviction and allegiance of the people.

But when our Lord turned from the Pharisees to speak to his own disciples, he made it perfectly clear how the great final kingdom would be revealed. "And they shall say to you, See here! or See there! go not after them, nor follow them; for as the lightning that lighteth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of Man be in his day." Hence, as we read in a corresponding passage, the disciples were to pay no regard to those who said that he was to be seen either in the desert or in secret chambers; for when he did appear, the lightning revelation from east to west would leave no ground for dubiety, not only sudden and unlooked for—but convincing in splendor and illumination.

Our critic, after quoting a portion of Peter's discourse on Pentecost, says, "According to Peter's interpretation, then, Jesus sits now on the throne which David foresaw as promised to his Son." He also says, "There is much Scripture besides to sustain the conclusion that the throne which Christ occupies now is that to which prophecy referred as the throne of David." We have never seen the "much Scripture besides;" but if it has no more bearing on the point than the passage quoted from Peter, it is as well that the writer could not find time or space for quotation. When we read of David's throne getting translated into the heaven of heavens, we feel as if we were reading the "Arabian Nights," or some other oriental romance. The whole thing is a monstrous outrage against truth and sobriety; and though our friends have no conscious intention of blasphemy, it even borders on blasphemy. It is true that the throne of David was likewise the throne of the Lord; for all the thrones are his, and the throne of David was emphatically his, he being the author of all the laws and morals which his anointed viceroy had to administer. But though the throne of David on earth was the throne of the Lord, the *concern* is not

true, the throne of God in heaven never was and never can be the throne of David. Our Lord simplifies the matter in a discriminating statement. "He that overcometh shall sit down with me in *my* throne; even as I overcame, and am set down with my Father in *his* throne." Our Lord is not sitting on his own throne, not on the Davidic throne of promise, from whence his iron rod will proceed, and his essential royalty come into manifestation. He is sitting on the throne of the Father, pursuing the work of the Priest, the Advocate, the Mediator. It is true we have heard of a "mediatorial kingdom:" but the language is worse than nonsense, and has no roots in reason or in revelation.

A little meditation will show how fine the passage is which we have quoted from the Master. The Central Throne of the Invisible God, where angels veil their faces, is indeed a sublime reality. There is only one Being in human form who can sit there—because he *has a Divine side*. The one in whom there dwelleth all the fulness of the Godhead bodily, whom all the angels are to worship when he cometh again to the habitable earth; he, and he alone, can sit with the Father in the seat of divine sovereignty. But though we can never sit down with the Father in the central throne of the universe, we can sit with the Son in his throne, because he *has a human side*. When the Lord God giveth him the throne of his Father David to rule the house of Jacob forever, we have the promise of sitting with him in his throne, and sharing in the dominion.

But among all the absurd dreams which have found currency, commend us to that one which gives us the throne of David in the heaven of heavens, and the house of Jacob among Gentile nations! There would be less of the burlesque, and certainly less profanity, if we were seeking the river Jordan in the vale of Clyde, or Mount Olivet among the Yorkshire hills. The ancient prophets were not deceiving the people of Israel when in the times of their darkness and oppression they promised them in the latter day the restoration of their theocracy and perpetual possession of the land: nor was the angel juggling with Mary concerning the throne of David and the house of Jacob.

Our Lord and his apostles have confirmed the statement of the angel. The Great One who took on him the vow of a Nazarite when he appointed the memorial supper, will never drink wine again till he drinks it new in the kingdom of the Father. As we have never yet seen his shining face at the head of any communion table, we still await fulfilment. "I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." This can never be fulfilled unless the twelve tribes are gathered; nor can it be fulfilled until the apostles are raised from the dead. In fact, a careful examination of Old Testament prophecies will show that the great kingdom of promise is mainly a resurrection kingdom. When Paul describes the resurrection of the saints, he says, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Now when we turn to the place where that saying is written, we find it in company with the glory of Israel and the rending of the vail from the face of all nations (Isa. xxv. 6–9). Our Lord said to the Jews, "Your house is left unto you desolate," and it has indeed been a desolation which no speech can adequately set forth. But the Lord left a star of hope burning, "Ye shall not see me henceforth till ye say, Blessed is he that cometh in the name of the Lord." We do know that the desolate house shall arise from ruin, and be lighted and glorious as in days of old. We do know that the Lord loves his covenant people with an everlasting love, and that the gifts and calling of God are without repentance. We do know that blindness in part hath happened to Israel till the fulness of the Gentiles be come in; and that when the Redeemer returns to Zion he will remove the blindness, forgive the guilt, and save all Israel with a great salvation. But the mystery which the apostle opens to the Romans might as well have remained a mystery, so far as the *Christian Witness* is concerned.

There is the same lameness in the exposition it gives of a passage in the twelfth of Hebrews. "Wherefore we, receiving a kingdom which cannot be moved (a dispensation of worship which does not pass away as did that older one), let us have grace, whereby we may serve God acceptably with reverence and godly fear." The wonder grows upon us! Our present dispensation of worship is the kingdom which cannot be moved!! Let the reader open the chapter and pause a little on the verities to which we have *come*, not into actual possession, but by the faith which is the substance of the things hoped for, and the hope which is an anchor of the soul. There is Mount Sion, neither a legendary nor a symbolic place, where glory has been before,

a good work. But our Father has not required any service as a condition of our acceptance. He only looks for the legitimate outworking of his manifested and accepted love. Thus, my dear brother, Faith is the active cause of all our service; and repentance and obedience are only results of faith, and not *co-equal causes* with faith. You will thus see that I am a firm believer in that faith which works by love and purifies the heart."

But I pause for the arrival of your final review, when I will conclude what remarks I may deem necessary to put you in possession of the means of comprehending the truth as it presents itself to me, and thus, conscious of the power of truth, I shall leave the matter that the leaven may work unobservedly till all that is capable of being leavened, may be.

"The Standard" of March 28th is received, containing your final review, the main point of which is, that "Baptism is a command which I confound with promises." In the BIBLE EXAMINER, for October, 1860, I wrote as follows:

"There are three instances on record in which Baptism is placed before repentant sinners as a command. On the day of Pentecost, Peter said, "Repent and *be baptized* every one of you, for the remission of sins; and you shall receive the gift of the Holy Spirit: again, it is recorded, that he commanded Cornelius and his associates, to *be baptized* into the name of the Lord;" and Ananias said unto Saul of Tarsus, And now, why tarriest thou? arise and *be baptized*, and wash away thy sins, calling on the name of the Lord. These are the only three instances, we remember, where baptism is commanded. As a command, however, *it does not require the performance of a positive act;* but simply that the individual become *the passive subject of an act performed by another;* in other words, it commands submission, rather than performance."

This is perfectly in agreement with Professor W. K. Pendleton, in this same "Standard," who writes:

"The substance of the command always involves the agency of an administrator, a passive subject, and his immersion in water. One does not immerse himself, neither does he lie down upon the shores and let the waves flow over him; but he gives himself into the hands of another, and passively submits to be put under the water by him."

If therefore you can divest yourself of the bias of your theory and look at the question in its true and simple bearings, you must perceive that the baptism of the Scriptures is receptive, even the reception of "*The promise of the Father;* and in no sense the active performance of a duty: and that what you call, "*the obedience of faith,*" is truly and legitimately the result, or outworking of faith—its natural outward expression. There never was and never can be the receptive submission of the Gospel till faith is wrought in the heart; and when faith is wrought there, it finds its expression in acts of devotion and love which constitute the obedience of faith:" and thus we are agreed that baptism is the reception of "The promise of the Father."

But, my dear brother, you think, speak, act, and write as though the question, that *water* is the element *into* which Christian baptism is performed is beyond question, and therefore beyond the pale of further controversy; that your publication of my articles was a personal courtesy, and of any thing further upon the same subject an unnecessary condescension. All this may be very gratifying to your own love of approbation, and is undoubtedly believed as the verity of truth by Reformers. Hence you utter *with bold and fearless confidence* your own and their sentiments, when you say, "The baptism which is commanded is Christian baptism, and it is water baptism which is commanded." Is this really so? Such marked, positive, and strong utterances should truly be beyond controversy. But is it so? To be beyond controversy no element but water should ever have been referred to *into which* Christians could, or should be baptized. When John said, "I indeed baptize you with water," he ought never to have uttered the possibility of any other baptism, But he said, also, "He shall baptize you *with the Holy Ghost.*" Thus John speaks of baptism *with or into* water and baptism *with or into* the Holy Ghost.

Second: Jesus says, referring to his death, "I have a baptism to be baptized with, and how am I straitened until it be accomplished."

Third: Jesus repeats John's declaration—"You shall be baptized *with the Holy Ghost* not many days hence."

Fourth: Paul speaks of baptism *into* death" as the process of being "baptized *into the Christ;*" and therefore he says, "As many of you as have been baptized *into* the Christ have put on the Christ."

Lastly: "For by one Spirit we are all baptized *into* one body."

Now, before it can be claimed, that the element *into which* Christian baptism must invariably be performed is *water* it is incumbent upon the affirmants to demonstrate, either that death, the Holy Ghost, the person of Jesus, or the "one body" are not elements *into which* persons can be baptized, or they must demonstrate that water invariably meets every case. And this would involve the explanation of the contrast that John drew between water and Holy Spirit as two di-

verse elements *into which* persons must be baptized In short, no reason can be found why the term baptism "*into Jesus the Christ,*" does not mean as really what it says, as baptism *into water* means baptism *into water*. You impose upon yourselves the herculean task of proving that *with, or into,* means what it says when it refers to water, but when it refers "to the Holy Spirit," to "death," to Jesus the Christ" "to the one body" it does not mean what it says, but something else *that you infer*. And if you should succeed in the task you have imposed upon yourselves; why then, you will have annihilated "*the Christ:*" for the existence of "the one body," *constituting* "*the Christ*" is dependent upon the fact of each individual member being by "the one spirit baptized *into* the one body;" or, as Paul elsewhere expresses it, "For as many of you as were baptized *into* the Christ, have put on the Christ;" and are, therefore "*members of his body, of his flesh, and of his bones.*" Thus the *element* of Christian Baptism *is that which absorbs, assimilates and incorporates into its own nature the subject that is dipped,* submerged *and absolutely subjected to it,* endowing it with its own attributes.

But I forbear; for the result or logical outcome of your argument is so absurd, that it will not bear the light of further exposure, and yet you blindly vaunt your position as beyond controversy! Whereas, the thick darkness that might be felt at the commencement of the Reformation is but slowly being dispelled, as evidenced by the fact that at this moment all the parties to the Baptismal controversy have taken for granted the ground taken by the Mother of Harlots, namely, that water is the element, and have only disputed about the mode of its application. So far, then, from this question being decided, or being beyond the pale of controversy, you have not even touched or attempted to touch it. True, you may stave it off; but sooner or later it will compel your attention and exact your consideration.

What, we ask, is clear and unquestioned testimony, free from inference? When such you produce to sustain your position, then we bow with reverence, shall say, Amen, and close our mouths, and stop our pen, for ever, as against the clear and unquestionable utterances of the Scriptures.

But to the point used by you,—"Baptism is a command." "How readest thou?" We read, Then Peter said unto them, repent and be baptized every one of you *into the name of Jesus the Christ.* for the remission of sins." Peter does not name water in these premises. You are compelled to infer all the water you find in this case. But Peter's command is not indefinite or unexpressed, for he distinctly names the element into which he would have these people baptized, namely, "*into the name of Jesus the Christ.*" And so in like manner, he commanded Cornelius and his household to be baptized "*into the name of the Lord.*" And so Ananias baptized Saul, "*invoking the name of the Lord.*" These the only three instances in which baptism is urged as a command are in perfect accordance with the commission our blessed Lord gave to his apostles, saying, go teach all nations, baptizing them *into the name* of the Father and of the Son and of the Holy Ghost. In every instance you are compelled to assume that water is the element. It is not *expressed* in the commission, nor affirmed as such in either of the cases where it is commanded.

You have been permitted to assume your position and beg this question long enough. We now claim that you meet it fairly with argument, not with ridicule; and sincerely trusting that the wedge of truth has gained an entrance into the strong bias of your positon, we would fain hope that you will be compelled to think and reason independently and thus we commit the controversy to the keeping of our heavenly Father, who teacheth all according to their receptive ability with the earnest prayer that we may "see eye to eye" and be led as little children in the paths of the Father's favor.

Your earnest Brother in the Lord Jesus the Christ.

G. B. STACY.

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" *One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 5, 6.

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BAPTISM: THE REVIEWER REVIEWED.

This subject has been largely ventilated, recently, in "The Christian Standard" (a Campbelite paper), Cincinnati, in which GEO. B. STACY, Va., set forth his view of the true Christian baptism, and the Editor of the "Standard" reviewed it, but declined allowing Stacy to reply. Friend Stacy requests the reply to be placed in the EXAMINER, and says:

"You may think it unnecessary to re-open the baptism question: but I submit that the question of a "New Creation," a new birth, a change of nature, is not a secondary question to the sons of God, the heirs of the kingdom; and any argument that leads to the intelligent comprehension of these wonderful provisions of our Father's infinite love is all-important with them. . . . This question of *water* baptism is one of the Harlot's great enchantments, and needs to be utterly demolished, and therefore the question should be discussed occasionally."

As friend Stacy has in former years been an advocate of *water* baptism, as well as that of the Spirit, and has written in its defence in the EXAMINER, I have concluded to let his "Reply" to the "Standard's Review" appear in an EXAMINER EXTRA. It is well known that I have for years held the view that *Christian* baptism is that of the *Spirit*; and I have seen no argument against that view that has shaken my faith therein; but the reverse,—I have only been confirmed the more.—EDITOR.

AMELIA C. H., Va., March 29, 1874.

BRO. ERRETT: As truth alone is the object I seek, and would fain hope that you are governed by the same noble and God-honoring desire and pursuit, I present the following considerations, not, however, that I expect you to publish them, but simply that you may see that according to my understanding, you have not even touched my arguments; and *that*, evidently to me, resultant from the necessary bias of the theory you support and contend for. It seems impossible for poor humanity to rise above the bias of its preconceptions and think and act independently. As a consequence, you have represented me as affirming that which it is impossible logically to force into my statements.

But first, let me ask whether you wish it understood that baptism of the Holy Spirit is simply a metaphor, as well as baptism of fire?

Matthew says, "Then went out to him *Jerusalem* and *all Judea*, and *all the region* round about Jordan." Luke says, "Then said he to *the multitude* that came forth to be baptized of him: O generation of vipers! who hath warned you to flee from the wrath to come?"

Again, "Think not to say within *yourselves*, we have Abraham to our father: for I say unto *you*, that God is able of these stones to raise up children unto Abraham." John also said unto these same parties, "I indeed baptize *you* with water," (namely, the multitude,—the inhabitants of Jerusalem, Judea and the region round about Jordan," who came to him and were baptized of him), "but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize *you* with the Holy Ghost and with fire."

Now, what does the entire statement imply? And what does history record of the parties addressed?

If we are to accept these teachings as truth, then, every one whom John baptized with water, must have been baptized either with the Holy Ghost, or with fire; for John continues, "Whose fan is in his hand and he will thoroughly *purge his floor*, and will gather the wheat into his garner; but the chaff he will *burn up* with unquenchable fire." I accept therefore the statement of John as addressed to the parties who heard him, as having a literal fulfilment so far as they were concerned; and were it not that the baptism of the Holy Ghost, which occurred on Pentecost, is called "the promise of the Father," in relation to which the Saviour took great pains to instruct his disciples, I should be disposed to accept the Lord's ministry of grace and judgment upon the Jewish nation as the consummation of John's declaration, or rather the Lord's mission. But after his resurrection, "being assembled with them, he commanded them that they should not depart from Jerusalem, but wait for *the promise of the Father*, which, saith he, ye have heard of me. For John truly baptized with water; but you shall be baptized with the Holy Ghost, not many days hence." Here the Saviour identifies the promise of the Father "with the baptism of the Holy Ghost" by the preposition *for*, or because, as "John baptized with water you shall be baptized with the Holy Ghost not many

days hence." Now John declared to that generation of vipers, that the Lord would baptize them with fire. But when Jesus addresses his disciples *only*, he simply promises to "*baptize them* with the Holy Ghost." And if language has any meaning, he calls this "baptism of the Holy Ghost," "THE PROMISE OF THE FATHER."

That is the great, pre-eminent, and most important of all promises; so that it is worthy to be called by way of distinction, "The promise of the Father," around which, and dependent upon which, all other promises hang. Hence Peter affirms on the day of Pentecost, that it had been necessary for him to ascend to the right hand of the Majesty in the heavens that he might be invested with the right and capacity, to administer this great pre-eminent "promise of the Father;" and having received of the Father the *promise of the* HOLY GHOST, He baptized them with it. Can language be more specific? Having received of the Father the promise of the Holy Ghost, He "*shed forth that which they saw and heard;* and he continued affirming, that this same "promise is unto you, and *to your children*, and to all that are afar off, *even as many as the Lord our God shall call.*"

If our blessed Lord and his servant Peter have not identified "the baptism of the Holy Ghost" as "*the great promise of the Father*," which he has made to all, then, I am unable to know what either of them taught in the premises; and before you can sustain your position, *you must show that "the promise of the Father, and "the baptism of the Holy Ghost" are not identical.*

But the gist of your argument is based upon your erroneous statement of my position, contained in your No. 5, namely, "Sinners could not believe or have a single aspiration after God until the baptism of the Spirit was received." Permit me to say, that, *there is no statement of mine you have printed, from which the above can be logically deduced.* It is true I affirm, the baptism of the Spirit and the birth of the Spirit are one and the same. And so the great change to be wrought on man is called "regeneration," "New birth," and "new creation." But we must not forget that, these terms are used in the same sense that they are used in relation to natural, or physical things. Now when we say a thing was generated, we mean that it has passed through a slow and progressive process, having progressive stages of development till consummated. The forces that produce it, began to operate as soon as the process commences; but the thing is not *generated* till the process in all its stages is consummated. Thus in being "born again," the person is begotten of the word of truth; quickened by the Spirit, and finally born of the Spirit; when the process of spiritual gestation is consummated. And so the same process is illustrated in the parable of the sower. "The word of the kingdom" is sown broadcast into the hearts of all classes of men; and as it is the vital living principle; it vegetates and developes to the full extent of the capacity of sustenance found in each heart, as the soil; And thus it is that whatever of good is found in human aspirations and dispositions is, because "the word of the kingdom," in some of its phases, has found soil in which to vegetate, and the good is its fruit; for "every good gift and every perfect gift is from above, and cometh down from the Father of lights." Hence, "Of His own will begat He us by the word of truth." Now, as in nature many seeds vegetate that never mature, because of the poverty of the soil in which they germinate; and others because they are choked out by a ranker growth of briars and thorns; so in the spiritual world; the Lord soweth "*the good seed*" in all hearts; or; He begets or impregnates all men with the word of the truth, and the results correspond to nature; few of nature's impregnations develop to what is known as quickening or individual vitality; and even after this stage is accomplished there are many abortions; so that it does not follow that because there is a begettal there will be a matured birth. But we are justified in looking for the preliminary stages of development which precede, and when matured, necessitate the birth, without being compelled to affirm *that these can only follow birth.*

We only reiterate the Apostle's statement, that "The natural man receiveth not the things of the spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned." Not till *after birth* is there, or can there be, *conscious comprehension of their own spiritual relations.* The Spirit's power on the affections may lead to actions that may be called its results; and they will belong definitely to the different stages of gestation the person may have arrived at; these however are all preliminary and belong to the incipient stages of the new birth, and may never be consummated. You must, therefore, see that my language, legitimately construed, cannot be made to express what you have represented; but that my affirmations are consistent with the facts in the premises. Also, that what I call a physical act is one springing from the motive of acceptable servitude; or to do that which shall entitle us to the favor of God. Obedience is the performance of a duty—the performance of a legal obligation—

and where glory and power must be again, according to the sure word of God; there is the city of the living God, the heavenly Jerusalem, still high above, not yet seen by mortal eye, either on the earth or in the air. It is common, in a bad school of interpretation, to evaporate its substantial glories into smoke; but it is a reality —the city which hath foundations, whose builder and maker is God. He who built even for natural man a splendid structure, roofed with stars, builds a nobler edifice for the glorified, which needs no candle, or lamp, or sun, or moon, the light all proceeding from the face of God. As we write, the grand river shines before us, and the tree of life is in full bloom, carrying back the mind to the Eden of the prime, and showing that the books of Holy Writ are bound together by something stronger than packthread. Then there are the innumerable company of angels. Has the editor of the "*Witness*" seen them? We shall see them, for when the Anointed cometh in his kingdom,—returns again to the habitable earth,—they shall all worship him. He will be the true Jacob's ladder, as Son of God and King of Israel, uniting the heavens and the earth; and we, with Nathaniel the guileless, shall see the angels ascending and descending upon him.

Then there is the general assembly—the church of the first-born—the spirits of just men made perfect. The church of the first-born only comes into manifestation at the period for which every creature sighs and all creation is in birth-pangs. The general assembly is indeed a glorious gathering in the place where all the nobles of the earth meet in the communion which is eternal; and spirits of just men are never made perfect until they put on their resurrection bodies and stand in perfect manhood. Likewise with God the Father, with his Son the Mediator, we approach into closer, richer union—beholding the face of the Father, and receiving from the Mediator all the treasures which have been purchased by his blood, and secured by his life. The possession of these things is reserved for the kingdom-glory; for instead of having that kingdom in *this* dispensation, we cannot have it until the SECOND SHAKING COMES. He who once shook the earth at Sinai, will on another greater occasion shake, not the *earth only*, but *heaven also*, that all corrupt and imperfect things may perish in the blast and rebuke of God, and the everlasting kingdom shine forth. We are in one sense *receiving* that kingdom by growing in preparation for it, by advancing in the life of God and in the power of the Spirit, which is an earnest of kingdom-glory, bringing forth fruits of holiness and faith. Even here again the reader, who desires to see how the glories of Israel are interwoven with ours, can read in Hag. ii.

The author has difficulties, and sees incongruities in the theory of the Pre-millenarians. We could make him out a list much more formidable respecting the things which we believe in common, viz., the birth of the Son of God from the womb of the virgin; the death of a guiltless being for the sins of the world, and his resurrection from the dead. We have seen them all paraded in infidel books from Celsus to Holyoake, and could state the case very plausibly.

The difficulties and incongruities which he sees and feels are not weighty; and most of them are based on tradition and imagination. For instance, he has a difficulty in conceiving the intercourse of the glorified with the people still in the flesh during the personal reign. As to the extent or continuity of such intercourse we have no decisive information. As to the fact itself, the difficulty is uncalled for. We have abounding instances of communion between angels and men in the olden times. The host of God walked the earth, and mingled among men on errands of wrath or mercy. But more immediately to the point:—Our Lord, in his resurrection body of power and freedom, was with his disciples for forty days, giving them instruction. They did eat and drink with him after he was raised from the dead, though the residence with them was not so continuous as it had been before his crucifixion.

Another great difficulty of our author is as to how the risen saints can reign over nations during the millennium, considering that there has been a great conflagration destroying the framework of the earth. This difficulty is based upon several assumptions. First, it assumes that the great conflagration takes place at the beginning of the millennium which personal reign people hold. Now the most eminent interpreters of the premillennial school deny that position entirely, and place the fiery cataclysm at the close of the thousand years in connexion with the judgment of the great white throne. Second, it assumes that the conflagration will be universal —an assumption in regard to which he will meet with much wider sympathy, but one which the writer of this notice has no faith in, holding that it is neither proved nor capable of proof.

Third, it assumes that in case of a universal conflagration, God would not be able to keep alive the people whom he desired to preserve; but surely this is unreasonable. He can save from the fire, as he did from the water, all who are comprehended in the depths of his fathomless wisdom and love.

The most formidable difficulty presented is in connection with the modified revival of the Jewish polity. We have never felt this as a burden, but we are aware that it presses upon many: even among millenarians, many regard the last chapter in Ezekiel as the provision for some lapsed economy, a large scheme of glory never realized in consequence of unfaithfulness, and now quite gone away from possibility. But all this arises from the rationalism which surcharges our modern atmosphere, and it vanishes away from the simplicity of faith. Two or three considerations may be presented.

I. The apostles and the tens of thousands who had received the Lord in Judea and Jerusalem, long after Christ had ascended to the right hand of God, remained steadfast in adherence to the synagogue and the temple services. The great number of the priests who became obedient to the faith discovered no incompatibility between their new convictions and their old sacrificial service. Circumcision was never abolished so far as the Jew was concerned. So long as the temple service remained, the apostles participated in the worship reverentially by alms and offerings; and doubtless, there was supernatural grace flowing through the ancient ordinances. It was the Providence of God, permitted in Roman vengeance, rather than any doctrinal decree which clave asunder the connection between the Old Temple and the New Church.

II. We recognize the severance: since that time the Church, led by the Spirit of God, has gone another road, and is preparing for an elevation to which Judaism cannot attain. When the great door of the new age opens, the Church, which has gone through its own peculiar stages of development, reaches a goal which Levitic culture never could have given her. She, in her supreme glory, is done with ordinances of Church or Temple, being transformed into the immortal beauty, and invested with the terrible power of her great Head.

III. We must bear in mind that not only Jews from graves and Assyrian glooms, but myriads of heathen from the bondage of darkness and superstition, require spiritual education in the age which is approaching. In consideration of their mental and moral position, when the veil is lifted and the covering torn away, we can conceive of no better training school than that which is declared by the Prophets. A sacrificial culture for centuries and ages is exactly what they need. No man need be alarmed, as if the PERFECT SACRIFICE of love would lose any of its lustre; for that matchless wonder is in the CENTRE: the sacrifices of old looked forward to it, and the sacrifices of the future will look backward to it; hence it will always be the reality, the fountain head of all the rich life which streams through holy ordinances.

In that portion of Ezekiel which frightens some people, there is a passage of great spiritual beauty and force, with which we may conclude the present article. The prophet, who had seen the departing glory, is permitted to see the return. When the magnificent temple is finished, which has not yet been built, save in the Divine purpose, the prophet is brought to the gate which has an eastern prospect: "And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory." "So the Spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house." "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile." (xliii.) But the remaining objections of the "*Christian Witness*," must be deferred for a concluding article.

G. GREENWELL.

—*The Rainbow.*

THE DYING HEBREW'S PRAYER.

A Hebrew knelt, in the dying light,
His eye was dim and cold,
The hairs on his brow were silver-white,
And his blood was thin and old!
He lifted his look to his latest sun,
For, he knew that his pilgrimage was done,
And as he saw God's shadow there,
His spirit mounted itself in prayer!
"I come unto death's second birth,
Beneath a stranger air,
A pilgrim on a dull, cold earth,
As all my fathers were!
And men have stamped me with a curse,

I feel it is not Thine,
Thy mercy—like yon sun—was made
On me—as them—to shine:
And, therefore, dare I lift mine eye,
Through that to Thee—before I die!
In this great temple, built by Thee,
Whose altars are divine,
Beneath yon lamp that, ceaselessly,
Lights up Thine own true shrine,
Oh! take my latest sacrifice,
Look down and make this sod
Holy as that where, long ago,
The *Hebrew met his God!*
I have not caused the widow's tears,
Nor dimmed the orphan's eye,
I have not stained the virgin's years,
Nor mocked the mourner's cry;
The songs of Zion in mine ear,
Had ever been most sweet,
And always when I felt Thee near
My 'shoes' were 'off my feet!'
I have known Thee in the whirlwind,
I have known Thee on the hill,
I have loved Thee in the voice of birds,
Or the music of the rill!
I dreamt Thee in the shadow,
I saw Thee in the light,
I heard Thee in the thunder peal,
And worshipped in the night!
All beauty while it spoke of Thee,
Still made my soul rejoice,
And my spirit bowed within itself,
To hear Thy "still-small voice!"—
I have not felt myself a thing,
Far from thy presence driven,
By flaming sword or warring wing,
Shut out from Thee and heaven!
Must I the whirlwind reap, because
My fathers sowed the storm,
Or shrink—because another sinned—
Beneath Thy red right arm?
Oh! much of this we dimly scan.
And much is all unknown;
But I will not take my curse from man—
I turn to Thee alone!
Oh! bid my fainting spirit live,
And what is dark reveal,
And what is evil, oh! forgive,
And what is broken heal.
And cleanse my nature, from above,
In the deep Jordan of Thy love!
I know not if the Christian's heaven
Shall be the same as mine:
I only ask to be forgiven,
And taken home to Thine!
I weary on a far dim strand,
Whose mansions are as tombs.
And long to find the fatherland,
Where there are many homes!
Oh! grant, of all yon starry thrones,
Some dim and distant star,
Where Judah's lost and scattered sons
May love Thee from afar!
When all earth's myriad harps shall meet
In choral praise and prayer,
Shall Zion's harp—of old, so sweet—
Alone be wanting there?
Yet place me in Thy lowest seat,
Though I—as now—be there,
The Christian's scorn, the Christian's jest.
But let me see and hear.
From some dim mansion in the sky.
Thy bright ones and their melody."

The sun goes down with sudden gleam,
And beautiful as a lovely dream,
And silently as air:
The vision of a dark-eyed girl,
With long and raven hair,
Glides in—as guardian spirits glide—
And lo! is kneeling by his side;
As if her sudden presence there
Were sent in answer to his prayer!
Oh! say they not that angels tread
Around the good man's dying bed!
His child!—his sweet and sinless child!—
And as he gazed on her,
He knew his God was reconciled,
And this the messenger—
As sure as God had hung on high
The promise bow before his eye!—
Earth's purest hope thus o'er him flung,
To point his heavenward faith,
And life's most holy feeling strung,
To sing him into death!
And on his daughter's stainless breast,
The dying Hebrew sought his rest.

Illogical Logic.

"There is just this to be said, finally, as between Christianity and infidelity. The first teaches the immortality of the soul; therefore, that man is more than a beast. The second denies the immortality of the soul, thereby affirming that man is merely a beast. Let men once believe this, and there is nothing to prevent them from living like beasts, also. That is argument enough."—*Chicago Times.*

It seems by the Chicago papers that priests and laymen are strongly at war with each other; and judging from what appears from some copies of the "Times"—which some one sends me occasionally—one would think "the blind were leading the blind" on theological and infidel topics.

The above editorial, from the "Times," after having said some good things against infidelity shows how easy it is to reason illogically on the subject. It first *assumes* that Christianity "teaches the immortality of the soul;" which has no foundation in the Bible, and is "built on the sand." It then *infers* that thus "man is more than a beast." Though man is more than a beast, it is not because he has an "immortal soul. He has an intellect above a beast, and immortality is placed within his reach by the arrangement of his Maker and Redeemer; but he is liable to perish like a beast. Such is the teaching of the Bible.

To deny the immortality of the soul—says the "Times"—is "affirming that man is *merely* a beast." It is evident the "Times" has not studied the immortality question. Infidels may deny the immortality of the soul, and hold that men are merely animal; but it does not follow that because man is animal, and has not an immortal soul, that therefore he is merely a beast; for he has powers of mind far above a mere beast, and may attain to immortality or an endless life by the grace of his Maker and Redeemer.

Let the "Times" learn to meet Infidels with Scripture arguments; not with false ones and "*traditions* of men," as it has done in the above illogical logic. Such statements as it has made will convince no thinking mind of the truth of its position. Man is a dying creature; naturally possessed of no principles of immortality, but is a candidate for it and may attain unto it by a compliance with his Creator's will while passing through his proper state of trial for a final destiny. In other words, he may attain to an *endless life* by the acceptance of and submission to the Son of God as his redeemer, LIFE-GIVER, and "Lord, to the glory of God the Father.

The "argument" of the "Times" may be "enough" for the ignorant and uninformed; but it has no force with a thoroughly informed mind. With such, it is seen to be unsound and illogical. It is better calculated to make infidels than to prevent the spread of infidelity; because it draws in its train hopeless and endless torment or universal salvation. One or the other of these results is inevitable from the position that the soul is immortal. The doctrine of endless torments has made and is making infidels; and drives others into Universalism as a natural result of inherent immortality; for, a God of infinite wisdom, knowledge, justice and love, could never bring a creature into existence whose being, on the whole, would be worse than non-existence. ED.

STRANGE CONTRADICTIONS.

I lately cut an important item of truth from the "Herald of Life," and the next week saw the same article in the "Worlds Crisis." It is the following:

WITHOUT the Holy Spirit to unfold, impress and quicken, the Bible remains a book not understood, and the Saviuor as a root out of dry ground, without form or comeliness, and the preaching of Christ and him crucified but a "vain babbling of foolishness."

When the Bible is seen as a whole this is found to be a truth expressed in the briefest possible human language. In the Scriptures it is expressed still more briefly. These men are said to be "*dead* in trespasses and sin" (Eph. ii. 1–5). 1 Cor. ii. 14 states the same truth plainly—"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he *know* them, because they are spiritually discerned." Jer. xiii: 23, shows the same doctrine in a still stronger way: "Can the Ethiopian change his skin, or the leopard his spots?" These are specimens of numerous passages which prove the sentiment correct which these papers have noticed in this short item.

But since some of us, by hard study, have learned from the Bible, as a whole, that God, in his sovereignty, is, in this dispensation, only "unfolding, impressing, and quickening, by the Spirit," a few—the "little flock," to be "heirs with Christ" in effecting this same work on the mass of the impenitent dead, after their resurrection, these papers and others, and the mass of Christians, are flatly contradicting the doctrine advanced in the same short item. They tell us that all in gospel bonds *are* "impressed by the Spirit and *do understand* the Bible and the preaching of Christ and him crucified;" and so, as the mass knowingly and wilfully reject Christ and the offers of mercy, they *ought* not, and *will* not have *another chance* to hear the "good news," and be made to understand it better by "the Elect Church" and the work of the Holy Spirit.

This is the trouble as to those in Christian lands; but when we ask opposers about the state and final doom of the heathen—two-thirds of our race—we get an evasive answer, and all is confusion. They dare not say the heathen are impressed by the Spirit, and understand God's plan of salvation; and the Bible compels them to admit that all who are saved must be saved by faith in Christ; yet they dare not say that

all the heathen will be lost, for this makes God appear partial and cruel in not sending them the gospel, seeing he was able to do so. Thus, as their theory forbids repentance and mercy after death and a resurrection, all becomes confusion as to God's dealings with the mass of our race. Contrary to good reason and Bible statements, God is made to *delight in misery* by voluntarily bringing into existence, at least ninety-nine out of one-hundred of the race, foreknowing they would, by his own laws and by blindness, suffer untold misery while they live, and all to no good end.

The fact is, contradictions, confusion and gloom, *must* continue till men learn, by a closer study of the Bible, that God, in his great plan, has purposed to leave a *veil* over the mass of our race—both in heathen and Christian lands, "until the fulness of the Gentiles be come in." When Christ returns, that *veil, blindness, and stupidity*, will be removed, both from the living and the risen impenitent dead: and so the declaration of the angels to the shepherds will be fulfilled: "Behold, I bring you good tidings of great joy, which *shall be to all people;*" also the oath and promise of God to Abraham that in "Christ *all* the nations of the earth shall be blessed."

For a small part of the proof of my statement in this last paragraph, I kindly ask the reader to carefully examine Isa. xxv. 6–9; Psa. xxii. 27–31, and lxxxvi: 9; Ezk. xvi. 53–63; Rom. xi. and 2 Cor. iii. 13–16.

I have only time now to throw out these few thoughts on this subject, hoping that others will make it plainer, as it is very important in establishing our theory, that the *mass* of our race will be finally saved, either as "*kings and priests*," or as happy *subjects* in the everlasting kingdom of God; and, so "the ways of God to man be justified." JACOB BLAIN.

Buffalo, N. Y., July 14, 1874.

P. S.—I wish to say to brethren that, the Lord willing, I shall be at Springfield Camp-meeting Aug. 8, and also at Alton Bay, N. H., Aug. 22, and shall have my works, and those of Bro. Storrs to deal out. I must hold up as to *giving* as many as heretofore till I can be relieved from debt. I should be happy to see our brethren at those meetings. J. B.

THE ABOMINATION OF MATT. XXIV: 15 AND MARK XIII: 14

Let any person of mind unbiased and ordinary understanding, read Matt. xxiv. 15, and the three verses following; also, Mark xiii. 14, and the two verses following; and then ask himself or herself this question: Can the *abomination* here presented, be Popery? The deliberate answer be, *No.* Reader, this "abomination" *is not Popery.* Those known among Adventists as "Time People" say that Papal Supremacy began in the Sixth Century; which, I shall not deny. And they say that the "standing" of the "abomination" of Matt. and Mark, was the Papacy in the first half of the Sixth Century. Friends, where was the Papacy in the Sixth Century? In Rome, in the Italian Peninsula, or the Continent of Europe, where it always has been, and is yet. (For seventy years, however, the Popes resided at Avignon, in France.) But what does Jesus say when speaking of this "abomination?" Hear Him: Matt. xxiv. 16, "Then let them which be in Judea, flee into the mountains: (read on,) Mark xiii. 14, etc. Now, friends, what could the fact of the Bishop of Rome being made by Imperial decree "Head of all the Churches," have to do with people in Judea, or the Continent of Asia? Judeans in *Asia* fleeing into mountains because a Bishop became a *Pope* in *Europe*, far away by sea or land from Palestine! The people of Judea were too far from Rome to "see" anything there.

Mentioning this matter in a meeting of "Timists" in this city, some months since, I was referred to the Crusaders. But the Crusaders were not in being until the Seventh Century; and as *Judea* is the land, and only land spoken of by Christ, any action of Crusaders in Judea fulfilling the "standing" of the *abomination* would be fatal to the chronology of the "Timists." *Confess and renounce error.* H. HEYES.

Hartford, Conn.

P. S.—The foregoing was sent to the "Herald of Life," but denied.

THE SIN UNTO DEATH.

1. What is the sin against the Holy Ghost? 2. What is the punishment for that sin? 3. Why never forgiven? These three questions cover the ground. 1. The sin. Mark iii. 22, 30. And the scribes which came down from Jerusalem said, Jesus hath Beelzebub, and by the prince of the devils casteth he out devils. . . . *Because* they said, He hath an unclean spirit.

After Jesus had cast out devils by the Spirit of God, they said it was by the devil. Heb. x. 26, 30. For if we sin wilfully after that we have received the knowledge of the truth, and hath done *despite* unto the Spirit of grace. After they were made partakers of the Holy Ghost. Heb. vi, 4. To wilfully do despite to the

Spirit of grace, after having light and knowledge in the head, and have had the Spirit of God in the heart. This is the sin against the Holy Ghost.

2. The penalty. Mark iii. 29. Is in danger of eternal damnation, or eternal judgment, Heb. vi, 2, which is the same thing in the original. That would be a final and unchangable decision of the judge, whatever the penalty might be. Paul writes, to the Hebrews, what might take place when their nation is destroyed, Heb. x. 27, 28. But a certain fearful looking for of judgment and fiery indignation, which shall *devour* the adversaries, that is, to die "without mercy." 1 John v. 16. There is a sin unto *death:* I do not say that he shall pray for it. See this illustrated, Acts v. 1—10. But a certain man named Ananias, with Sapphire his wife, sold a possession, and kept back part of the price, and *lied* to the Holy Ghost, and both fell down and died.

Here the penalty of death was executed immediately upon the offenders as from God. Then the unchangeable, eternal judgment of God is that such sinners shall die without mercy, or forgiveness.

3. Shall not be forgiven. Matt xii. 31, 32: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men neither in this world, neither in the world to come." The fair inference is, that all other sins *shall* be forgiven in the world to come.

To be forgiven is to have the penalty remitted. This cannot be. Because the full penalty must be inflicted upon the guilty one. Then what shall it be? endless misery, annihilation, or restoration?

Here we leave this awful subject for the present.

J. B. FRISBIE.

PRESENCE OF GOD.—"Do I feel God? I am sure life is capable of feeling life; and of all beings in existence God is most palpably manifest to pure life. "Blessed are the pure in heart, for they shall see God." Does my heart distinctly perceive his beauty and glory? If not, I am bound to assume that my feelings are all wrong; for if this first feeling is not right, all the rest will partake of the grossness which prevents my seeing God. The reason why we cannot see him is simply our grossness.

"We have no right to account ourselves pure, or trust our feelings in any other direction, if we are not pure enough to see God. If we do not perceive the central glory, we are bound to conclude we are radically gross. "If thine eye be single, thy whole body is full of light."

Correspondence.

FROM ELD. H. ROCKWELL.

BRO. STORRS: I feel deeply impressed to present a few passages from the Bible, and earnestly solicit the candid and prayerful attention of all lovers of truth to examine and respond to them, so that the subject may be fairly presented to all sincere inquirers.

Paul said, "Let a man so account us, as of the ministers of Christ, and stewards of the mysteries of God" (1 Cor. iv. 1). Question: What are these mysteries? Were they something that had not been so fully developed that all men could fully understand them? "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God" (1 Cor. iv. 5).

Some men will, and do say, and with much apparent certainty, that, after the Lord comes, there will be nothing more to be done for the benefit of our race. But we ask, Why? Will the coming of the Lord so completely paralyze the strong arm of the eternal God that he can do nothing? If so, What will be the condition of the redeemed church of the first born from the dead? If God has nothing to do, I think that the situation would soon produce restlessness and discontent: for, unless *He* finds something for them to do, it would not be in harmony with His will for *them* to find anything for themselves.

But I praise the Lord that I have hope to join with that company of God's Evangelists in "the ages to come;" and with them to herald the glad song by angels sung on the plains of Judea, long time ago, when the Angel of the Lord said unto the shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke ii. 10). O, what a multitude had not at that time heard the blessed announcement; no, nor ever can without a resurrection from the dead? This will comprise one part of God's blessing in the promise to Abraham.

O, then, awake, ye that wait for the coming of our Lord; put on strength. O Zion, awake from thy sadness! put on thy beautiful garments. Behold thy King cometh! Yes, Lord; "And it shall come to pass, in that day, that the great trumpet shall be blown; and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem." O, who, that hath an ear for

music, will not shout for joy when the great trumpet of God shall sound out its sweet notes of triumph, when the vail of the covering, so long spread over all flesh, shall be removed? "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of earth: even every one that is called by my name; for I have created him for my glory: I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all nations be gathered together, and let the people be assembled. Who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified, or let them hear and say, It is truth" (Isa. xliii. 5–9).

Again, Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the *ages* hath been hid in God, who created all things by Jesus Christ: to the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph iii. 8–10).

Now it appears to me, Paul would not come back, even if we desired it, to inform us of these mysteries: but I only wish that God would open our understanding so that we might understand the Scriptures. O, how my lonely heart crieth for the light and truth of the Bible. O Lord enlighten my way: guide me through the darkness of this gloomy world!

Again, Paul says, "And without controversy, great is the mystery of godliness: God was manifest in the flesh; justified in the Spirit; seen of angels; preached unto the Gentiles; believed on in the world; received up into glory" (1 Tim. iii. 16). Yes, and thank God, he is coming again; and all that love His appearing will enter with Him into the kingdom and receive a crown of immortal honor, such as never decked the brow of mortals. O Lord, help me to await the unfolding of thy truth.

I would like to have my many friends know, that, in answer to their prayers, I still live; and although weary and lonely, yet I wait our Lord's return. I presume this communication may be my last, for I am almost worn out: my sight, hearing, memory, and strength are fast going to decay. So, fare-ye-well, dear ones, till the morn of deliverance dawns on our enraptured vision.

Woodstock Valley, Conn.

FROM ELD. JOSEPH CHAPMAN.

BRO. STORRS: I am now feeling that I owe a debt of gratitude to you, but more especially to the Lord for the BIBLE EXAMINER, which has by your kindness been sent to me since it took its present improved form.

I was led to examine the great truths embraced in the mission of Christ to our world more than thirty years since. I firmly embraced the only safe mode of Bible exposition; that is the literal, just as in the reading of any other truthful book. I was thus at once very much helped in Bible study. I saw that the glorious object of the believer's hope was most clearly and positively the second "appearing and kingdom of our Lord Jesus Christ" (2 Tim. iv. 1). This truth I dare not conceal in my thoughts, but have proclaimed wherever permitted as an under shepherd of the flock of Christ. I have also written them for periodicals that would admit them, and sent them out in tract form, not specially regarding the frowns or smiles of foes or friends.

I have been, and am still impressed with the abiding belief that this great event and glorious consummation is near at hand, even at the door. I am confirmed in this from the fact, that these great cardinal truths of the Gospel are rejected by the popular worldly-wise masses of professed Christians of the day, as was Christ, his disciples and doctrines, by the Jewish doctors and Church at Christ's first appearing. How evidently coming events now cast their shadows before them: and the question is now urged upon us, "Can ye not discern the signs of the times?" Alas, how few "have ears to hear." Thus shall it "come as a snare upon all" (mere dwellers) "upon the earth" at the end of this age, or "time of the Gentiles." It will when in another age be very different in the Divine administration. This next coming age is called "the day (period) of the Lord" in which will be the judgment of the nations, and beyond which will still be "the ages to come," in which God will show still more abundantly and gloriously "the exceeding riches of his grace, in his kindness toward us, through Christ Jesus" (Eph. ii. 7). In the popular theology of our day there is nothing, just nothing of this great and most precious truth so inseparably identified with the Divine character and administration! There is absolutely a famine of this word of God, all abroad in our pulpits and in our numerous religious periodicals.

Now in my seventy-third year, yet never have

I heard it even hinted at by any religious teacher: yet, there it is on the Book of God! Among the eight religious periodicals sent me, I see nothing of it, save in the "BIBLE EXAMINER." I am, therefore, most deeply interested in your labors, and conclude that for this purpose the Lord has raised you up; led you in a way you had not known, and sent you forth in this end of the age to promulgate this glorious truth in vindication of the Divine character and administration. Be assured that you have the sympathies and prayers of very many who estimate your labors "in the Lord," whom you serve.

Newark, N. Y., June 15, 1874.

ELD. SPANN TO ELD. BLAIN.

BRO. BLAIN: I am totally unknown to you, but I feel that I am well acquainted with you. I received (from you, I suppose,) a copy of "Hope for Our Race" while I was in Ft. Smith —over two years ago; have read it so much that its author seems an old acquaintance. I cannot tell you how much I thank you for the work. I had then just read Bro. Storrs' "*Vindication*," etc., and my mind seemed torn and troubled, and had just caught a ray of pure light, and I was struggling hard for the full light, and just at that time your work came to my relief. When I had read it, there seemed a mighty wave of light and truth to roll over me, and all was perfect peace, calmness, and a deep rejoicing that was inexpressible.

I came to this country where there is a small interest in Adventism, and I am meeting with much opposition in the way of backbiting from some of my brethren. In the meantime one of the ministers of Adventism, in company with another brother took me to themselves, a little as did Nicodemus with Christ, and insisted that I should tell them what this doctrine was. After much persuasion on their part, I yielded to their wishes and agreed to give them the outlines of the system, if we should not get into a dispute so as to get a bitter feeling. I did the best I could, not quoting much Scripture, for want of time, but referred them to your and Bro. Storrs' works for the argument. They became very much interested and gave me the money, and I sent to Bro. Storrs for a copy of each of the works. One of them is now thoroughly convinced, and four or five others very much interested; and now they want more of "Hope for Our Race" to give to others, and some of them are poor, and I see your kind offer through the EXAMINER and now ask that you send two copies, to ——. With many thanks for the light received from your labors I am, yours, in hope of a crown. WM. W. SPANN.

Anna, Ill., May 25, 1874.

FROM ELD. JOHN FOORE.

BRO. STORRS: I have received the parcels you sent me, and have read them carefully; viz., "A Vindication of God's Government over the Children of men," etc, and also, the BIBLE EXAMINER: and I like them much; although there are some articles in the EXAMINER I do not understand as yet. But I hope it will not be long before we may all see eye to eye.

I once believed in a universal resurrection; some to die the second death: but what about the heathen who never heard of Christ? raise them up and judge them? By what? Something they never heard of? Such an idea was dark to me; yet I passed on in that view until about three years ago I began to study on the justice of God; then I came to the conclusion that God would either leave those in the grave who had never heard the Gospel, or raise them up and give them a chance for an endless life by the proclamation of the Gospel to them. But I was alone in this belief; none stood with me. I heard of "Geo. Storrs," and the hue and cry of "*Universalism*" by those who should have stood with him and helped him to examine the Bible; for if one man learns more than another, so let it be.

I feel truly thankful to God, and to Bro. Storrs for the glorious light I received through him and the EXAMINER. These views give me a greater love to the CREATOR of the universe.

Galesburg, Kansas, May, 1874.

C. SWIFT, Boston, Mass., writes: Mr. Parsons, the associate pastor of Nehemiah Adams, D. D., speaks out, very plainly, that things are now transpiring that were to take place immediately preceding Christ's second coming! He also teaches that Christ is to dwell here personally, and his saints are to dwell with Him. He says, This dry theology at Andover, etc., is no better than paganism! He says, He may lose his place [he occupies one of the first pulpits in the city] by preaching the truths of the Bible; but he is willing to go. Dr. Lorimer preaches in Tremont Temple (the largest congregation in the city), and I heard, a few days since, that he preaches plainly that Christ is coming, and that we shall dwell with Him on earth. There has been too much preaching of this "sky-kingdom." The Methodist ministers, in this region, have held several meetings here, in the city, to discuss the question whether the earth will be the future in-

heritance of the saints. The people will get their eyes open by and by.

ELDER WM. W. SPANN, Anna, Ill., writes: I have received the BIBLE EXAMINER; seven numbers of this volume, and the whole of volume 17, with several tracts. Please accept, in return (till I shall be able to do better), the warmest gratitude of my heart. I prize them higher than gold. I am glad to see the EXAMINER is free from sectarianism. Yours, in hope of the restitution.

CHARLES HOPE, West Berkshire, Vt., says: "If I could write I have much to say of my Father's *love*."

REMARKS BY THE EDITOR.—This speaks volumes, when I look at the evidence of a trembling hand that wrote it. The Lord bless this aged brother and keep him to His eternal kingdom.

WARREN SMITH, Cambria Mills, Mich., writes: I am very much pleased with the EXAMINER, and do most heartily endorse the views set forth therein, and pray God to bless you with strength of body and mind to go forward in the work you are now engaged in, and clearly set forth the blessings of so great salvation as is found on record in God's word, and thereby be a blessing to the present age. The back numbers of my EXAMINERS are all out on duty doing their work; and through the blessing of God they are doing a *good* work.

SELECTIONS.

CRITICISM.—1 John ii. 19: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." Most readers take the stress of this passage to rest on the words "from us," as distinguished from "of us;" whereas, they are the same in the original. For this our authorized translators are chargeable; who by confounding the prepositions, altering the tenses, and inserting without the slightest warrant the expression "no doubt," have given to the entire passage a complexion, causing it to be often hailed as an apostolic argument in favor of "final perseverance;" whereas its primary design is a caveat against antichristian and ruinous error. John wrote,—"They out went of us, but they were not of us: for if they were of us, they would have remained with us." Should it be replied that the intrinsic meaning remains much the same, our rejoiner is simply this: "Stick to your text, like honest men."—*W. Robinson.*

1 John v. 16: "I do not say that he shall pray for it." Here we are taught, at least by our authorized translators, that there is a mortal sin concerning which, when we have once recognized it in our brother, we are not to intercede for his forgiveness. Whether the apostle's words prescribe exactly this treatment, or are susceptible of some other interpretation, is well worthy our consideration. In verses 14, 15, and 16, occurs an instance of *paranomasia*, the same root doing duty for five words, all referring to the act of petitioning and the things petitioned for; and this is the constant sense of "aieto" throughout the New Testament. But when we reach the expression, "I do not say he shall pray for it," we encounter a different word, viz., "erotao," the primitive meaning of which is simply to interrogate with a view to explanation, and generally so employed in the New Testament. Its secondary meaning undoubtedly is to make petition, in which sense also John not unfrequently uses it. But in deciding which of these two senses should be here adopted, our first duty is to cut off the final words "for it," which our translators have added without any warrant. What will now be the force of the verb, standing by itself? May not the passage be thus understood, —"I do not say that he (that is, the "any man" at the beginning of the verse) shall make inquisition?" "Seek not to investigate thy brother's liability;" or, as another apostle has put it, "Judge nothing before the time."—*Musculi.*

WHAT IS TRUE RELIGION?—"It does not consist in forms nor in ceremonies, in thoughts or beliefs. It consists in the *spiritual mind*—in a life that is back of all thinkings and doings. We are made spiritually minded or religious by having the life of Christ pervade our hearts and minds, our nervous and spiritual systems—thus making us throughout "new creatures." . . .

The spiritual mind or true life will insinuate itself into all our thoughts and actions. We cannot explain it, any more than we can tell why a certain vegetable life will produce a countless number of forms exactly alike, as is seen in the leaves of a tree. But so it is."

THE grand want of our times is individual action. People are too much afraid of doing anything *alone*. We crystalize activity into cold formality by our cumbersome machinery.

AMBITION will always breed malice against those who oppose it.

TO CLUBS.

THIS MAGAZINE will be sent to *one address*, for Clubs, at the following rates:

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These offers are made to encourage individuals to get up *clubs* in every place possible. The money to be sent me, in advance, by a Postal Money Order on Brooklyn, N. Y. If sent otherwise, to be at the risk of the sender. The Postage on the Magazine you will pay at your own Post Office. The Postage on each copy is 12 cents per volume; which you can pay in advance, at once, or 3 cents quarterly.

Bible Examiner Tracts.

Calls for these can no longer be supplied, at present, as there are no funds on hand to print them. It is to be hoped there may be before long. The regular issue of the EXAMINER is considered of the first importance.

THE JUDGMENT AND ITS ISSUES.—A Bible Argument showing God's ways are equal, and equal mercy will be shown all men. By B. C. Simonds, Darien, Genesee Co., N. Y.

This is the title of an excellent new tract. To be had of the author, at the BIBLE EXAMINER Office, and of Wm. H. Spencer, Rochester, N. Y. Postpaid, two for 5 cts. W. H. S.

LETTERS RECEIVED TO JULY 18.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Warren Smith, R. D. Chase, Joseph Roberts for Anna Story, Janette A. Mayo, Wm. Lindsey, Henry Newberry, John Rooke, John Wanless, G. W. Long, J. B. Eggleston, G. B. Stacy, Leander Montrose, Melissa A. Sawyer, Dr. J. F. Lee, Fred Ingersoll, Cora M. Clemence, Mrs. Elizabeth Calkins (2), Aaron Veeder, Theodore H. Ford (thank you), Mrs. Wm. Duryea, M. C. Harriman (thank you), Louisa J. Beach, Henry Hayward, Elder Allen M. Smith, Eld. T. T. Jenks, Laura A. Brown (am out of Tracts, but have sent you Examiner containing the matter), W. H. Ford, Eld. J. Blain, Lucretia B. Lamb, Mrs. R. Brinkerhooff.

PARCELS SENT TO JULY 18.

Wm. Lindsey, John Wanless, G. W. Long, Geo. D. Davis, Emma Sparr, G. W. Long, A. P. Eggleston, Leander Montrose, Fred Ingersol, Henry Hayward, Laura A. Brown.

The Bible Examiner is a Monthly Magazine. *Terms*, $2 per year, in advance. When postage has to be prepaid, 12 cents must be added.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call at 72 Hicks Street, Brooklyn, a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

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No. 2.—"WE ASK FOR PROOF. 8 pp.; 70 cts. per 100.

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Bible Examiner.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—(1 Timothy ii. 5, 6.)

NEW YORK, SEPTEMBER, 1874.

GEORGE STORRS, - - - EDITOR AND PUBLISHER.

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The Bible Examiner.

This number closes the present volume. There are a few subscribers who have not yet paid any thing on it; others have paid only $1. Both of these classes will now cease to receive this magazine, unless I have a communication from them immediately. I desire the continuance of all; but without pay I cannot in justice to myself and paying subscribers and donors continue the non-paying ones. These remarks have no reference to those known to me as unable to pay. It is sent cheerfully to such without expecting any pecuniary compensation.

Those who intend to continue their subscriptions will do a great favor to remit immediately, or inform me when and how much they intend to aid this Magazine. This is important to success in the work before us.

Those who intend to help by *donations* are also requested to inform me how much can be relied on from them during the next volume. The amount will not be made public, and will be known only to the donor and myself, unless by request of the giver.

Shall the BIBLE EXAMINER *still live and go on in its work?*

To encourage *old* subscribers to pay up,—who have not yet remitted anything on the present volume,—if they will send $3, immediately, I will credit them in full to the end of the next volume.

I shall immediately put up the present volume in plain binding, with an INDEX of subjects. If applied for soon, it can be had at $2.25; the 25 cents being for postage when sent by mail: if taken at my office, $2 only. Those who wish this volume, thus bound, will give me notice, without delay.

A Word to Delinquent Subscribers.

There are a few who have received this entire volume of the EXAMINER without making any remittance, or signifying their wish not to continue to receive it; nor have they offered a reason for not paying for it. To such, of course, the magazine will no longer be sent: yet the appeal may properly be made. Is it not due to the EDITOR that persons who determine not to pay —when the magazine is sent to them beyond the time for which they have paid—should inform him of their wish for a discontinuance without delay? especially, as they can do so by a "*Postal Card*" at a cost of *one* cent?

It is now asked, as a favor, that any person receiving No. 1 of the next volume (in October), who does not intend to be a *paying* subscriber, or who does not know it is intended to be sent *gratis*, would inform the EDITOR of their wish in the matter at once.

If it should happen that any one is entitled to the continuance of the magazine, who finds it comes no more, let them inform the EDITOR, and the mistake shall be corrected. Let all subscribers who intend to pay, do so as early as possible.

☞ TRACTS *must be printed!* Who will help immediately? *Fifty dollars* is wanted, and *must* be had, for this purpose right away. Let help come without delay.

The printer of the EXAMINER promises to materially improve the appearance of the coming volume.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. ii. 4, 6.

VOL. XVIII. NEW YORK, SEPTEMBER, 1874. No. 12.

DEATH'S DOINGS.

IF it were not for the sure and certain hope that death is soon to be followed by resurrection, it would be painful beyond expression to lay away in the grave our dear, loved, and tried friends. It has been my lot, since the August EXAMINER was issued, to attend the funeral of *two* of my beloved brethren in Christ; viz., PETER KEMP, New York City, and RANDOLPH E. LADD, of Springfield, Mass.

BRO. KEMP fell asleep July 31, aged 61 years; having had several attacks of paralysis within a few years; the last of which left him to linger a few weeks in a state of helplessness, and at last to sink in death. He was a man greatly beloved; and his loss to his family and to a large circle of friends will be deeply felt. He has ever been one of my warmest friends and supporters: he "sleeps in Jesus," and will come from the land of the enemy at the voice of *his* REDEEMER. His wife, children, brothers, sister and friends are comforted with the knowledge of his Christian life and peaceful death.

BRO. LADD fell asleep August 5, aged 62 years. He had suffered more or less for six years with an unknown disease; which, by a post mortem examination, was found to be a cancer of the spleen, involving the liver, stomach, and intestines. He lived in hope of recovery till about three weeks before his death, when he wrote me as follows:

"DEAR BRO. STORRS: I am not expected to live many days, as my physician informs I can not get well, and may pass away at any time. I have long cherished the idea that if I *did* die before you, I should want you to attend my funeral and preach or talk my funeral discourse. I think you will gratify me. My choice of a text is 2 Tim. i. 12, as a favorite and oft-repeated one, in which I find much comfort. My disease is a hidden one, but supposed to be of a cancerous character. I have suffered long, and am glad it is so nearly through. I exult in hope of LIFE in Christ, and I am certain that I *love* Him with all my heart. I am *washed* in the blood of the LAMB, and am prepared to stand before him, as He has accepted and received me. I should have loved to live if it had been His will; but as He has otherwise ordered it, I cheerfully submit. I shall be glad of the short rest the grave will afford. Write me at once and let me know you will accept, and will do me this little last favor.

"Your waiting, suffering brother,

"R. E. LADD."

"*Springfield, Mass.*, July 20, 1874."

I responded immediately. Bro. LADD had long been engaged in the *Insurance* business. The morning after his death, "The Hampden County Board of Underwriters held a special meeting," at which "Dr. Joseph C. Pynchon acted as Chairman," and addressed the meeting, says the report:

"By a gracefully worded address, delineating the virtues and character of the deceased in connection with his insurance life. His character was portrayed as a simply unostentatious one, unaggressive, full of kindness, and benevolence and sympathy, one who never wronged in word or deed a fellow member, even when suffering the most rasping competion. Ill will and malevolence never entered into the composition of this character, and the Board was challenged to name one whom Mr. Ladd had ever injured, or of whom he had ever spoken evil. In fine, he was spoken of as the true model of a Christian gentlemen. It was voted to place this address upon the records of the Board."

A short funeral service was attended at his house on Friday; but the main service was in the Methodist M. Church ("Trinity") because of the many who were expected to attend; but a very rainy day reduced the assembly to four or five hundred, probably. An extract from Bro. LADD's letter, in the EXAMINER for July, was read, and his general religious views exhibited, showing that he died in the faith advocated by the EDITOR of the EXAMINER, which was briefly presented in discourse of an hour. The Pastor of "Trinity Church," Mr. Hulburd, assisted in the preliminaries of the service. Bro. LADD's wife, children, and brothers are comforted by the triumphant manner in which the deceased approached the time of his death: composedly settling his business matters; and, to all, expressing "*perfect peace*," and "washed in the blood of the LAMB."

Brethren LADD and KEMP were both men of

God, and an honor to the religion of our common Lord and Redeemer. In their decease the EDITOR of this magazine has been deprived of two of his firmest friends; but God is able to fill their places with others, if need be; and he has no fears but that He will, in His own time and way, accomplish all his purposes, and fill the earth with His glory and the knowledge of Himself as the waters fill the seas. His ways are not as our ways, nor His thoughts as our thoughts. His counsel shall stand, and He will do all His pleasure: and "In the dispensation of the fulness of times" He will "gather together in one all things in Christ" (Eph. i. 10), and death be known no more. ED.

"THE THOUSAND YEARS PAST" THEORY.

In order to sustain the idea that the earth is literally to be burned at the second advent of Christ, and all its inhabitants, who are unprepared for immortality, are to be burned up with it, the theory is adopted that the thousand years of Rev. xx. is in *the past;* or, that they transpired during the triumph of Papacy. The idea is so contrary to the general tenor of the Scriptures and to facts that it seems almost folly to spend time to refute it. It has originated in a hostility to the idea of a probationary state for any of the human family after the return of Christ from heaven. It does not become me to judge of the honesty of the advocates of the theory; but of the theory itself, decided language will be employed. Think of the text relating to the thousand years. It reads, "I saw thrones, and they sat on them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. xx. 4–6).

A few questions may first be asked on the text: such as, 1. Where were the "*thrones* they" (the saints) "sat on" during the 1000 years past? 2. What *rule* or "judgment was given them?" 3. In what sense did they "live and reign *with* Christ a 1000 years" *in the past*? 4. In what did their *resurrection* consist? 5. Why is it called the *first* resurrection? Other questions might be added, and may arise as the subject is treated; but the above will first be noticed. On these it may be said, 1st, No "thrones" have ever yet been given; even the apostles were not promised any till "the regeneration when the Son of man shall sit in the throne of his glory" (Matt. xix. 28), which is not yet in the past; (see Matt. xxv. 31): then, and not till then, will the saints sit on thrones; and it is at, or in the thousand years. Paul tells us, "If we *suffer* we *are* reigning with Him;" as the 1000 years past theory should make it read. Those of Rev. xx., had suffered; but are seen afterwards reigning. These remarks may suffice on the first and second questions above: on the 3rd question, it may truly be said, in no true sense can it be affirmed of the past that saints have lived and reigned *with* Christ: they have suffered *with* Him and *will* reign with Him when He comes to sit on "the throne of His glory;" but that is not till He comes "from heaven, and all the holy angels with Him," and "these vile bodies are changed, and made like His glorious body" (see Matt. xxv. 31, and Phil. iii. 20, 21).

Question 4: "In what did their resurrection consist? will now have our attention. These persons "lived and reigned with Christ" the 1000 years; and it is affirmed, "this is the first resurrection;" clearly, their *living* is the first resurrection. Then it must be either a literal or a spiritual resurrection. If it is a spiritual one,— as the 1000 years past theory must make it—then universal salvation follows, inevitably; for, "the rest of the dead" will then "live again." If one is a spiritual resurrection so is the other; for to "live *again*" shows that they had once lived and had died. Those that reign with Christ had lived again; and others,—viz., "the rest of the dead,"—"lived not *again* till the 1000 years were finished:" at some period after that, they will *live again*. There is no way to avoid this conclusion but to deny the genuineness of the text; and that is a dangerous undertaking; for, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city" (Rev. xxii. 19). That the text is genuine, the proof is abundant; and it is a dangerous experiment to endeavor to remove it from the "book;" and there seems no reason for the attempt which can bear a close criticism.

Question 5: "Why is it called the first resurrection?" is in reality answered by the foregoing; but other remarks may be added. The Scriptures teach the resurrection of at least two classes of dead ones: one class to immortality, who *cannot* "die any more;" another class to judgment, who *can* die "the second death;" though they need not. The judgment, whatever may be said of it, does not determine the *final* state of this class by what they have done in this life; but it will be a rendering to them "according as their works shall be" (Rev. xx. 12; xxii. 12, and Matt. xvi. 27). The principles and method of judgment are thus set forth by the LORD himself: "Behold my servant, whom I uphold: mine elect, in whom my soul delighteth: I have put my spirit upon him: He shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law" (Isa. xlii. 1–4).

Here is much expressed in few words. It embraces the truth that "The Father judgeth no man, but hath committed *all judgment* unto the Son" (John v. 22). And it shows that judgment is carried on in mercy; for, a bruised reed will he not break, nor quench smoking flax; expressions denoting infinite concern for the least appearance of anything good in the subjects of judgment, and meeting out punishment only according as their deeds were evil. Sorrow, weeping, and wailing there will be for past sins; but the Judge "shall bring forth judgment unto truth:" all will see the truth both of the righteousness of the things they suffer, and also that "Jesus gave Himself a ransom for them all:" a truth which they had never clearly seen before, —for, "God will have all men come to the knowledge of the truth" (1 Tim. ii. 4);—and not till the truth is clearly set before a man can his final state be determined; for, "God worketh all things after the counsel of His own will;" and "the word of truth," which is to be "heard" by them, is "the Gospel of their salvation" (Eph. i. 11–13), which God is pledged shall be made known to them "in due time,"—the time which He has put in His own power; and that time is nowhere in the Bible restricted to this life; nor is any man authorized to affirm it is; to do so, is to be "wise above what is written," and to challenge the truth of Jesus' words that, "It is not for you to know the times, or the seasons, which the Father hath put in his own power" (Acts. i. 7). It is sufficient for us to know that God has promised, and confirmed it by an oath, that all the families of the earth shall be blessed in the Seed of Abraham, which is Christ; and that this "Christ gave him elf a ransom for all men; tasted death for every man; and became a propitiation for the sins of the whole world;" and that God, who cannot lie, is pledged that "in due time" this "Gospel of their salvation" shall be published to "every creature" for their acceptance, that they may "*trust* in Christ" (Eph, i. 13) and have an endless life; or, if they knowingly and wilfully refuse to trust in Him, they shall be "hurt of the second death;" which cannot take place till they have been delivered fro the first death that came by sin. This delive ance they shall have; for, "As by the offenc of one, judgment came upon all men to condem nation" [to death]: "*even so* by the rigthousness of one, the free gaft came upon all men unto justification of life" (Rom. v. 18). The resurrection from the dead is a *free gift to all men;* and hence, it is impossible that any man can be made alive from the dead in a hopeless condition: no such resurrection ever did, or ever can occur; but the resurrection of a judgment will take place in order that all men shall "come to the knowledge of the truth," as God *wills* they shall before their final state is fixed. This proves Him to be "A just God and a Saviour" (Isa. xlv. 21): any other doctrine reproaches both His Justice and Love. But "*If* we sin wilfully *after* that we have received the knowledge of the truth, there remaineth no more sacrifice for sin" (Heb. x. 26): our doom is fixed.

Those who build their theory of burning the world at the second advent, on the second Epistle of Peter, should remember that said Epistle was long considered doubtful, and not admitted as genuine. The learned Dr. Lardner, in his list of "Canonical Books," placed 2nd Peter among the *doubtful* ones. It is, nevertheless, probably genuine. But if Rev. xx. 5, is of doubtful authority, so may 2nd Peter be, also; and then the world-burning theory has lost all its support from the Bible, as no other Scripture affirms any such catastrophe. However, both texts may safely be set down as genuine; and then, if a literal burning of the world is to take place, it will not be till "the perdition of ungodly men;" and that cannot be till *after* "the day of judgment,"

according to Peter's own statement; and that is not till after the 1000 years; of course, not till Christ returns from heaven and "sits upon the the throne of his glory;" so that "the times of restitution" cannot be completed while Christ "remains in heaven," as some of the world-burning theorists maintain.

Finally: After the great cutting off of wicked men from the earth, in the winding up of the present age, and the Lord is "King over all the earth," . . . "It shall come pass that every one that is left of all the nations that came against Jerusalem shall even go up from year to year, to worship the King, the LORD of hosts, and to keep the feast of tabernacles: and it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain: and if the family of Egypt go not up. . . there shall be the plague, wherewith the LORD will smite the heathen that come not up," etc., "This shall be the punishment . . . of all nations that come not up," etc. (Zech. xiv. 9–19). Here is, clearly, *probation* after the Lord is King over all the earth, and the statement agrees with John's, (Rev. xv.), where he saw the saints on the sea of glass, singing the song of Moses and of the Lamb, saying, "Great and marvellous are thy works, God Lord Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. xv. 1–4). Here is clearly made to be seen a probationary state to the nations, *after* the saints are glorified: so, the world is not then burned, and the saints are rejoicing in the glorious prospect of the subjection of all nations to their glorious Lord. Thus Zechariah and John agree; and the "world-burning" theory, at the second advent of Jesus, is crushed as between two mill-stones, and the work of restitution goes on gloriously for the "ages to come" (Eph. ii. 7). *Amen:* ALLELUIA. ED.

BURNING THE WORLD:

SCRIPTURE IMAGES.

Bishop Lowth, on Isa. xiii. 10–13, says, "When the Hebrews intend to express *happiness, prosperity*, the renewal and advancement of States, kingdoms, and Potentates, they make use of images taken from the most striking parts of nature,—from the heavenly bodies,—the sun, moon and stars; which they describe as shining with increased splendor, and never setting; the moon becomes like the meridian sun, and the sun's light is augmented seven-fold (see Isa. xxx. 26); new heavens and new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms is represented by opposite images: the stars are obscured, the moon withdraws her light, and the sun shines no more; the earth quakes, and the heavens tremble; and all things seem tending to their original chaos. (See Joel ii. 10; iii. 15, 16; Amos viii. 9.)"

If those who so strenuously contend for the burning of the world at the return of our Lord to reign on earth, would consider these facts, they would not be so positive that the language of Peter, in his 2d Epistle, proved a literal destruction of the earth's surface; especially as that text is the only one that conveys such an idea; and the general tenor of the Bible is positively against it, God having pledged Himself that He "will not again smite any more every living thing as I have done" (Gen. viii. 21). That a revolution is to take place in the earth, fitly represented as if the "elements shall melt with fervent heat, the earth, also, and the works that are therein burned up," is an undoubted truth. But that there is to be a destruction of the earth's surface and all its inhabitants, except those made immortal at the Advent of Christ, is an overlooking of the great and precious promises of God, uttered to patriarchs and prophets and confirmed by Christ and his apostles and the Revelation by Jesus to John, wherein it is declared, by those who had gotten the victory and stand on the sea of glass, (of course, glorified), "All nations shall come and worship before Thee: for thy judgments are made manifest" (Rev. xv. 2–4).

The judgments on corrupters of God's word, and the persecutors of His true Church, are to show to the world God's displeasure at such wickedness, and will lead men to "fear before Him," and they "shall come and worship before Him;" i, e., be subject to His rule and government; to His "King," who "shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely" (Jer. xxiii. 5, 6): for, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. . . . and so all Israel shall be saved" (Rom. xi. 26). "Yea, all kings shall fall down

before Him: all nations shall serve Him. He shall have dominion also from sea to sea, and from the river [Euphrates] to the ends of the earth" . . . "All nations shall call Him blessed" (Psa. lxxii. 8, 11, 17).

The establishment of such a government, by the overthrow of the wild-beast governments, which have so long ruled the earth for their own agrandisement, might well be set forth, in the symbolical language of Hebrew prophets, as the terrible commotion of the elements and the melting of the earth by fire; but can never be made to harmonize with the literal construction put on Peter's language relating to this great and glorious change, which he calls, "new heavens and a new earth, wherein dwelleth righteousness." A government is to be established on this earth with a King, who will rule for the good of all in His empire, with a body of subrulers trained and prepared by Himself, and of one mind with Him, whose one object will be to bless the nations and people of the earth by promoting the prosperity of all, and leading all into the paths of intelligence and virtue, that the LORD God may dwell among them, and they come to know their highest joy and honor is to be in perfect harmony with Him.

The world burning theory not only defeats this glorious result, but gives victory to "the serpent" power, who robs the "Seed of the woman" of His promised triumph in *crushing* the serpent's head, and makes Christ "satisfied" with a small portion of those who were included in "the travail of His soul," and He consents to part eternally with the mass of those for whom "He gave Himself a ransom;" and that, too, without ever letting them know that He had any love for them, or "tasted death" for them, or had ever made an effort to save them! Such a theory—or a theory involving such a result—never could come from that God who "gave His only begotten Son" because He "*so loved the world:*" and He loved it too in full view of its sinfulness and helpless state. Can any man soberly teach, that, having "*so loved the world*" He will burn up the mass of them without giving them the knowledge of that *love* and its action in their behalf, with no chance to exercise faith or unbelief, because they never had the opportunity to act at all in relation to the subject? God's love must and will be proclaimed to every soul of man before their *final* destiny is fixed. ED.

A good life is the best philosophy.

MORE OBJECTIONS.

"Man that is in honor and understandeth not, is like the beasts that perish." Then, when the beasts have a resurrection, men will who die without understanding, and are not for God and His will." "A. P."

Thus writes one who is opposed to my present view of the destiny of our race. The objection, no doubt, is honestly made; but it seems to be uttered without a full "understanding" of the great facts of the Bible. It assumes that man is no better than a beast, because "*like* sheep they are laid in the grave," and because "all go to one place" (Psa. xlix. 14, and Eccl. iii. 20). What saith the Saviour, with emphasis? "How much then, is a man better than a sheep?" (Matt. xii. 20, and context.) Again saith Jesus, "Your heavenly Father feedeth the fowls. Are ye not much better than they?" (Matt. vi. 26.) Still more. Jesus tasted "death for every man" (Heb. ii. 9). Did He taste death for every beast? He "gave Himself a ransom for all" *men* (1 Tim. ii. 6). Did he do the same for *beasts?* "As by the offence of one, judgment came upon all men to condemnation" [to death]; "*even so*, by the righteousness of one, the free gift came upon all men unto justification of life" (Rom. v. 18).

My opposing friend assumes that because man does not now understand, and hence, in this respect, "is *like* the beasts that perish," that therefore he will not have a resurrection unless beasts have. If the proof was clear that Christ gave himself a ransom for beasts, we should know they, too, would have a resurrection; but we have no such evidence; while the proof is abundant and full, that He gave himself a ransom for *all men;* and that as all men were made subject to death for Adam's one sin, without regard to any act of their own; *even so*, by Christ's righteousness the same *all men*, shall be justified unto life, from that death, without regard to their own acts. Their continuance in life is another matter.

Man is better than a beast in the sight of his Creator; i. e., any man, all men; however ignorant and degraded; else why did God give his Son to suffering and death for their redemption, rather than for the beasts? Shall we "trust in ourselves," who have been enlightened by the grace and mercy of God, that we "are righteous and despise others" who have never yet been taught and blessed as we have been? "What have we that we have not received?" Who hath "made us to differ" from the man that "understandeth not?" If it has been by God's peculiar favor to us, "Why dost thou glory" over the ignorant who do not yet "understand" the

things of God, even though they may die in their ignorance? Is God's hand shortened that it cannot save even such? Is His heart of love or his hand of power changed because death has set in? If so, is He not changeable? Has He not said to "the *whole house* of Israel" . . . "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezk. xxxvii. 11, 12)?

Shall we limit the Almighty, and say, "He may resurrect them all, when He resurrects the beasts?" Is anything too hard for God? "Hath He said it, and will he not do it?" The *inference* drawn from the expressions in Psa. xlix., that those ignorant of God, or who do not "understand," are as hopeless of a resurrection as the beasts, cannot stand for a moment in the light of the harmonious declarations of the Divine character and government found in the Bible. He, "who gave himself a ransom for all," has set his seal to the fact, that at his voice, "All that are in the graves shall come forth;" and God hath said, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hosea xiii. 14). Christ the Redeemer, "hath abolished" (annulled, abrogated) "death, and brought" both "life and immortality to light" (2 Tim. i. 10). Death cannot hold one of our race in its power. Christ is its Conqueror, and has declared "all shall come forth" from under its power. Just so certain as the first Adam brought all the race under death, just so certain the second Adam will deliver all the race from death.

The horrible and unscriptural doctrine that all men, not brought to the knowledge of God and Jesus Christ in this life, are to be raised from the dead and tormented eternally, or, tormented awhile, and then be put to death again; or, in other words, are to have a *hopeless* resurrection, is what has driven many true Christians into the doctrine that there will be no resurrection of any one, except such as have formed a spiritual union with Christ in this life. With their eyes still closed to the falsehood, and anti-scriptural doctrine of a hopeless resurrection, who can blame them for contending earnestly against the popular idea of such a revival from the dead? I cannot, and do not. I trust they will yet "see men as trees walking," and learn that they have been betrayed into error, on the resurrection, dishonorable to God and his anointed, by a denial of a universal resurrection of the dead; though far less dishonorable than either of those theories which give over the mass of the human race to a hopeless revival from the dead, or a revival for the purpose of torment eternal, or temporal, to be followed by death eternal; theories which have originated in ignorance of God's character and designs concerning the race, and of Christ's position as the Head of the new creation. ED.

THE FIRST-FRUIT AND ITS WORK.

Those born from the dead at Christ's coming from heaven are the "*body* of Christ" (1 Cor. xii. 27), hence are a part of the "first-fruits." They are blessed with Christ by a priority in the resurrection, or are the completion of "the first resurrection"—the Head and Body constituting the "perfect man" (Eph. iv. 13); for, not till this work is complete, of the resurrection of the Head and Body, will that text be fulfilled which says, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fulness of Christ."

As the Head was the first-fruit raised up from the dead to bless and perfect his body, so is the Body of the first fruits to bless others in "the ages to come;" for, says Paul, God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us, together *with* Christ . . . that in the *ages to come* He might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus." (Eph. ii. 4–7.)

Here is set forth, briefly, that the Body of Christ is to be, in connection with its Head, employed in blessing others in future ages. They who compose that body are not gathered out of this and the previous ages merely for their own sakes or for their own pleasure or enjoyment, but that they may be a blessing to the "families of the earth," yet to be blessed, as the "promise and oath of God to Abraham" declares they shall be. "The unsearchable riches of Christ" are, by their means, to be made known to all for whom Christ became "a ransom," i. e., to *all* men—to every man, woman and child of Adam's race, to whom Christ has not already been made known. Thus, and only thus, as I now believe, can or will be fulfilled the promise of Eden that the Seed of the woman shall bruise the serpent's head, and Christ destroy the works of the devil, (Gen. iii. 15. and I John iii. 8.)

ED.

THERE is this difference between happiness and wisdom: he that thinks himself the happiest man is really so; but he that thinks himself the wisest is generally the greatest fool.—*Lord Bacon.*

The Study of the Bible.

BY HENRY DUNN.

Chapter XXXII.

On the Division of Scripture into Chapters and Verses, with Headings and Subscriptions.

These divisions, it need scarcely be said, have nothing whatever to do with the *inspiration* of Scripture. They are purely human, and comparatively modern.

The *history* of this mechanical arrangement is soon told.

The Vulgate (the *Latin version* of Scripture) was the first divided into *chapters;* a work undertaken by Cardinal Hugo in the thirteenth century, —as some think, by Langton, Archbishop of Canterbury, in 1227.

The *Hebrew* Scriptures were similarly divided by Mordecai Nathan in 1445.

The division of the New Testament into *verses* (for it was, as we have seen, already broken up into chapters) was accomplished by Robert Stevens, who is said to have completed his work in the year 1551, during a journey on horseback from Paris to Lyons. Whether it was accomplished literally while riding on horseback, or when resting at inns, is uncertain.

The *Hebrew* Scriptures were similarly broken up into verses by Athias in 1661.

The "*points or stops*," in Scripture are, also, for the most part, of modern date. "*Full stops*" are found in the earliest manuscripts; but our present system of punctuation dates from about the ninth century.

The "*Subscriptions*" annexed to the Epistles, such as "The Second Epistle to the Thessalonians was written from Athens," are also un-Apostolic, and not to be depended upon. They are often quite inaccurate; and sometimes directly contradict internal evidence. Dr. Mill tells us that these "Subscriptions" were added by an Egyptian Bishop, about the middle of the fifth century. Mr. Hartwell Horne says,—"Whoever was the author of them was either grossly ignorant or grossly inattentive. They are altogether wanting in some of the best ancient manuscripts, and in others they are greatly varied."

The "*Headings to Chapters*" in our English Bibles are equally without authority, and sometimes they are quite untrustworthy: *e. g.*, the *heading* to the closing verses of the forty-second chapter of Isaiah is, in our Bibles, "God reproveth the *people* of incredulity;" while that for the verses immediately following,—the earlier verses of the forty-third chapter,—is, "The Lord comforteth *the Church* with His promises." Yet it is quite plain that the whole is addressed to *one class* of persons, and ought to have been closely connected in the text.

The very same error is committed at the close of the forty-third chapter, and in the beginning of the forty-fourth; where, according to the heading, God "reproveth *the people* as inexcusable," and then "comforteth *the Church* with his promises." No such separation, however, is found in the Prophet. He knows nothing of this distinction between Church and people. Well may Dr. Maitland say, "this is not rightly dividing the Word of Truth, but cruelly *chopping* it." In hundreds of instances, these headings, standing as they do in Bibles professedly published without note or comment, are not unfrequently commentaries of the worst description, because arbitrary, dogmatic, and unsuspected.

The divisions into Chapters and Verses, as they now stand, are so obviously imperfect, that it is scarcely needful to draw attention to the fact; but even when not absolutely inaccurate, they often tend to break the sense and to *obscure* the meaning; *e. g.*,—

(*a*) The description of the humiliation and glory of Christ by Isaiah really begins, *not* as it appears in the English version to do, with the fifty-third chapter, but at the *thirteenth verse* of the fifty-second.

(*b*) In Jeremiah, the *various prophecies* are frequently *confounded* by this division. An entirely *distinct* prophecy evidently commences at *the sixth verse of the third chapter*, which is nowhere shown in our Bible.

(*c*) In the New Testament, the *latter verses* of the *ninth* chapter of Matthew evidently belong to the *tenth;* and the *first verse* of the *fourth* chapter of the Colossians as plainly belongs to the *third* chapter.

The Epistle to the Hebrews affords a striking example of the serious hindrance to the understanding of the argument, which is sometimes placed in the way of the reader by breaking an Epistle into chapters. Most of the passages in this Epistle begin with,—"Wherefore," "For," or, "Therefore;" so that the reader who confines himself to one or more chapters, often *begins* with a *conclusion from* an argument, or an *argument for* a proposition which he has not read; and reads a proposition or an argument stopping short of the conclusion. And yet, such is the power of habit and prejudice, that many would not be content with reading it in any other form; they would fancy that its sacredness had been taken away.

An intelligent reader of Scripture will find

many more such examples; and it can scarcely be doubted that the tendency of them is to *darken* the sense. Yet these divisions have been so generally adopted, that both in public worship, and in the selection of portions for family or private reading of the Scriptures, we generally take one or more *chapters*, without any reference to the connection.

It may, indeed, be said, that a Christian who sets himself seriously to study the Word of God, will pay little or no attention to these divisions. This may be true; but a great part of those who read the Bible do not read studiously; and even those who do, may find it easier to break off a bad habit, than to get rid of all the ill effects of it. These divisions are so familiar to us, that it is difficult, if not impossible, to read the Bible as if we had never known them, even when we are aware of their mischievous effects, which readers in general most certainly are not.

The early Christians had indeed titles and heads to their Bibles, but the object was simply to point out the general contents, not to divide for reference. Many of these chapters contained only a few verses, and some of them not more than one.

But it will be said, Are not these divisions of great use? Unquestionably they are. To pretend that no advantage has been derived from such an arrangement would be simply absurd. It is certainly *very convenient* for reference, especially in connection with a Concordance, and it is therefore wisely retained, by side-notes, in Bibles which are printed on another plan, and are generally known as "Paragraph Bibles."

The greatest evil, probably, that has arisen from the breaking up of Scripture into portions, is the encouragement it has afforded to the common, but bad habit, of reading the Bible *in fragments*, oftentimes as unconnected as the pages of any other book would be, if separated from that which precedes and follows them.

If we add to this habitual *mangling* of the Word of Truth, the scarcely less evil of *textual preaching*, which has probably been greatly promoted by the same cause, it will be found difficult to overstate the amount of mischief which has been thus produced and perpetuated.

Chapter XXXIII.

How Helps may Become Hindrances.

Under the term "Helps" to the understanding of Scripture, we include, not merely books specially written for the *purpose* of facilitating its study, but all *standard Commentaries* and theological manuals,—the *devotional writings* both of Anglicans and Puritans, and approved *works of practical piety* generally; for books of this character, commonly sway mankind more powerfully in the views they take of Holy Scripture, than works expressly prepared with a view to its elucidation.

To books, must be added an agency more powerful still,—that of the *living voice*, sounding, Sunday after Sunday, from the pulpits of the Established Church, and among all shades of Nonconformists. It is scarcely possible to exaggerate the extent of influence exercised in this way over religious opinion.

We are not disposed to *undervalue* any of these "means of grace," as they are ordinarily termed. In many cases, the amount of blessing thus imparted is greater than human arithmetic can calculate; in others, it may be doubtful whether the *apparent* benefit is as real as it seems to be; and in some, the influence is unquestionably bad. But, *as a whole*, there can be little doubt that *sermonizing*, with all its weakness, is a public benefit, and a mainstay of the religion of our land, *such as it is*.

Our object is not to depreciate the value of either books or men, regarded as teachers of Divine Truth; it is simply to show how easily these "helps"—for such they certainly are when rightly used—may become "hindrances," if trusted in without discrimination,—substituted for personal responsibilities,—or merely leaned upon as pillows of indolence.

Even of books *specially intended to facilitate* Scriptural investigation, it may be asserted, with out paradox, that they are sometimes at once both helps and hindrances; *helps* in one direction, *hindrances* in another.

Such we believe to be the case, notwithstanding their acknowledged excellences, with many "critical introductions" to the Bible. They *help* us, by the information they impart; they *hinder*, by the impression they leave that Holy Scripture can scarcely be understood without a prolonged course of preparatory acquisition.

How, it may well be said, can it be expected that *ordinary readers* should ever be qualified to form any independent judgment respecting the teachings of a Book, for the interpretation of which upwards of *three hundred rules*, occupying in their statement and illustration nearly two hundred closely printed octavo pages, are found in a work so able and yet so popular as that of Mr. Hartwell Horne? How can it be supposed that *laymen*, occupied as they are every day in the active duties of life, will ever be *able*,—whatever their wishes may be,—to enter into discussions on the "literal sense," the "allegorical sense,'

and the "spiritual sense" of Scripture; into "laws for ascertaining" the meaning of words and phrases, and the "arrangement of emphasis;" into inquiries about "scholiasts and glossographers;" into "canons" for investigating "scope" or context, "analyses," "antiquities," "chronology," and "the analogy of faith;" into explanations of "tropes and figures,"—of "metonymy," whether "of cause, effect, subject, or adjunct,"—of "metaphors and their sources," —of "synecdoche, irony, and hyperbole;" of "types, parables, and prophecy;" of "internal and external evidences;" and, finally, of "principles for practical application." Yet such, and nothing less, is the vastness of the apparatus deemed to be necessary in order to understand aright the Divine Message.

We are not to be supposed, for a single moment, to look with contempt on any of these branches of inquiry. They all have their place in the course of a student's preparation for life, and form part of that mental discipline by which the human mind is enlarged and strengthened. But, just as "critical analyses of the English language,"—which have little to do with a plain man's comprehension of his mother tongue,—often create an impression on the mind of the untaught, that some mysterious light is by such processes developed, *so*, ordinary readers of Scripture are apt to conclude that, apart from critical investigations of the kind referred to, the Bible can never be properly understood.

Lest we should be suspected,—however unjustly,—of despising the labors of the learned in this particular, we will state what we have further to say on the matter, only in words of men justly held in the highest repute for their attainments.

That eminent scholar, Dr. Maitland, thus wrote thirty years ago:

"I must add my belief that *the cumbersome apparatus of systematic interpretation* ought to be placed among the impediments to the right understanding of the Word of God. The learning and labor which have been bestowed on it, seem to me to have been worse than wasted: and so far from helping towards the understanding of the Word of God, it appears more calculated to puzzle and perplex the student, and to supply, to those who may desire it, the means of confounding common sense, and perverting the plain text of Scripture."

"These systematic schemes" (referring especially, to Waterland's Preface to his "Scripture Vindicated"), he says, "are properly unknown to most readers of the Bible, and, therefore, do not *directly* form an impediment to them; but it is obvious, that complex machinery which they never saw, and could not understand, may have a great effect on the manufactured article of which they are the consumers."

"Some persons, I believe, have thought that they put honor on the Word of God, and the language in which it is written, by telling us that there is *something* 'in the original' which no translation can reach,—something not transfusible, not expressible. No doubt this is true, as regards every language, and every book in every language, unless it is confined to the most common subjects, and written in the lowest style. In most cases, *the curious felicity* of one language cannot be transferred to another, without using such periphrasis, or making such nonsense, as is peculiarly unfelicitous; but so far as regards *meaning*, where meaning is of importance, and the mode of expression of secondary consideration, or none at all, anything written in one language may be made intelligible in another, provided the things spoken of are known to the translator, and the persons for whom he translates."

For *recent testimony* in the same direction we turn to the University of Oxford, and there we find one of no mean eminence thus expressing himself:

"Who would write a bulky treatise about the method to be pursued in interpreting Plato or Sophocles? No man, assuredly, who did not wish to create the impression that the meaning of these writers was beyond the comprehension of ordinary readers. And *this is precisely what has been done in relation to Scripture.* People have come to believe that without a formidable critical apparatus it is not possible to arrive at the meaning of God's Word: whereas the reverse is nearer the truth. The plain and unsophisticated reader is *far more likely* to get at the true interpretation than the learned student. For the use of interpretation is to get rid of interpretation, and to leave us alone in company with the Author.

"When the meaning of Greek words is once known, the young student has almost all the *real materials* which are possessed by the greatest Biblical scholars, in the Book itself. *The great thing, after all, is to perceive the meaning of words in reference to their context.* Less weight should be given to Lexicons,—that is, to the authority of other Greek writers,—and more to the context. It is no exaggeration to say that he who, in the present state of knowledge, will confine himself to the plain meaning of words, and the study of their context, may know more of the original spirit and intention of the Authors of

the New Testament, than all the controversial writers of former ages put together."

The verbal critic magnifies his art. There is a scholasticism of Philology as well as a scholasticism of Philosophy. Words are often studied too minutely,—made to mean too much,—refinements of signification are drawn out of them. There seems, indeed, to be good reason for doubting whether any considerable light can be thrown on the New Testament from inquiring into the language. It has not been sufficiently considered that the difficulties of the New Testament are, for the most part, common to the Greek and the English. The noblest translation in the world has, indeed, a few great errors, and these, more than half of them, in the text; but we only do the Book violence to haggle over the words." *

Once more we return to Dr. Maitland.

"The Bible," he says, "has long been the subject of discussion by the learned and the unlearned; and some of each class have left no stone unturned to make it appear that certain parts mean what they certainly do not mean. These persons are assisted, in the New Testament, by having a vast number of Greek writers, of various countries and ages, by whose help to find or to make a required meaning. The critic shows that the word in question is used in a variety of senses by different writers: and it is hard if he cannot twist some of them into a resemblance of what he wishes. Thus an overwhelming mass of what is called 'BIBLICAL CRITICISM' is heaped upon the Word of God, and explanation after explanation too often only makes the matter darker than it was before.

"*Truth is single; and therefore one is right, and the rest, how many soever they may be, are wrong.* A good deal of the evil of this arises, I imagine, from vanity, coupled with the affectation of modesty. The commentator frequently knows not what to say; but is unwilling to confess this without showing that he knows what others have said. His own mind is altogether *dissatisfied* with their explanations, *yet he recounts them;* and without saying of some (as he really ought, if he mentions them at all), that they are mere nonsense, not worth a moment's notice, he affects to leave it to the reader to choose what explanation he pleases. A simple mind is thus bewildered, and perhaps almost led to a vague idea, that what has so many interpretations, all thought worthy of record, has not, in fact, any very certain or definite meaning at all."

And all this folly and confusion arises from attempts which have been too successfully made, to raise an opinion that the Bible is not to be judged of by the rules of common sense: forgetting the fact, that learning can obscure as well as illustrate, and heap up chaff when it can find no more wheat.

Thus far we have sustained our position by the authority of eminent men in the Church of England. We now add a few words of Nonconformist testimony.

"Startling," says an able writer in the *Eclectic Review* (Nov., 1860), "as the fact sounds when enunciated, *the Christian Church in the nineteenth century cannot point the student of the Sacred Scriptures to a single recognized principle of Biblical Interpretation.*" Who can wonder at the avowal that follows?—"The readings and the findings of the private Christian are often *in advance* of the expositions and instructions of the public teacher."

When once this fact is fully recognized, the false notion—now all but universally held—that the one Divinely appointed means of Christian edification is SACRED ORATORY, delivered from the pulpit, will be shaken to its foundation. It will then be seen that while popular speaking, when effective, is admirably adapted to awaken the attention of the careless, to interest the young and uninformed, to kindle the affections, and to move to action, it is altogether unsuited to advanced Christians; is incapable of *leading them on* to deep personal acquaintance with Divine Truth; and, after a season, all but certain to become *a hindrance* to spiritual *growth*. This happens, because it is commonly abused by the indolent; because it occupies, in the esteem of multitudes, the place of personal investigation; and because—being associated with united worship—it almost inevitably becomes the *only* living channel of religious impression.

Nothing is more certain than this,—that whatever want seems to be supplied to a man *while in a passive condition*, he will never seek to satisfy by active effort. Yet it is quite as true in religious matters, as it is in everything else, that, with outlabor and discipline, all direct instruction must be unavailing and useless. The most elaborate and manifold apparatus can impart nothing of importance to the passive and inert mind. It is almost as unavailing as the warmth and light of the sun, and all the sweet influences of the heavens, when shed upon the desert sands. A mind, even if it be *filled* with the results of other men's labors, can, as Dr. Beattie remarks, "only be compared to a well-filled granary; it bears no resemblance to the fruitful field, which multiplies that which is cast into its lap a thousandfold."

* The Rev. B. Jowett, Regius Professor of Greek in the University of Oxford.

Hitherto we have proceeded on the supposition that the teaching thus imparted,—although too oratorical,—is, on the whole, sound and sensible. But that it is not *always* so, is but too well known. Ministers themselves not unfrequently complain of the immeasurable mischief which is inflicted by much of our popular preaching on the cause of Bible interpretation. An ingenious twist is often valued more than a true explanation. The words of the text in such cases merely supply *a theme*, neither preacher nor hearers ever troubling themselves about its meaning. The reason for this course is, that the text is wanted merely for the purpose of communicating some moral or religious lesson, determined upon beforehand; or for the support of some cause which the preacher may be pleading, or to condemn some error which he has to combat. As has been well remarked,—"Any one who has ever written sermons is aware how hard it is to apply Scripture to the wants of the hearers, and, at the same time, to preserve its meaning."

This sort of perversion is bad enough when united, as it often is, with deep earnestness, solid learning, and much oratorical power; but how intolerable it becomes, when combined with ignorance and folly, vanity and conceit, will be fully admitted by all who have been obliged to listen, as too many have, to expositions of Scripture which, from their astounding stupidity, are only calculated to excite men to laughter or to scorn.

Who has not heard sermons in which the entire teaching has been made to turn altogether upon mere *emphasis*, applied in the most arbitrary manner to a single verse of Scripture? sermons, which remind one only of the sentence, dear to every schoolboy,—"Do you ride to town to-day?" since it is one which, according as this or that word is made emphatic, admits of *five* different meanings, and is capable of being considered in *five* distinct relations, viz., to fact, to person, to mode, to place, and to time. *Seriously*, such is the treatment the Word of God too frequently receives at the hands of men who, themselves wanting common sense, are quite unconscious that others possess that Divine gift.

Chapter XXXIV.

Concluding Remarks.

It may have occurred to some readers that, in the observations we have made, relative to the right understanding of Scripture, we have dealt too much with the *negative*, and too little with the *positive* side of the question; that we have lingered long over supposed *hindrances*, but said little as to *helps* which may be obtained and confided in by humble inquirers.

The criticism is just. We have done so *advisedly;* partly, because we think that previous writers on this subject, have, for the most part, taken no notice of the impediments we have endeavored to lay bare; and partly, because we are satisfied that little real help can be given to an intelligent reader of the Bible, beyond that which is afforded by pointing out the most obvious hindrances to its comprehension; and by directing his attention generally to rocks and quicksands which, whether seen or unseen, form the main obstacle to the safe arrival of the heavenward traveller in the haven of Truth.

Yet not *exclusively* have we alluded to hindrances. Three or four great leading principles may certainly be gathered, from what we have, at different times, suggested as important to be borne in mind.

The *first* is, that in studying Scripture, and in connection with humble and prayerful dependence on "the Giver of every good and perfect gift,—it should be read *connectedly* and as a whole; with faculties alert and awakened; with *minute observation* of the often partially concealed *links* of thought which connect portion with portion; and with a constant reference to the *object* of the speaker or writer—the *character and circumstances* of the parties addressed,—and the *age or dispensation* to which the truth in question may be supposed specially to belong.

The *second* is, to acquire clear and distinct conceptions as to the precise meaning of what are sometimes termed the "technicalities" of Scripture. As words of this class are used in different senses, their true meaning in any given case, can only be ascertained by carefully observing the connection in which they stand, and the obvious intention of the writer in using them.

The *third*,—implied rather than expressed,—is, to seek after the true import of Scripture *silences*, often more expressive than speech; and to weigh well the indirect *hints* which are scattered over the Bible, relative to events *predicted*, but not yet fulfilled; such as the restoration of Israel,—the "times of the restitution of all things,"—the bringing again of Sodom, Moab, and Edom,—the second coming of the Lord, and the universal subjection of mankind to His government.

Above all would we urge the *conscientious devotion of an adequate portion of time* to the general study of the Book, both alone and with others. And this with a view, not only to personal edification, but to the improvement of all with whom

we come in contact. No man will ever *learn*, who is determined beforehand not to teach. No man can know how little or how much he knows of any subject until he has attempted to *teach* it.

Diligence in this work will be sure of an abundant reward. *The Bible can never get behind the age.* It has treasures in it, many and great, *yet undiscovered.* Advance in acquaintance with it can only be made "in the way in which all improvements are made; by thoughtful men's tracing on obscure hints—as it were, dropped us by nature accidentally, or which seem to come into our minds by chance."*

It may finally be objected, that many things we have suggested as *means to understand* Scripture, are, in fact, *results* of prolonged examination; and that a somewhat extensive knowledge of the Book is *presupposed* as a necessary qualification for commencing its study.

Again we say,—the criticism is just. We have never imagined ourselves to be writing for persons who approach the Bible for the first time, or who take it up for perusal without any preconceived impressions as to its spirit or contents.

We have, throughout the entire book, taken it for granted that our readers will be persons who are, more or less, familiar with their Bibles; who have already received definite impressions as to its teachings, from a variety of sources; but who are, nevertheless, desirous of enlarging their acquaintance with the Sacred Record, and of correcting their prepossessions by fresh, and, as far as may be, independent examination.

We urge this task upon *all*,—whatever may be their supposed inability to accomplish it,—on ground applicable to many things, and expressed by a Heathen poet in the phrase, "*Vires acquirit eundo*," strength is acquired in proceeding. Virgil, indeed, is speaking of rumor, which gathers force as it goes, but the sentiment is applicable to almost all human undertakings. If we would become acquainted with our ability to do a thing, we must patiently and perseveringly endeavor to accomplish it.

Neglect in the performance of any duty commonly entails, as its punishment, *the very inability* which is complained of. Our Lord says to the Jews, "Yet a little while is the light with you. Walk while ye have the light, *lest darkness come upon you*" (John xii. 35). "And that darkness does come. Not only is the light itself removed, but *there is a peculiar darkening of the eye in those who have the light and do not use it.* It is with the souls of such men, as it is with the bodies of certain lower animals, which have withdrawn themselves into rayless caverns, afar from the light of day: they were plainly formed by their Creator's hand to see; but their long absence from the light has obliterated the power of vision, so that, at times, even the very visual organs themselves become extinct. And so it is with these souls. The gradations are well nigh imperceptible, but the end is sure."*

* Bishop Butler, "The Analogy," p. 2, c. iii.

THE CURSE LIFTED.

A BIBLE VIEW OF THE PROMISED RESTITUTION.

BY WILLIAM H. SPENCER.

CHAPTER VIII.

THE earth as the work of God's hands is destined to exist forever; and though the curse like a dark and lowering cloud, hangs over the earth, yet it is but a shadow compared with the coming glory—a cloud with its silver lining—when the curse shall be lifted. A groaning creation shall not always struggle in the bonds of corruption. The shadows of the gloomy past shall not always be spread as a mantle over the face of nature, for the few pellucid rays of dawning glory, shining through that terrible cloud of coming judgment, betokens a new genesis, a renewal, a grand regeneration (Matt. xix. 28), which gladdened the Psalmist's vision when he exclaimed: "Thou sendest forth thy Spirit—they are created; *thou renewest the face of the earth.*" "The glory of the Lord shall endure forever; the Lord shall rejoice in his works."

In days far back on the stream of time was the

LORD'S GLORY EXHIBITED TO FAVORED MORTALS.

In the lamentable murmurings of the congregation of Israel in the wilderness, when in their rebellion they questioned the power of that divine hand which had led them forth from Egyptian bondage, and freed them from the cruel lash of the task-masters, God manifested to them the tokens of his might, and the evidence of his presence. Aaron said unto them: "In the morning, then ye shall *see the glory of the Lord;* for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and,

* Sermons by the Bishop of Oxford, "God's Revelation Man's Probation."

behold, the glory of the Lord appeared in the cloud."—Exod. xvi. 7, 10.

Again: When "Moses went up into the mount" to receive the law of God, "a cloud covered the mount. And the glory of the Lord abode upon mount Sinai. . . . And the sight of the glory of the Lord was like devouring fire on the top of the mount in the face of the children of Israel."—Exod. xxiv. 15–18. Though Moses was permitted to come into the presence of the Lord, and talk with him face to face, yet it appears he desired a fuller manifestation of His glory. "And he said, I beseech thee, show me thy glory. And He said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious, and I will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while *my glory passeth by*, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."—Exod. xxxiii. 18–23. This faint manifestation of God's glory, compared with its fulness, left such a heavenly radiance on Moses' face that he must needs be vailed when he returned to the camp of the Israelites; for "Aaron and all the children of Israel" saw that "the skin of his face shone, and they were afraid to come nigh him."

By direction of God Moses erected a "tabernacle," and He said, "there will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory." When Moses had completed the work, and all things were ready for the manifestation of the Lord's glory, "then a cloud covered the tent of the congregation, and the glory of the Lord *filled* the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."—Exod. xl. 34–38. Thus did the Lord manifest his presence with the children of Israel, guiding them in all their journeyings.

We need not trace the instances of the manifestations of the glory of the Lord to the people of his choice. The same pellucid light of celestial glory which crowned the lofty peaks of Mt. Sinai we find consecrating the temple of Jerusalem, after Solomon had devoutly dedicated it to the Most High. There the glory of the Lord abode, illuminating the mercy seat with a heavenly glow, and hallowing the sanctuary with its presence.

Time rolled on, and the Israelites betook themselves to idolatry, and the habitation of righteousness became burdened with iniquity; then, alas, came the sad hour of the people of his choice, for the Lord would not sanction their iniquity by dwelling in their midst, and the time came for

The Departure of His Glory.

The Lord manifests his glory by the river Chebar to the captive Ezekiel; and again when he went forth unto the plain, he says, "the glory of the Lord stood there, as the glory which I saw by the river Chebar." Jerusalem had forsaken God; and the coals of fire upon the altar which had heretofore consumed the sacrificial substitutes, were hurled into the midst of the city, betokening the desolation which awaited it. "Then the *glory* of the Lord *departed* from off the threshold of the house." Since that sad hour only occasional flashes of the glory of the Lord have been manifested in this sin-cursed world. It "shone round about" the wondering shepherds of Bethlehem, and "they were sore afraid." (Luke ii. 9.) It gleamed from the face of the meek and lowly One upon the mount of transfiguration, while his seamless vesture shone with celestial light, and a halo of glory encircled the eye-witnesses of that majesty of their transfigured King, and "beheld his glory as the glory of the only begotten of the Father." Moses in the cloud-capped peaks of Sinai, and Elijah borne heavenward on the fiery chariots did not appear in the dazzling glory as now, wherein was prefigured "the power and coming of our Lord Jesus Christ."

If a sin-burdened world has received such wonderful manifestations of "the glory of the Lord," what can be the greatness of its manifestation in the *regenerated* earth—in the new world? The exhibition of God's glory in the past is but a shadowy light of the incomprehensible fulness and greatness of

The Coming Glory.

As "the glory of the Lord filled the tabernacle" which Moses erected, so hath God sworn, "*as truly as I live*, ALL THE EARTH *shall be filled*

with the glory of the Lord. (Numbers xiv. 20, 21.) In contemplation of this promise, which is as certain of fulfilment as that God lives, well may poor groveling worms of dust humble themselves in sack-cloth and ashes, in view of their unworthiness to partake of the coming glory—that blessed period soon to dawn upon this cursed and sorrowing world, when the wilderness shall be glad and the deserts and solitary places shall rejoice and blossom with the loveliness and fragrance of the rose, and the wilderness shall be clothed with Lebanon's glory and Carmel's and Sharon's excellency. Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." "And they *shall see the glory of the Lord* and the excellency of our God."

"The glory of the Lord shall be revealed, and *all flesh shall see it together:* for the mouth of the Lord hath spoken it." "The Lord God will come with a strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him."

Drifting rapidly down the stream of time, our ot has been cast amid the perils of "the last days." Oppressed with the iniquity of a Sodom-like world, tired and weary of the heartless taunts of the scoffing multitudes, and mingling our sighs with a groaning creation, we patiently wait and anxiously watch for the first gladdening ray of heavenly light—like the golden beams which precede the rise of the king of day—which shall announce the return of Him who has "entered into glory." A dazzling halo of glory shrouded the mount of transfiguration, but the "King of glory" shall come "in his *own* glory, and in his *Father's*, and of the *holy angels*," "to be glorified in his saints, and to be admired in all them that believe." O how we should rejoice that we are partakers of Christ's sufferings, for if we "endure all things" we shall "obtain the salvation which is in Christ Jesus, *with eternal glory.*" If we "suffer with him" we shall also "reign with him;" "the sufferings of this present time are not worthy to be compared with the *glory* that shall be revealed in us," "for our light affliction, which is but for a moment, worketh for us a far more exceeding and *eternal weight of glory.*"

O blessed prospect! "When Christ, who is our life, shall appear, then shall we also appear with him in glory." "When he shall appear, we shall be like him," for he "shall change our vile body, that it may be fashioned like unto his glorious body." When the son of Jesse with the prophetic spirit beheld this coming glory, well might he exclaim, "I shall be satisfied when I awake with thy likeness." "Blessed be the Lord God of Israel, who only doeth wonderful things. And blessed be his glorious name forever; and let *the whole earth be filled with his glory.* Amen, and Amen. The prayers of David the son of Jesse are ended."

Geology and Infidelity.

The Infidel thinks he sees, in the Science of Geology, a contradiction of our account of the creation; taking that event to have been about six thousand years ago. And here the church has been to blame in taking this position.

No geological truth can come in collision with a Bible truth. Our Mosaic account of the creation of the world begins thus: "In the beginning God created the heavens and the earth." To this *beginning* there is no date; for there was nothing to date from. All we know about it is, it was a long time ago. The next we read, is: "And the earth was without form and void; and darkness was upon the face of the deep."

So far the Mosaic account of the creation is in perfect harmony with the geological origin of the earth by the present popular "Nebular Hypothesis," which is, that elementary matter was first in a chaotic state, uncondensed, and in a turbid gaseous form, such as the nebula, little whitish spots seen in matter, out of which the planets are formed. So the generous geologist is bound to give Moses due credit of his scientific account of creation.

On a moment's reflection it is self-evident that Moses describes a period of darkness which has no date to beginning or end. If one has a right to say it was twenty-four hours; another has as good a right to say, it was twenty-four thousand years; for none of us know the duration of it; but we know it was a long period from the following circumstances: Geologists are generally agreed that the first form of life that existed on the earth, was of the very lowest order; but all do not agree in what period life began.

The Azoic Age was so called because it was supposed to be without life; but Prof. Dawson, of Montreal, in fossil coral, found what he called the shells of Rhizopods (Root-footed). As this fossil was found in Canada, near the St. Lawrence, in what was called the Azoic Period, the name *Eozoon Canadense* has been given to it; which means, Canadian early life. This earliest form, and lowest order of life, had no eyes; for they needed none to live in darkness. And as their shells are found as evidences of succeeding

generations, long ages elapsed during their existence; therefore, the Mosaic age of "darkness" may safely be put down at thousands of years.

The next Mosaic period we come to is, "And God said, Let there be light: and there was light." Succeeding the age of the aforesaid eyeless creatures, we find another race having very large eyes in proportion to the size of their bodies: such as the Trilobites, and some others. "And God called the light, Day; and the darkness he called Night: and the evening and the morning were the first day."

Now it is very evident that this first day was not a day as measured by the sun; for it was three days before the sun was made. It is said, also, that "God divided the light from the darkness." So this *division* seems only to constitute the terms *day* and *night*, without regard to definite time. And as yet there was no firmament to divide the waters above from the waters below. So had there been a full blazing noonday sun his rays struggling through a dense vapor, loaded with carbon, as thick as molasses, could not be perceived without extraordinary large eyes, such as we find the creatures of that period had. It is clearly stated that this gathering of the waters, and the introduction of a firmament, called heaven, was the second day. And in the third day the waters, under the heavens, were gathered into one place, called seas, and the dry land appeared, which was called earth; and later, in the same day, the earth brought forth grass, herbs and trees; each bearing seed and fruit after its kind.

This is the Mosaic account of what Geologists call the Azoic Age, the first portion of which agrees perfectly with the Mosaic account, and the latter does not contradict it. As yet no graminivorous, or carnivorous animals existed, because such could not live without the product of the earth. It is, therefore, reasonable to suppose that God would not create animals before He made something for them to eat. Moses tells us "the sun and moon were created on the fourth day." Geology shows us that the distinct feature of the early Silurian Age was the partial clearing of the sky after the murky clouds of the Azoic. The first glimpse of the sun would have seemed, to an observer, as a new creation, and in popular language it is thus described.

We also read that on the fifth day the waters brought forth abundantly the moving creatures that had life. And Geologists know that the swarming seas of the Silurian and Devonian Ages justify this description. And God said, Let the earth bring forth the living creature after his kind: cattle and creeping things, and beasts of the earth after his kind. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all earth, and over every creeping thing that creepeth upon the earth." This being done, the six days of creation were ended in harmony with the Geological evidence that the existence of man was coeval with that of beasts, birds, fish and creeping things.

On a review of the six days' creation, no doubt but that the earth at first turned on its axis as it does now. This is evident from its spheroidal figure of the earth, its equatorial diameter being twenty six and forty seven hundredths of miles more than its polar diameter. The fact of its having this form is evidence that it took it by turning on its axis: and it is proof also that it turned on its axis while in a chaotic state, or before it became consolidated. But this motion could not produce day and night before the firmament was clear enough to admit the light of the sun.

Another fact should be borne in mind: on the *third* day the earth brought forth grass, herbs, trees, etc., and man and beasts were not made until the *sixth* day. Why not? Because the abundance of carbon, known to be in the world, so loaded the air that no such beings could live. So before man and beasts were made, a vegetable race must be made to use up the carbon and purify the air, so as to be fit for air-breathing animals. And Geology testifies to the enormous growth of vegetables which must have grown for ages in an atmosphere thick with carbon. So from the third day to the end of the sixth there must have been a very long period. The candid reader must, therefore, perceive that our Bible account of creation is of Divine revelation: or of Geological science: and in either case it is true, and as a truth, the Infidel has no fault to find with it, or by whom it was written.—*An extract from an unpublished MS. by Z. Campbell.*

Is the Pope the Little Horn of Daniel?

After examining this subject for two or three years, I have come to the conclusion, the prophecy of Daniel vii., viii., xi., and xii., is not of the papacy, and that the papacy is not the Man of Sin spoken of in the New Testament. John says, "He is antichrist that denieth the Father and the Son" (1 John ii. 22). This the Pope does not do. Let any one read the prophecy, without a pre-conceived opinion, it seems to me,

they would never think of applying it to the Pope. When speaking of the ten horns, Dan. vii. 8, he sees "another little horn" come up after them, and pluck up three of the first horns by the roots. We should bear in mind, a horn denotes a kingdom; and the eyes and mouth are in this little horn, that becomes great, but not until it becomes great. After he sees this beast speak great words, Daniel says, "I beheld until the thrones were cast down, and the Ancient of days did sit, . . . and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

It is evident that he looked down through a period of time without telling what he saw, until the general judgment, when the books were opened. There is, I think, but two places in the Bible where it speaks of more than one book being opened at the same time; one is in Rev. xx., after the thousand years. After he sees the books opened, he goes back to the beast, that speaks the great words, and tells what becomes of him, and says, "I beheld till the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." We find this same beast, in Rev. xix. 19, 20, cast into a lake of fire burning with brimstone. Then the old dragon is bound a thousand years.

Daniel says, "I saw one like the Son of man come with the clouds of heaven, . . . and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him." Here we notice, when Christ comes, all people that are left, after the beast is destroyed, will be subjected to Christ. The vision troubled Daniel; so he asked one that "stood by, the truth of all this." The angel tells Daniel the interpretation of the things. He tells him, "These four beasts are four kingdoms which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Then Daniel inquires for the truth of the fourth beast, and the ten horns that were in his head; and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the *same horn* made war with the saints, and prevailed against them, until the Ancient of days came, and the judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. Here we notice that the saints, the same that the beast made war with, are to execute the judgment on the beast. See Psa. cxlix. 8, 9.

In the angel's interpretation to Daniel he says, The fourth beast shall be diverse from all kingdoms; "and the ten horns out of this kingdom are ten kings that shall arise, and another shall arise after them, and he shall be diverse from the first" (ten, not one of them), "and he shall subdue three kings. And he shall speak great words against the Most High, and he shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time, and times, and the dividing of time." We notice that the horn, or kingdom, that rises after the ten, does this work, and not the woman of Rev. xvii. This beast is not destroyed by the ten horns of Revelation, as we shall see. That this is a prediction of the great antichrist is admitted by all expositors. But protestant writers have supposed that it referred to the papacy, long before "the Man of Sin was revealed;" therefore, people were thrown off their guard in looking for anything else to fill the prophecy; hence, they apply the "time, times, and dividing of time," to the long succession of Popes, and not to one kingdom. We find the word *time* used in the fourth chapter of Daniel. It is used in the king of Babylon's dream; also, in the interpretation, and is the same times, which signifies seven years. What rule of interpretation have we to make the three and a half times to signify 1260 years?

"But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." In Elder Grant's new tract, "The Mystery Explained," he says: "When speaking of the little horn, Daniel says, '*They* shall take away his dominion, to consume and destroy it unto the end' (Dan. vii. 26), we find no antecedent in Daniel for the pronoun *they*; but when we turn to the work of the ten horns on the scarlet-colored beast, we believe we find who are to do the work of taking away the dominion. These ten horns are to hate the woman, make her desolate, eat her flesh and burn her with fire."—page 25. He makes the ten horns, on the beast, destroy the beast, *himself!* The ten kings of Italy are to hate the woman and make her desolate; but the beast is quite another thing. A horn, or beast, denotes a political power. France is the seventh head on the scarlet-colored beast of Rev. xvii., and continued a short space, and received a wound by the sword at Waterloo, and did live again under Napoleon III. I shall notice this hereafter.

If we follow the history of France back to its rise, we shall find when he plucked up the three horns, as Daniel says. In Robin's Modern His-

tory, period 3d, page 80, we find the following: "France, anciently called Gaul, immediately previous to the dissolution of the Roman Empire of the West, was divided between the Romans, Visogoths, Franks, and Burgundians. A few years after that event, viz., 581, Clovis, King of the Franks, obtained, by degrees, possession of the country. He is, therefore, considered the true founder of the French Monarchy, as before him the Franks held only a few provinces on the right bank of the Rhine. From this people ancient Gaul obtained the name of France."

Here we find a kingdom that comes up at the right time and place, and plucks up three kings; the Romans, Visogoths, and Burgundians. On page 81 he says, "Clovis made many conquests. First, over the Romans, in the battle of Soissons; then over the King of Turingia, who had invaded his dominions; afterwards over the Germans, in the battle of Tobbiac; and finally over the Visogoths under Alaric, when he subdued all the south of Gaul." Daniel says, "And out of one of them came forth a little horn, which waxed exceeding great, towards the south, and towards the east, and towards the pleasant land" (viii. 9). There is no history so applicable to the prophecy as this. This little horn first becomes powerful, or "more stout than his fellows: and the same horn made war with the saints." The eyes and mouth were in the horn; or somewhere in the history of this horn we shall find where he makes war on the saints for three years and a half, if our premises are correct.

"And it waxed great, even against the hosts of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them; yea, he magnified himself even to (against, margin,) the Prince (Christ) of the hosts; and by (from) him (the Prince) the daily was taken away, and the place of his sanctuary (house consecrated to the worship of God,—*Webster*) was cast down." This brings us to another period in the history of France; and the prophecy cannot apply to any other kingdom. Daniel says, "And an host was given him against the daily, by reason of transgression; and it cast down the truth to the ground." We have had no sacrifice since Christ was offered once for all, and the daily is connected with the truth, and cannot be pagan worship. In verse 19 the angel says, "Behold, I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be." He tries to impress Daniel's mind that this will take place near the end, or in the last end of the indignation. Then he says, "The ram which thou sawest having two horns, are the kings of Media and Persia; and the rough goat is the king of Grecia; and the great horn, that is between his eyes, is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power: and in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." This king of fierce countenance is to stand up in the latter time of their kingdom when the transgressors are come to their full. Paul says, there shall come a falling away first, then shall that Man of Sin be revealed, the son of perdition.

The historian says, after speaking of some of the causes of the French Revolution, "There were other concurrent causes, such as the corruptions of religion and the abuses which existed in the church; the despotism and profligacy of the government; the inequality, and the enormous burden of taxation; the hauteur, and the odious privileges of the nobility and clergy; the notions respecting liberty and equal rights, generated by the revolution in America; and *especially* the progress of philosophy respecting free thinking, and otherwise, which the writings of Voltaire, Rousseau, and others, so effectually aided. These, and perhaps other causes combined, threw a great nation into madness, and created a revolution which rocked the world."—Period 10, page 311.

There can be nothing more applicable to Paul's falling away time, and the time when "the transgressors are come to their full, when a king of fierce countenance stands up" (Dan. viii. 23), than this. It seems to me that people have been greatly deceived by thinking that the papacy is the Man of Sin. Paul says, "Let no man deceive you by any means; for that day" (the coming of Christ) "shall not come except there come a falling away first, and that Man of Sin be revealed, the son of perdition." "For the mystery of iniquity doth already work, only he who now letteth will let (or hinder) until he be taken out of the way" (2 Thess. ii. 3, 7). France passed an act stating that "there is no God, and death is an eternal sleep."

Says Faber, on the prophecies, vol. 3, page 363, "On the memorable 26th day of August, 1792, an open profession of Atheism, irreligion, and infidelity, was made, and forthwith acted upon by a whole nation, once devoted to the papal superstitions. Christianity was then formally abolished, as a notorious and malignant imposture, by the government of revolutionary France." When this was accomplished, there was nothing in the way to hinder the Man

of Sin from being revealed; whom the Lord shall consume with the Spirit of his mouth and the brightness of his coming; even him, whose coming is after the working of Satan, with all signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved; and for this cause, God shall send them strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness" (2 Thess. ii. 8–12.)

We find this same beast, or satan, "cast out of heaven into the earth (civil or political power of the beast), and his angels were cast out with him, rejected of God, left to believe a lie, for their Sodom-like wickedness. Therefore, it is said, "Woe unto the inhabitants of the earth, and of the sea," (ecclesiastical power), "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 9–12). If it was 1260 years, it would be a *long time* for such a state of things to exist.

We find in Rev. xi. 7, 8, after the two witnesses have finished their testimony in their sackcloth state, "The beast that ascendeth out of the bottomless pit," (it does not say, *has* or *had*, ascended out), "shall make war against them, and shall overcome them, and their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Here we see Paris, the city where the two witnesses (the Old and New Testaments), were destroyed, is compared, spiritually, to Sodom and Egypt, and also to the place where Christ was crucified.

Jude says, "Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for example, suffering the vengeance of eternal fire." Peter says, "But there were false prophets also among the people, even as there shall be false teachers among you who privily shall bring in damnable hersies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Then he says, "If God spared not the angels that sinned." nor the old world, and turned "the cities of Sodom and Gomorrah into ashes, condemning them with an overthrow, making them an example unto those that after should live ungodly." Here we find Sodom set forth as an example or type of that city where the two witnesses in the street, and where the ways of truth are evil spoken of; and it is said, this beast was slain, and his body destroyed, and given to the burning flame (Dan. vii. 11); and the rest of the beasts had their dominion taken away; yet their lives were prolonged for a season and time; and the same beast cast into a lake of fire, burning with brimstone, and the remnant slain with the sword of Him that sat upon the horse. Then the dragon is bound a thousand years, not annihilated, but his power taken from him.

By a careful examination of Rev. xi. we find the angel tells us where to apply the rod. He says, Rise and measure the temple of God, and the altar, and them that worship therein. But the court, without the temple, leave out, and measure it not, for it is given unto the Gentiles; and the holy city (church) shall they tread under foot forty and two months; or three and half years. He tells us not to measure the sackcloth state of the two witnesses; but the period that the truth and the church of Christ are set aside and rejected. I think this is what is to be understood, as the Man of Sin and the Antichrist.

Daniel says, "Another shall arise after the ten, and he shall be diverse from the first." Then he is not one of the ten, and must occupy the place of three of the first ten, or pluck up three of the first. Now, if we can find a kingdom that does this work, we shall find the right one. The historian says, "Under Didier the kingdom of Italy came to an end. He was defeated by Charlemagne, his son-in-law, and Italy was afterwards incorporated into the New Western Empire."—Period 4, page 93.

"The New Western Empire, so called, included the dominions of Charlemagne, or the countries of which he was acknowledged as the sovereign, in A. D. 800. It was at this period the title of 'Emperor of the West' was conferred upon him. He was established in that august sovereignty, by being crowned at Rome, by Pope Leo III."—Page 91.

"It is thought by some, that had he chosen Rome as the seat of his government, and at death transmitted an undivided dominoin to his successor, the fallen empire of the Romans might have been restored to its former prosperity and greatness."—Page 98. (We see if Rome had been restored to its former greatness, the prophecy would have been broken. But the beast was not to take his seat in Rome as many think.) "The countries included under the title of the New Western Empire, were principally France, Burgundy, Germany, Italy, and a part of Spain." . . . "Being present at the service of mass, on his knees before the altar, the Pope came sud-

denly behind him and placed on his head the crown of the Cæsars. This act was followed by loud acclamation by the populace. An august title, which had lain dormant for several centuries, was thus revived, but it did not restore Rome to its ancient splendor, for reasons which were given above."

This shows that Rome is not the subject, or center, of the prophecy; but France fills the place of the little horn, and waxes great towards the east and south. This must be the Dragon of Rev. xii., with the seven heads crowned, but no crown on his horns, as the ten divisions of Italy had not received their separate forms as kings at that time. The historian says, "Having been crowned the second time, by Pope Stephen II., in return for his service, Pepin marched against the Lombards, who had invaded the Principality of Ravenna, and threatened Rome itself. The Lombards were spared only by the surrender of Ravenna, which Pepin bestowed on the Holy See. Thus commenced the temporal authority of the Popes."—Page 94, (751).

After speaking of the New Western Empire, he says: "The empire, as such, continued but a short time. One country after another separated from it under the successors of Charlemagne, and Germany at last became the sole seat of the empire.

The Leopard beast, of Rev. xiii., is the same horn when he speaks great words against the Most High, and wears out the saints, and takes away the daily. "The dragon gave him his power, and his seat, and great authority. And I saw one of his heads, as it were, wounded to death; and his deadly wound was healed; and all the world wondered after the beast." We see the wounded head is on this beast, and it is the one the world wonders after. "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, 'Who is able to make war with him?'" Here we notice that this beast that was so powerful that the others had to submit to him, or worship him, because there was none able to make war with him. This must have taken place in France under Bonaparte, and was wounded to death at Waterloo.

"And there was given unto him a mouth speaking great things, and blasphemies, and power was given him to continue (make war) forty and two months." Here we have the three years and a half, again; the same as in Dan. vii. 25. "And he opened his mouth (this is the horn's mouth) in blasphemy against God, and blasphemed his name and his tabernacle, and them that dwell in heaven." If this was not fulfilled at the French revolution, then I see no place for it to be. "If any man have an ear let him hear." "He that leadeth into captivity, shall go into captivity. He that killeth with the sword, must be killed with the sword."

"And I beheld another beast coming up out of the earth" (civil or political power of the dragon); "and he had two horns like a lamb, and he spake as a dragon." This beast has the appearance of having two horns, but they are not full grown, like the Ram's horns of Dan. viii. 20. "And he exerciseth all of the power of of the first beast before him, (or in his presence) and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed." Then this beast before him must be France, after the wound is healed: this is very clear. In chapter xvii. 7, the angel says, "I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not," (or has the wound by a sword) "and shall ascend out of the bottomless pit, and go into perdition." verse 8. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." These ten horns were to give their strength unto the beast,—this eight head,—and they are to make war with the Lamb; but the ten horns are to hate the woman, and make her desolate, before they make war with the Lamb; and the beast that carrieth her, must go into perdition, before the ten kings can do the work of desolating her. Now was it not the Prussian and German power that exercised all the power of France in 1870, and have left the woman to the mercy of the ten kings? "And he," the two horned beast, "doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men." Did it not seem like a miracle at the time that the Prussian and German armies took the power of France into their own hands? Then Bismarck says to the French, "choose you a President by vote, and organize a government, or make an image to the beast that had a wound by a sword and did live." "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship" (or comply with the government) "should be killed."

"And after these things, I saw another angel come down from heaven, having great power; and the earth was lighted with his glory. And he cried mightily, with a strong voice, saying, Babylon the great is fallen, is fallen, and is be-

come the habitation of devils, and the hole of every foul spirit, and a cage of every unclean and hateful bird." Any one that saw, or heard of the horrible scenes in Paris at the time when the government of France, or the image, was caused to have life, they must say this prediction was fulfilled.

If the woman represents the church, who is the church, if not the people that support her? The beasts, or kings that carrieth the church were crowned, "The eldest son of the church." France has been one of the most blood-thirsty catholic kingdoms on the earth, and is so at the present time. This is why the Pope wants to have France become an imperial power; and this is the cause of the present trouble between Bismarck and France; and when another war comes between France and the Germans, we may see the mark of the beast and the number of his name on their foreheads, or in their hands. Then if we are wise we shall understand.

In order to make out that the Pope is the beast, and that he took his seat in Rome, A. D. 533, they quote the decree of Justinian as follows. "In 533 he decreed that the bishop of that church should be the head of all churches, and begun at once to persecute those who would not submit." I ask, who had the most authority, the Pope or the beast that carried her? Then they quote what Bower says; "While the Arian king was striving by the most just and equitable laws to clear the church from all simony in the West, the Catholic Emperor, Justinian, was employing the most unjust means of clearing her from all heresies in the East; that of persecution, and the most cruel persecution any Christian Emperor had yet set on foot as countenanced." I need not quote any more to show the folly of applying this to the Pope.

It seems that Daniel ix., has reference to Daniel's people, and the destruction of Jerusalem; and has no connection with the other chapters, where time is connected with the daily. In ch. ix. 27, he says: "And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease; and for the overspreading of the abominations he shall make it desolate even until the consummation, and that determined shall be poured upon the desolator." We see war is the cause of the desolations in verse 26; and it is called abominations in verse 27. See also the words of Christ, in Matt. xxiv., where he says to his disciples, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy place, (whoso readeth, let him understand); then let them which be in Judea flee to the mountains: and except those days be shortened no flesh shall be saved." These words must apply to the church at the destruction of Jerusalem, and also in the 9th of Daniel, because he says, "Then if any man shall say unto you, lo, here is Christ, or there, believe it not; for, there shall arise false Christs and false prophets," etc. We see the days that are shortened, cannot apply to the antichrist, or the one that takes away the daily; but they place the abomination or make desolate by war, as at the destruction of Jerusalem. There is no daily spoken of at the destruction of Jerusalem; and no sacrifice when the daily is taken away. Sacrifice is a supplied word, and should not be there, for sacrifice and oblations ceased.

Dan xi. commencing at verse 6, to the end of the chapter, I think took place in the last part of the 18th century and first of 19th. The 21st verse must refer to France; and the king of the south to Russia; and verse 40, "The king of the south (Russia), shall push at him (France), and the king of the north shall come against him" (France). Any one has only to read the history of the wars that France made on the nations from the commencement, or just previous to the French Revolution, to find all those places designated in the last part of this chapter, even the Ethiopians, on the Island of St. Domingo. He is yet to plant his palace between the seas, in the glorious holy mountain where he will come to his end, (by Christ and the saints) when he with the ten kings makes war with the Lamb.

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HUMAN REDEMPTION.—No. 11.

SALVATION,—VARIOUS SIGNIFICATION OF THE TERM.

THE word "Salvation" occurs in the OLD TESTAMENT in *three* distinct senses.

First,—It is put for signal deliverances wrought by *human* agency; *e. g.*, "Shall Jonathan die, who hath wrought this great *salvation* in Israel?" (1 Sam. xiv. 45). *Men* are, in this sense, frequently called "saviours" (Judg. iii. 9—15; Obad. 21).

Secondly,—It is used to indicate *Divine* protection and blessing. God is spoken of as a "rock" of *salvation*, a "shield," and a "horn" (2 Sam. xxii. 3), and special manifestations of His providence are emphatically called "His *salvation*" (Exod. xiv. 13; 1 Chron. xvi. 23—35: Psa. xxvii. 1). In this sense, too, Jehovah is said to be the "*Saviour*" of Israel (Isa. xlv. 15; Hos. xiii. 4).

Thirdly,—It is employed to describe *a state of mind*,—consciousness of peace with God, and deliverance from the dominant power of evil; *e. g.*, "Let Thy priests, O God, be *clothed with salvation*, and let Thy saints rejoice in goodness" (2 Chron. vi. 41); and again, "He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness" (Isa. lxi. 10). "Salvation," in this sense, was joy and peace to its possessor. So David prays, after his sad fall, "Restore unto me the joy of Thy salvation" (Psa. li. 12); by which he means, "Give me again the sweet consciousness of forgiven sin."

Prophetically, the *everlasting blessedness* of Israel (whatever that state might signify to the Jew) is called her "*salvation*" (Isa. xlv. 17; xlvi, 13; lii. 7). I say, *whatever* that state might signify to the Jew; but I have no doubt as to what it *did* signify to him. I believe that, to the ancient Israelite, it always and *rightly* meant, *the exaltation of Abraham's seed under the Messiah, after the resurrection* (Isa. xxv. 6—8; xxvi. 19; xlv. 17—23, comp. with Rom. xiv. 11; Ezek. xxxvii. 1—14; xvi. 53—63). It is in this sense that the coming King is emphatically termed by Isaiah "a *Saviour*, and a great one" (xix. 20), and is spoken of by the same prophet (xlix. 8) as given "in a day of salvation,"— to "establish [raise up—*marg.*] the earth,"—to cause "to inherit the desolate heritages,"—to "say to the prisoners (in the grave), Go forth; to them that are in darkness, Show yourselves" (xlix. 9),— to cause the chosen people to enter upon a period when "they shall not hunger nor thirst: neither shall the heat nor sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them" (xlix. 10, comp. with Rev. vii. 16).

"Salvation," as it is now generally understood, in the sense of *deliverance from hell*, is a term unknown to the Old Testament. Such passages as, "Thou hast delivered my soul from the lowest hell" (Psa. lxxxvi. 13), or, "Thou shalt beat him with the rod, and deliver his soul from hell" (Prov. xxiii. 14), refer only to the grave, and are usually so translated in the margin.

That the ancient Jews believed in *future punishment* is clear enough. The amount of light they had on this subject may be gathered from the various Scriptures which speak of sinners as "silent in darkness" (1 Sam. ii. 9); as "reserved to the day of destruction" (Job. xxi. 20); as persons whose "name" shall, by God, be "put out for ever and ever" (Psa. ix. 5); *on whom* He will "rain burning coals, fire, and brimstone, and an horrible tempest" (xi. 6); who "shall not inhabit the earth" (Prov. x. 30); who shall be slain by "the breath of the lips" of Messiah (Isa. xi. 4); who shall be made as "ashes under the soles of the feet" of the righteous (Mal. iv. 3); and whose "carcases" (dead corpses) shall be for an enduring memorial of God's judgment on them, for "their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh" (Isa. lxvi. 24). From these passages,—*and there are none of a contrary character*,—it is difficult to see how the Jew could gather more than that the wicked would be subjected to the punishments thus threatened.

What classes of persons were by the Jews included under the term "wicked," it is not difficult to gather. Primarily, and *as a rule*, the idolatrous enemies of Israel,—their seducers and oppressors,—constituted the great body of transgressors; *exceptionally*, apostate Jews,— men of violence and blood, flagrant opposers of God and goodness,—were comprehended: but there is nothing whatever to indicate even a suspicion, on the part either of priest or prophet, that mankind *as a race*, in consequence of Adam's fall, were born under a liability to eternal misery after death,—that all alike were, *by nature*, involved in this one great and common condemnation. Explain the fact as we may, it cannot be denied that the doctrine of the *liability* of all mankind, *in consequence of the fall*, to eternal misery, if revealed at all in Scripture, can be found only in that later revelation, the advent of which was announced to the wondering shepherds as "good tidings of great joy which shall be to all people" (Luke ii. 10).

Nothing can be plainer than that the Jew looked at the condition of the race from a standpoint differing in many respects from our own. It never seems to have occurred to him that man, *as man*, was under condemnation; that the original threatening. "In the day that thou eatest thereof thou shalt surely die," meant *more* than God declared it to mean when He said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. iii. 17–19); or that a Jewish babe was *born* "under wrath," and, until regenerated, regarded as a child of the devil. Explain this state of things as we may, we are forced to conclude that, if man did really *then* enter upon existence in the condition supposed, the Antediluvian, the Patriarch,

and the Israelite, were alike ignorant of the fact.

That the distinctions which exist *now*, between the spiritual and unspiritual, the merely moral and the truly devout, the men of form and ritual, and the men whose purged eye pierced through these outer coverings into the invisible and eternal, existed among the Jews, cannot be doubted. Such men knew, as well as we do, that they had natures prone to sin and averse to holiness, and that God therefore required "a new heart and a right spirit" (Ezek. xi. 19; xviii. 31); but, as I have said before, this necessity is, in the OLD TESTAMENT, never spoken of as attaching to man, *as man*, in consequence of Adam's sin; is never regarded as existing apart from *personal* transgression; or ever supposed to be essential to salvation.

Whether rightly or wrongly, the Jews assuredly *believed* that, whatever might become of other nations, "Israel" would be "saved." Individually, they were quite aware that the birthright might be cast away, that God might be rejected, and His favor lost by apostacy; but, *as a nation*, they always regarded themselves, and were regarded by the prophets, even in the midst of their backslidings, as a chosen people (Rom. xi. 26).

In the NEW TESTAMENT, the word "salvation" first meets us in the announcement of the angel that the holy child shall be called Jesus (*i. e.*, Saviour), because He shall save His people *from their sins* (Matt. i. 21). Peter, addressing the Israelites, says, "Unto you first God, having raised up His Son Jesus, sent Him to bless you, *in turning away every one of you from his iniquities*" (Acts iii. 26), and Paul but teaches the same doctrine to the Gentiles when he tells them that "the Gospel is the power of God unto salvation" (Rom. i. 16); that they must "work out" their "salvation with fear and trembling" (Phil. ii. 12); that salvation is "a helmet" for daily use in the warfare of time; and that the "wise" are they who *live* it (Ephes. v. 15; vi. 17). Nothing can be clearer than that *the primary and principal idea* of salvation in the New Testament is deliverance from the *bondage* of evil, emancipation from the "*captivity*" thereof.

But this is not the only sense in which it is used,—for St. Paul, writing to the Romans regarding Christ, says, "Being now justified by His blood, we shall be saved *from wrath* through Him" (Rom. v. 9); and again to the Thessalonians—"Jesus, which delivered us from *the wrath* to come" (1 Thess. i. 10); and again, "God hath not appointed us *to wrath*, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him" (1 Thess. v. 9. 10).

In all these cases, the wrath referred to is that which shall fall upon the enemies of Messiah when He comes in triumph,—makes "known His salvation,"—"openly shows His righteousness in the sight of the heathen" (Psa. xcviii. 2),—bares "His holy arm in the eyes of all nations," and causes "all the ends of the earth" to "see the salvation of our God" (Isa. lii. 10; Luke iii. 6).

With these *two* ideas clearly before us,—that salvation is *primarily* deliverance from the bondage of sin and evil, and *secondarily*, as a consequence, deliverance from wrath,—we need not be perplexed if we find this same word "salvation" often put for something *far higher*, even for a present *union with Christ;* involving freedom from *the love* of sin,—the partaking of a "Divine nature,"—being "born again,"—"created anew in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephes. ii. 10).

Hence it is that Peter is sent to tell Cornelius "words whereby he and all his house should be saved" (xi. 14), although *before he heard those words* the Lord himself had said to him, "Thy prayers and thine alms are come up for a memorial before God" (x. 4). Hence, too, Zaccheus, a man evidently accepted beforehand on account of his works (Luke xix. 8), has salvation "brought to his house" by that blessed Redeemer who "came to seek and to save that which was lost" (ver. 9, 10). It is in this higher sense alone that salvation comes to the Gentile *through the fall of the Jew* (Rom. xi. 11); that some are "from the beginning *chosen* to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. ii. 13); and that for others there is "a day" (or period) in which, as "in a time accepted," they may gain or lose the precious boon. And so it is recorded on one occasion, that "as many as were ordained (set in order) to eternal life believed" (Acts xiii. 48); and on another, that "the Lord added to the Church daily such as should be saved," or, as Alford translates it, "*those who were being saved*" (Acts ii. 47). In all these cases the salvation spoken of is *much more* than deliverance from wrath, much more than emancipation from the captivity of evil; it is admission to fellowship with the Redeemer, it is the earnest and pledge of a full and final victory over all evil.

Greatly, therefore, as some may be stumbled at being told that salvation is represented in Scripture as a *thing of degree*, involving more or less according to circumstances, we fearlessly af-

firm it to be true. Scripture does indeed teach that to be "*in Christ*" involves a title to every form of spiritual blessing, whether for time or eternity; but it does not teach that every man not thus united to the Saviour is abandoned to evil, or that he who fails to become *in the highest sense* a child of God, is by necessary consequence a child of the devil. Not so easily does the Father in heaven let his feeble and erring ones go. For men are *His* children into *two* senses,—by birth and by adoption; they can be the devil's only in one,—by giving themselves up to his power and service, and by a voluntary and wicked rejection of the offered love of the Redeemer.

If salvation be not a thing of degree, what does St. Paul mean when he speaks of it as especially sent to God-fearing men—"Whosoever among you *feareth God*, to you is the word of this salvation sent" (Acts xiii. 20)? when, writing to "saints"—saved men—he says, "Whether we be afflicted, it is for your consolation and *salvation*" (2 Cor. i. 6)? when he tells the Philippians that the contradictions he experienced should turn to his "*salvation*" through their prayer, and "the supply of the Spirit of Jesus Christ" (i. 19)? when he bids Timothy "take heed" unto himself, and to "the doctrine" he teaches, since "in so doing" he should "both *save* himself and them that heard him" (1 Tim. iv. 16)? when in one place he affirms it to be certain that "all Israel shall be *saved*" (Rom. xi. 26), and, in another, labors, "if by any means he might *save* some of them" (xi. 14)?

In what other sense than in that of *a present and higher* salvation, as distinguished from *a future and lower one*, is it possible to conceive of the loving Saviour saying, "Unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" (Mark iv. 12)? Does any reasonable being, with the fear of God before his eyes, dare to say that words like these, whether found in the Prophets or on the lips of the Lord himself, mean more than that the parties here referred to were not *then* capable of profiting by the instruction He imparted,—that they were not fit to be numbered among His chosen disciples,—that their reception of His teaching *at that time* would only lead to its misapprehension and abuse? Does any one imagine that the Redeemer meant it to be supposed that He abandoned the multitude forever?

The conclusion may be a startling one, but it cannot be escaped,—Grace, in one form or other, *must* extend beyond this dispensation; Mercy must be future as well as present; Forgiveness must be *possible*, not only in this world, but in the world to come; Pardon and Union to Christ cannot be identical; Salvation is a thing of degree.

And now we come to understand why it is that salvation is spoken of in Scripture as accomplished through so many agencies; that belief in Christ's power to heal *saved* when He was on earth (Luke vii. 50); that baptism once *saved* (1 Pet. iii. 21); that hope *saves* (Rom. viii. 24); that memory *saves* (1 Cor. xv. 2); that the Word *saves* (Jas. i. 21); that the love of the truth *saves* (2 Thess. ii. 10); that preaching *saves* (1 Cor. i. 21); that grace *saves* (Eph. ii. 5, 8); that endurance to the end *saves* (Matt. xxiv. 13); that calling on the name of the Lord *saves* (Acts ii. 21); that coming to Christ *saves* (John x. 9); that His life *saves* (Rom. v. 10); that His death *saves* (Col. i. 22); that faith *saves* (Acts xvi. 31); that belief in the resurrection of the Lord *saves* (Rom. x. 9); that the knowledge of Scripture *saves* (2 Tim. iii. 15); that Christ is himself "*salvation*" (Luke ii. 30; Acts iv. 12); and that real Christians, while *saved already*, come at length to say, "Now is our *salvation* nearer than when we believed" (Rom. xiii. 11).

Hence, too, it is that "salvation," while a *present* blessing, is yet an "inheritance" (Heb. i. 15); *enjoyed now*, yet *to be received* by them that "look for the Saviour when He shall appear the second time without sin (a sin offering) unto salvation" (Heb. ix. 28); in one sense entered upon when faith is *first* exercised; in another, the crown and completion of the Christian life.

It is in this latter sense, as an inheritance "reserved" for those "who are kept by the power of God," that "salvation" was so deep an object of interest to holy men of old. For *this*,—the highest privilege of the elect and the gift of Christ,—was the salvation "of which [or, regarding which] the prophets have [in all ages] inquired and searched diligently, who prophesied of the grace [the peculiar favor] that should come unto [the saints]: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us [of the Gentile dispensation] they did minister the things which are now reported by them [the inspired apostles] that preached the Gospel with the Holy Ghost sent down from heaven; which things the angels desire to look into" (1 Pet. i. 10–12).

Love is the fulfilling of the law.

Correspondence.

[The following letter comes marked "Private;" but, while I withhold the writer's name, she must excuse its publication. It is too good to "put under a bushel."—Ed.]

Bro. Storrs: As it is about time for me to receive No. 12 of the Bible Examiner, I thought I would write a few lines and enclose the money to pay for it another year, as I am not willing to give it up yet. It is just as good as ever, and a very welcome visitor here. I should miss it *very much* if it did not come to cheer me up while I am waiting for Jesus.

I have been receiving two copies, for a few months past, that I might have one to give away and keep my own. I appreciate your kindness in sending them, but I would rather part with mine, than have you send them to me free of charge.

O this glorious Gospel! How I long for all to have the privilege of hearing it. It is *so sweet* to know that God is a *God of love:* that He takes no pleasure in the death of the wicked, but wants *all* to be saved: and that He will give every one a chance to hear of that *blessed Saviour* who died for *all*, not a few.

I have always believed in an age to come when Christ and his followers should reign over the nations, and that all would then have an opportunity to hear the truth,—obey it,—and come to Christ. The gates of the Holy City are to be left open day and night, that they may bring the glory and honor of the nations into it. If there is no chance for one to repent and enter that Holy City, why not shut the gates? It would be better to have them shut; then the righteous could not see that wicked class that John tells us will be outside. I, for one, think I could not be much happier if they were out of sight, if I had no power to make them better. But I understand that those who reign with Christ will have *some one* to *reign over;* and it will be the wicked nations that John saw outside of the Holy City. And they will have the blessed privilege of hearing the glorious truths which we have heard and of repenting of their sins, and obeying the gospel, and passing through the gates into that Holy City, where they can be in the presence of *Him* who died for *them*.

If this is not true, then John made a mistake when he said the gates would be open continually: for that would not be necessary if there is no one to pass in or out. But I think John knew just what he was talking about; and he told the truth; and I am *glad* that I am willing for *all* that wicked class to be saved, and live in the kingdom prepared for all who will come to Christ.

My Bible teaches me that "God has appointed a day in which He will judge the world by Jesus Christ according to Paul's "Gospel." Would it be right to judge a man by that of which he never heard? No, indeed! God is more just than that; *all will* have an opportunity.

If I believed that all were going to be burned up at the coming of Jesus, but those who are watching for Him, I could not long for Him to come, as I now do. I cannot bear to think of such a *dreadful* thing; and I am sure I could never have a heart to *pray for it*, as many do at the present time.

I expect that Christ is coming to make things better, instead of *worse;* and if there are a large number to be burned up (as many believe), it will not be before the end of the next age, if it is then. Bless God for allowing me to see Him in His true light, that I might be able to serve Him through *love*, instead of fear, as many do. I hope the time is near when all may be able to believe Him to be a "*God of love.*"

May God bless you, and give you strength to write these glorious truths (which the world ought to know) for many years, if Jesus does not come.

Your Sister in Christ.

———, Me., Aug., 1874.

From Cora M. Clemence.

Bro. Storrs: I greet every number of the Examiner with as much pleasure as I would a long absent friend. It seems like conversing face to face with those of like "precious faith:" it is indeed very cheering to me, for I am alone in this place. These glorious truths are a joy and comfort to me. For months I have not met with any of the brethren and sisters, till a Bro. and sister H., from Plainville, called. How rejoiced I was to meet them. But here the meetings with the dear children are of so short duration; but in the promised land we shall never be called to part with those we love. When looking forward to that glad day, with fond anticipations, I am cheered by the thought that in a little time from this, if faithful, we shall safely arrive at home: then to think, we are to dwell with Jesus our Saviour and King, the great Life-Giver, throughout endless *ages!* O, how it lifts my soul away from the grovelling things of earth to the bright eternal future, and helps me to endure the afflictions and trials here with submission!

So, as I read our highly prized magazine, the Examiner, and see that light and truth are spreading in all directions, and in Europe, I feel that truth will prevail, and the Lord will have a chosen people. What a righteous Ruler will

soon govern the world; not like the present rulers of earth, but ONE that will manifest love and equity. "Many a treasure" that has laid hidden for centuries beneath the dust of earth, or old ocean's waves, will come forth and share in the blessings promised. Yes, thank God, we have the assurance that all that hear the glad tidings and accept, will live again, to die no more. O, blessed thought! The redeemed will never say, "I am sick," or "weary of trials;" but all will be free from the ills of this mortal life and have eternal joy.

FROM MRS. EMILY F. LOCKWOOD.

DEAR EXAMINER: One may ask why I look so longingly for this particular magazine; why not be content with the weeklies? among which is the "Exr. and Chronicle," the first Baptist paper in America; the "Crisis," which claims to be one of the best of another class, etc. Much as I love these for the good they have done, in the past, I feel straitened in reading them; ("have out grown them," so to speak). Is this egotism? I think not. But why such attractions in the EXAMINER? Because its prevailing sentiment is *love*. Not man's love to God only, but God's love to *all* mankind. It teaches that another and better day is dawning; that the time is coming when the cord that binds humanity together, will vibrate in unison with the heart of the Great Master.

I thank you for the first Editorial in the August EXAMINER. The subject has for some time interested me. And while I would not "pin my faith upon the sleeve" of any individual, I must say, and that without flattery, I read the Editorials with great interest.

Saratoga Springs, N. Y., Aug. 1874.

FROM MRS. MARTHA A. HAUSE.

BRO. STORRS: Because I have not written you for so long a time, does not indicate any abatement of interest in the BIBLE EXAMINER, and the glorious truths which it exhibits. On the contrary, my interest steadily increases; but circumstances have been such, that I have had but little leisure for writing; besides, I have all along hoped a way might be opened for me to do something more for its support, before I should write again. I am *sorely pained*, from time to time, as as I see the straitened circumstances of its Editor, to whom I feel *so much* indebted for the teachings of Bible truth, which has been more to me than gold, even any sum that might be named. "The earth is the Lord's and the fulness thereof; the cattle upon a thousand hills are His also." We are prone to say, "this is *mine*;" or, "I own so much," etc., while we are only stewards, and using what does not belong to us. How much is spent in extravagance and folly of all sorts. The rightful owner will soon come, to whom we must render a strict and impartial account of our stewardship: Then shall all be judged according to the deeds done in the body, whether they be good or evil.

St. Paul, Minn., Aug., 1874.

English Correspondence.

57 Bradford St., Birmingham, England,
August 8, 1874.

BRO. STORRS: It appears to me that we have all to determine for ourselves, with God's help, the solution of the following problems:

1. How can I be saved? (Personal salvation.)
2. How can my country be saved? (National salvation.)
3. How can all men be saved? (Human salvation.)

All alike through the Lord Jesus Christ. But, varying in manner, degree and object, but not in kind.

The knowledge of these various degrees makes the difference between the babe in Christ and the aged in Christ, and the necessity follows of speaking wisdom among those that are perfect. Though we may not see eye to eye in every particular, yet, in the main points, we may agree. Knowing only in part, we wait for that which is perfect to come, so that we may know even as we are known.

The power of our fellowship at this present time depends upon the power with which we are working out our salvation in Christ, first. So far only as this power in us is vital and exists indeed and in truth, so far only shall we be able to enter into the question of the salvation of others.

Our union with each other depends on our living union with Christ. Not a union written on stones or paper, but in the table of the heart, and such union alone will stand the test of time and eternity. All other questions will find their place in the heart and mind by degrees and proper order of development, according to the gifts which God gives us through His Son.

Brethren, wherever you may be, bear and forbear, give and forgive, for the sake of our Lord Jesus Christ. Yours, faithfully,

HENRY BRITTAIN.

"The Study of the Bible."

The matter of the entire volume of HENRY DUNN on the above subject is now transferred to this volume of the EXAMINER, with the exception of items of poetry at the commencement of some chapters and short prayers at the close of them. His volume is sold at $1.50. You have it here, with a vast amount of other important matter, for a trifle more, if bound; and the whole for a less sum if you take the volume unbound, i. e., in numbers. A few in numbers, of Vol. xviii., may be had for $1.25: bound, $3.25. In both cases sent free of postage. Please send your orders immediately, if wanted. GEO. STORRS.

ERRATA.—Please correct the following errors found in this volume, viz.:

Page 35, 2d column, transpose the words "did" and "died" in lines 4 and 5.
" 36, 1st col., line 32, for "ix." read vii.
" 40, 2d col., " 4, for "*un*avoidable," read, *avoidable.*
" 191, 1st col., line 11, for "and," read, *thou hast.*
" 195, 1st column, line 7, "fore," read, *after.*
" 209, 2d column, after line 11, insert, "*and three on the south.*"
" 230, 1st column, line 5, "*dis*obedience," read, *obedience.*
" 231, 2d column, line 25, for "it," read, *in.*
" 233, 2d column, line 14, for "affec*t*ations," *affections.*
" 237, 2d col., line, after "are," add, *told.*
" 240, 1st column, transpose lines 15 and 16 from the bottom.
" 251, 2d col., line 10 from bottom, for, "For have we," read, *For here we have.*
" 253, 1st col., line 21, for "*mu*tual," read, *natural.*
" 338 now reads "238." On that page, 1st column, transpose lines 17 and 18 from the bottom.

A few other errors the reader will readily correct as he comes to them.

LETTERS RECEIVED TO AUGUST 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

John Klintberg, Wilson, Pierce & Co. (2), Mrs. E. S. Hooker, Charles A. Hastings, R. D. Chase, L. D. Tanner, R. E. Ladd, Polly G. Pitts, Mary A. Earl, Browne, Mrs. P. A. Krise, Jared Hoadley, Eld. J. Blain for H. Eldridge, Azro Benton, A. S. Whitney, P. Alling (3) Joseph Eaton, Charles Angle, Alfred H. Cleaves, Mrs. D. C. Corwin, Mrs. B. Browne, E. Wolcott, Chas. H. Stackhouse (2), Mrs. P. W. Fuller, Geo. H. Waterhouse, B. Mellor (the letter you speak of was *not* received), Abel Larkin, E. Royce (I never see the "A. C. Times"), B. E. Merrick, S. W. Rogers, J. B. Eggleston, S. Kenny, T. W. Richards, Wm. M. Darrow, Geo. A. Fuller, Chas. Stinson, J. M. Stotesbury, H. C. Hutman, Mrs. Daniel Bush, Martha A. Hause, Dr. W. K. Everson, Mrs. R. W. Pierce, J. W. Maffit (all right), Abel Robinson, I. A. Salin, Daniel Wells, Mary Mansfield, N. D. Wight, D. B. Salter, P. Alling (thank you for the extract), Emily F. Lockwood, Sally Dillingham.

PARCELS SENT TO AUGUST 25.

Wilson, Pierce & Co., Mary A. Earl, Mrs. P. A. Krise, Jared Hoadley, Eld. J. Blain (by Express), Joseph Eaton, Charles Stinson, J. M. Stotesbury, Geo. Watson, Mrs. Mary Mansfield, N. D. Wight, D. B. Salter, S. C. Lockwood (2 par.). Mrs. Fannie J. Barber.

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The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

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GEO. STORRS, 72 *Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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VOLUME XVIII.

BIBLE EXAMINER.

PUBLISHED MONTHLY

FOR THE UNFOLDING OF BIBLE TRUTH, WITHOUT RESPECT TO TRADITIONS, SECTS, CREEDS, OR PARTIES.

GEORGE STORRS, Editor and Publisher.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 5–6.

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1874.

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GEORGE STORRS, EDITOR AND PUBLISHER.

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All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

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Post Office Matters.

Subscribers are informed that after January 1, 1875, all publishers of newspapers and magazines will be obliged to *prepay* the postage. Such is the new law on the subject, which goes into effect at that time. I call the attention of subscribers to this new regulation for two purposes: First, you should pay at your Post office only the postage for the *present quarter* for this Magazine, which is *three* cents. Second, you should remit *nine* cents to the Publisher for the remaining *nine* months' postage which he will be obliged to pay when he deposits your magazine in the Post Office in New York.

One thing more: "CLUBS" will not forget that my offer was based on the supposition that the postage law was the same it had been heretofore; and they will please remit, for the present volume, the nine cents per copy that I shall be obliged to pay after the new law goes into effect.

The new law makes much additional trouble to the Publisher, as well as increased expense, unless the subscribers remit promptly the amount of postage to be prepaid.

BIBLE EXAMINER, Volume xviii., is now *bound* and ready to be sent to purchasers. It is put up in neat plain binding at $2.25; also, in morocco, with plain gilt finishing, at $3.25; sent in both cases free of postage. Persons wishing either should let me know immediately. If not prepared to pay now, I will reserve them a copy a reasonable length of time.

Extracts from Letters.

GEO. ATKINSON, North Attleboro, Mass., writes: It seems to me if the best of professors of religion would use less tea and coffee, and eat less flesh, there would be no difficulty, among our people, in paying for the EXAMINER. To bring the body under, so as to have Christ united to us, is the work. I am with you in about all your glorious views. Yes: but if all the churches were with me, what then? Nothing, unless it were in the word. I received quite a religious pamphlet, a short time since; but there was hardly anything of chapter and verse in it. No; but fables, and feelings or human religion. So the world goes. God knew this end from the beginning. But he will get his elect out of this sinful world. "Whom he did foreknow" (would choose), "him He did predestinate" (set apart) "to be conformed to the image of his Son." As God sees us choosing him, by the light of the Spirit and word, he adopts us; and if we run to the end, we shall have a crown of life. So much for that "Horrible Decree." Yours, in the glorious contest in Jesus Christ.

CHAS. ANGLE, Prarie Ville, Mich., writes: I have received twelve numbers of the EXAMINER. They teach truth. I have kept them in circulation until they are worn out. Some read and mock; and some gather light from them. I am thankful that God has raised you up, and that you are enabled to dig out hidden truth from among so much rubbish of "World burning"—"no thousand years, reign in the future"—"the devil a spiritual being, sitting in secret to devour men at his leisure." Such teachers are plenty; but the EXAMINER is something like that "great chain" that John saw the angel bring down; it binds them. Thanks be to God, that at last His children can have the use of that chain; it binds and holds them fast. Yes, even those who profess to believe the Lord is coming. They begin to see light. I would that more were written on that chain. It has been to hard to handle in times past, but it is becoming easy to use now. I am thankful to the God of Abraham that the light is on the increase to those who have an eye single to God.

DAVID MCBRIDE, New Albany, Ind., writes: I cannot do without the EXAMINER. It contains the true design of the Gospel, which is the ultimate restitution of all things spoken of by all the holy prophets since the world began." What a glorious theme is presented to our mind: the curse lifted from the earth, a righteous government established over the world, and the earth filled with the knowledge and glory of the Lord! The very thought fills me unutterably full of glory and of God; and blessed be his holy name for such a glorious plan of redemption. Your loving brother in hope of immortality through Christ by a resurrection from the dead.

Job Printing.—I wish to say to my friends that I have added to my office a small press and some jobbing material, and am prepared to do all kinds of *Fine Job Printing* in the latest style of the art. Gummed Label work is made a speciality. I hope to be favored with such work as my friends may have. I shall endeavor to do it in the best possible manner, and at prices which will defy competition.

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BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 4, 6.

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"The Ages to Come."

The above is a scriptural expression, and I prefer it to the single one of "age to come," because the single form is too narrow to cover the teachings of the Bible on the subject. I find, however, that those who have been denominated "Age to Come Believers" are almost as much opposed to "The *ages* to come" ideas as their opponents have been to "The *age* to come" theory. The question may arise, Why is it so? The answer is found in the fact, that nearly all men have a theory which they have received by tradition, or have formed one of their own, which has become a *pet* one; and are unwilling to think they are mistaken; and add to this, the pride of opinion, so prevalent in all, and the desire to be thought stable in their views, and we may see why it is so difficult for men to see, and especially to confess their errors. This is especially the case with those who claim to be teachers. They know that change will, to some extent, throw them out of employment; for bigots and sectarians will not endure to be subjected to investigation of the truthfulness of the theories they suppose have been sufficiently tested. Besides, there is in teachers a natural reluctance to change the theory they have learned to defend, as it will cost them study, and labor, and a change of their stereotyped sermons, so that they will be obliged to come out with *new* sermons, and cast much of their old ones "to the moles and to the bats" as worthless. Rather than do this, they will shut their eyes against the clearest light, and misrepresent, in order to turn to ridicule, a new view of truth, thus to keep themselves in favor with their sect or party. It ought, perhaps, to be added, the dread of falling into dangerous errors blinds some fast where they are, so that they become unapproachable with any new view. Such are to be pitied, because they are not likely to grow in knowledge, and must remain dwarfs in Divine things; they know not that truth is never afraid of the light, but shines brighter by the closest scrutiny; while error seeks darkness and refuses to come to the light.

With most age to come believers, the race, as a whole, has been overlooked; and their views have been confined to *one*, that is, to the next age, and embraced only the "left of the nations," after the second advent of Christ, and their posterity in that age; while all that have died in the past, ignorant of God and his Christ, have been passed over as in a hopeless state. This has seemed to their opposers an unharmonious system; irreconcilable with the idea that "God's ways are equal;" for, why should those left of the nations and their offspring share in such a glorious dispensation, while the unnumbered millions who have died in utter ignorance of God and Christ are left in the hopeless dominion of death? Is God unable or unwilling to extend a like boon unto those who have gone down in death ignorant of His love for the world? To suppose Him unable is to deny his omnipotence and his Godhead. To suppose him unwilling, is to mock at all his professions of love to the world; His repeated declarations that He has no pleasure in the death of the wicked, and the testimony that He is "long-suffering, not willing that any should perish." Yea, more: it virtually denies that Christ gave himself a ransom for all, and that God meant what he said, that this truth should be "testified in due time;" that is, the truth that the "one Mediator between God and man;" who "gave himself a ransom for *all*" men, should in "due time" be made manifest to all men.

Such is the natural conclusion from the theory of the *one* age to come, embracing great blessings only to those left alive and their offspring in the *next* age: and this theory, as heretofore presented, has created a prejudice against any future probationary age, and the advocates of such a restricted probation are now, some of them, as much opposed to the extended view some of us take of a future probation for all, whether dead or alive, who have never yet heard that "Christ gave himself a ransom for all," as over their opposers were to their age to come theory. Nor can it be wondered at; for the one age theory is as partial as the no future age probation. Both theories make the administration of God open to reproach, and as excessively partial; granting some men great privileges and means to become wise and holy: but to the vast

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majority, none at all. Both theories are a reproach to a good and wise government, and in jure, if they do not destroy, the character of a government for wisdom, justice and goodness.

The Scriptures of truth are too explicit as to the unimpeachable character of the government of God to allow of any such partial views of it as the *non*-age to come or the *one*-age to come theories suppose. Much of the testimony of the Bible, both the Old and New Testaments, concerning "things to come," is of such a character as can never be reconciled with either of the systems: both are fitly represented in the language of the prophet, "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it" (Isa. xxviii. 20). The government and designs of the CREATOR are misrepresented (unintentionally, of course), by such views; and the presentation of the glorious future as recorded by types, figures, and prophetic utterances, as far outshine those two theories as the sun gives more light than the dimmest taper.

It is not my design to enter into the minutiæ of the Bible testimony on this subject in this article; but it is the theme which fills the prophets visions, and is proclaimed by angels at the Redeemer's birth, and filled the thoughts of the apostles, especially Paul and John. Paul says, "God who is rich in mercy for His great love wherewith He loved us, even when we were dead in sins . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in *the ages to come* He might show the exceeding riches of His grace in His kindness towards us through Christ Jesus" (Eph. ii. 4–7).

God's rich mercy was towards men, *all* men, while they were "dead in sins;" and He is gathering a sample in the present age to "show in the ages to come the exceeding riches of His grace," that men should have no excuse for unbelief, and should be led to see "the unsearchable riches of Christ" (Eph. iii. 8); and that they might come "to know the love of Christ, which passeth knowledge," and learn that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the church by Christ Jesus (*eis pasas tas geneas tou aionos ton aionôn*) through the succession of all generations, unto the latest period of eternity," —*Bloomfield* on Eph. iii. 21; or, as *Macknight* has it, "Throughout the endless succession of ages."

Thus is opened up to our view "the ages to come," in which God will work His work of "restoring all things;" and sinners, "dead in sins," even if literally dead, will be made to hear the voice of God's love and mercy calling them to accept that redemption which is in Christ Jesus; for, says the apostle, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast: for we are His workmanship, created in Christ Jesus etc. (Eph. ii. 8–10). Thus Paul has told us, first, that "we," who now believe, "were dead in sins," and were children of wrath, even as others" (*oi loipoi*), "not *others*," says Dr. Bloomfield, "but the rest" [of mankind]. All men are in one condition, and some are already saved by grace; not of themselves, but of God's free mercy, that "in the ages to come God might show the exceeding riches of His grace," etc. This salvation is a pledge of the harvest in the ages to come, as the first-fruits were a pledge of the final ingathering. Both will be of grace and not of ourselves, but will be God's workmanship till the topstone of human redemption will be brought forth "with shoutings, crying, *Grace, grace unto it.*" All boastings will be eternally excluded, and God with his Anointed Son will eternally have the glory of human redemption, so that "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," will be "heard, saying, Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever" (Rev. v. 13).

On the expression, "under the earth, and such as are in the sea," Dr. Bloomfield says, "That is, the dead committed to them." Thus all the dead are numbered among those who will be the subjects of God's grace. The only exception that can be made are those who, "*after* they have received the knowledge of the truth, sin wilfully," or "blaspheme against the Holy Ghost."

This comprehensive view honors God and vindicates His government from all the false notions that good or bad men have formed or promulgated concerning the Divine administration over the creatures He has made. The final development of God's great plan of governing and glorifying men, laid in His counsels "before the foundation of the world" (Eph. i. 4) which was determined on "according to the purpose of Him who worketh all things after the counsel of His own will" (verse 11)—the *final* development, I say, will call forth the song that John heard (Rev. v. 13). How will the best and most holy intelligences unite heart and soul,

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with loud voices, in praising God and the Lamb when the Great Jubilee shall come. What a great and marvellous work will have been accomplished at that period! A period not of "one thousand years," nor of seven thousand, but of "seven times seven," or of forty-nine thousand (ages of ages); then comes the Grand Jubilee of jubilees; not *one* age, however glorious that may be; but a succession of ages, stretching on in the endless cycles of eternity, and rising higher and higher, till our thoughts are lost in contemplating them, as they are when we contemplate the being of God, or the vast starry world that lies above us in the heavens.

Away, then, with a *narrow* "age-to-come" theory, and let the "endless succession of ages" rise up before our minds, till we begin to see God as *He is*, and not in the misty schemes of finite mortals, who are but worms of the dust, and at best only "see through a glass darkly" (1 Cor. xiii. 12).

CURSED AND YET BLESSED.

How can this be? and how can "*all* the families of the earth be blessed" if any one is finally cursed, or is not saved? P.

RESPONSE BY THE EDITOR.

1. How can a person be cursed and yet be blessed? That depends on what the curse is. One of its definitions is, "to afflict," or "afflictions;" "to bring evil upon;" and it is highly probable that is the true sense in the text, Gen. xii. 3. Those who afflicted Abraham and his seed, God would afflict; and so it always has been and will be. But afflictions are often the cause of blessing to the afflicted. Hence there is no difficulty in supposing that persons cursed are also the subjects of blessings: in fact, the curse leads to a blessing by producing repentance and reformation.

Again: the whole race of Adam are cursed in being subjected to death; that is, it is a great affliction: but God intends it for an ultimate blessing, and multitudes in consequence of it are, in this life, brought to submission to God through this affliction, and will attain a higher blessing for the curse; and who can affirm that those who have already died (though not in harmony with God) will not be blessed by the experience of death so that, on a revival out of death, they will gladly seek reconciliation with their Maker and joyfully accept their Redeemer. Tradition, I know, denies it; and so tradition says, "the soul is immortal:" but the Bible teaches no such doctrine, neither does it teach that this life is the only probationary state for men: the one doctrine is as baseless as the other.

2. The term "all" does not, of itself, include every individual; but it does the mass, or majority. But it includes every individual in certain cases, and it cannot be applied to few, except that few are designated by a class, and then it embraces the whole class. When it is said, "The flood came and took them *all* away," surely none were left outside the ark. The words *all* and the *whole* are also used interchangeably: "If he shall gain the *whole* world"—"in *all* the world for a witness"—"be preached in the *whole* world," etc. *All* is to be taken in its absolute sense when there is no evident restriction. It is sometimes used of *many*, or a multitude, "For as *many* as are led by the Spirit of God;" that is, *all* who are led by it, "are the sons of God." *All* and *every* are also interchangeable. Christ tasted "death for every man:"—"gave himself a ransom for all, to be testified in due time:" "He is the propitiation for our sins; and not for ours only, but also for the sins of the *whole* world:" "God so loved *the world*." Such like expressions carry absolute ideas, and admit of no limitations: they embrace the entire race, as also expressed in the following language: "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life" (Rom. v. 18). Such expressions cover absolutely all men: all were condemned to death, not by their own sin; and the same all are justified unto life, not for their own righteousness: a future life is a "free gift," and is bestowed irrespective of character; but its eternal duration does depend on character formed here or after life from the dead is actually given. This "free gift" is universal; but it may be forfeited by a wilful rejection of the Redeemer.

When God said to Abraham, Isaac, and Jacob, "In thee and in thy seed shall all the families of the earth be blessed," He said no more than what is included in the declaration that the woman's seed should bruise the serpent's head, Gen. iii. 15. The promise and oath to the three patriarchs was only a fuller manifestation of God's purpose to destroy, ultimately, all the evil brought on the race by the transactions in Eden. No man who will finally perish will ever have it to say that God did not give him a full opportunity to live eternally, at some period of his existence.

A universal salvation in one respect is a certainty; made so by God's promise and oath—death by Adam is abolished, to all men, by that

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promise and oath; God calling things that be not, yet, as though they were, because certain by his own counsel and will. Nothing stands in the way of an ultimate and eternal salvation in life but the individual's own wilful rejection of the offered mercy when presented to his understanding for his acceptance. That may take place in this life; but if not, it will be at some future period, or the serpent's head is not bruised and evil has triumphed. But it will not triumph, and God's counsel will stand.

The sin, or blasphemy against the Holy Ghost is the only sin that we have positive evidence will never be forgiven. Few men, probably, have ever yet committed that sin. It implies a knowledge which few, perhaps, have ever yet had. Jesus said, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men; and whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world (age), neither in the world to come" (Matt. xii. 31, 32).

When Paul, therefore, says, "All Israel shall be saved," it is "manifest those are *excepted*" who commit the sin spoken of; but it is not manifest that any others are excepted, whether dead or alive; and his testimony shows that all others will be finally saved; for says he, "There shall come out of Sion the DELIVERER, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins (Rom. xi. 26, 27). Then shall be fulfilled the words of Gabriel to Mary, "He shall reign over the house of Jacob forever" (Luke. i. 33). God's great salvation is not to be that stinted affair which sectarians, of every name, would make it.

After Paul had made the above statements, he clinches the whole by saying, "For God hath concluded them all (lit., *shut them all up*) in unbelief, that He might have mercy upon all;" and then expresses his wonder and admiration of the administration of God as follows: "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out." . . . "For of Him and through Him and *to* Him, are all things; to whom be glory forever. Amen" (Rom. xi. 33, 36). And let all the people say AMEN; and give "glory to God and the Lamb;" for "every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father" (Eph. ii. 10, 11); remembering, always, that it is "manifest" those are "excepted" who have "blasphemed against the Holy Spirit;" or, who have sinned *wilfully* after having "received the knowledge of the truth" (Heb. x. 26, and vi. 4–6).

As to the promise and oath of God covering every individual of the human family, there is nothing that demands exception, only the assumption that after a man is once dead there is no further probation for him; an assumption which has no authority in the Bible, and is wholly of human invention, maintained to the dishonor of the government of God, and in palpable disregard of all His professions of love to our race. Let it cease, and "light" more glorious than the sun will burst on our hearts, and "Glory to God and the Lamb" will burst forth gloriously. ED.

"THE WORK OF GOD."

"THIS is the work of God, that ye believe on him whom He hath sent."—John vi. 29.

THE question was asked our Saviour, "What shall we do that we might work the works of God?" The answer is, "Believe on him who whom He hath sent." In order to a final salvation, or acceptance with God, men must work the works He has assigned them: that work is distinctly set forth in the text above. It is equally manifest that a final condemnation, or rejection of man, is the result of a refusal to believe on Him whom God hath sent to give eternal life.

Faith in the Son of God is the great "work of God" that men are to perform in order to being accepted of God, that an endless life may be given them. Christ is "The way, the truth, and the LIFE." No man finds the *way* to the Father, nor the *truth* concerning the Father, nor the *life* to be bestowed by the Father till he believes in *the* Christ of the Father: "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). The man therefore who wilfully rejects the Son of God, after the knowledge of the Christ has been distinctly set before his mind, is not doing the work of God. Faith is essentially the first step in the road to a final salvation from sin and death, and into a perfect harmony with God. "Without faith it is impossible to please God" (Heb. xi. 6). That faith has for its object the love of God as manifested in the person of Jesus the Christ, the "One Mediator between God and men" (1 Tim. ii. 5). "No man cometh unto

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the Father, but by me," says the Son of God (John xiv. 6).

"The work of God," then, in order to secure an endless life, is, to accept the Christ—the Father's *Anointed* Son—as the way, the truth, and the life: and to "take His yoke upon us, and learn of Him, who was meek and lowly in heart." In no other way can any man "find rest to his soul" (Matt. xi. 29); or, an assurance of an endless life, and of being in harmony with God; which harmony is "holiness." That is the holiness which God demands, and is obtained only by "belief of the truth;" which is accompanied by the Holy Spirit, "the promise of the Father," to be shed on all believers in Jesus, who is exalted to God's right hand, and has received this gift for all that believe on Him. Such is God's method in human redemption. In no other way can any of the human family attain unto endless life, or that life which never shall end. Such being the fact, the purpose of God, that He will "have all men . . . come to the knowledge of the truth" (1 Tim. ii. 4), will be carried out; and all men in this life or a future one will come to "know the only true God and Jesus Christ, whom he hath sent" (John xvii. 3) "to be the Saviour of the world" (1 John iv. 14); and "who gave himself a ransom for all" (1 Tim. ii. 6), and became "the propitiation for the sins of the whole world" (1 John ii. 2). The foundation is laid in the wisdom, love, and of God's word for the entire race of men of all time and of all ages.

To suppose that such a provision has been made, and yet the mass of the human race are to perish in ignorance of it, and without an opportunity to exercise faith, or "work the work of God," because of unavoidable ignorance of the work to be done, is to impeach the wisdom, power, truth, justice, and love of God! Yet, such an impeachment of the Divine character and government has been made by nearly all christendom for centuries past; ignorantly, we may hope.

The declaration of God that the seed of the woman should crush the serpent's head; the the promise and oath of God to Abraham that in him and his seed all the families of the earth should be blessed; and the charge of Christ to his followers to "preach the Gospel to *every creature*" are too serious matters to be set aside by the traditions of men, who maintain that men may or will finally perish without the knowledge of the true God and Jesus Christ: "Condemned," for what? for not believing in Him of whom they never heard, and hopelessly perish for not doing "the work of God," which His providence in their birth and unavoidable circumstances had made it absolutely impossible for them to do! Shall such impiety longer be tolerated among men who believe that "God is Love," and that He hath sworn, saying, "As I live I have no pleasure in the death of the wicked?" Is it Christ-like, who "tasted death for every man," to assume that all God's love to the mass of the race is expended in *words*, never to be realized in *acts*? Perish the horrid thought!

God will yet vindicate His character and government from all these false representations, and show to all men that He has provided "a feast of fat things unto all people;" for He will "destroy the face of the covering cast over all people, and the vail that is spread over all nations;" yea, He "will wipe away tears from off all faces, . . . for the LORD hath spoken it" (Isa. xxv. 6–8). Let all who now love the LORD, say AMEN. Hasten, O our God, the blessed day.

ED.

DOES GOD REPENT? IS MAN A FREE AGENT?

QUESTIONS BY A CORRESPONDENT.

"If God foreknew when He made man just what he would do; pray tell us how a man can be a free agent, seeing he acts just as God foresaw he would? And then, How could God say that it repented Him that He had made man on the earth, and it grieved Him at his heart?

RESPONSE BY THE EDITOR.

I notice the last question first. GOD did not say, "It repented HIM that He had made man," etc. The text reads, "And it repented the Lord," etc. This is not the language of the Lord himself, but is the utterance of the historian, spoken from *appearances*. It must be considered an uninspired *inference*, or an interpolation; because. "God is not a man, that He should lie; neither the son of man, that he should repent" (Num. xxiii. 19). If God is said to repent, no other idea is to be received from the expression than that of *appearance* to the human mind. It is impossible for God to be deceived, or taken by surprise, as if the event or transaction was not foreseen. The entire prophetic utterances of the Bible show this; especially those revelations of monstrous evils so clearly foreshown hundreds and thousands of years before their actual occurrence.

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To absolutely prevent those evils would be to take away man's free-agency, and convert him into an irresponsible machine, or a mere animal, incapable of the knowledge of God. If the CREATOR did not know how a free agent would act, He entered upon a most hazarous undertaking in the work of creation, and must be ignorant of the final result. But, "Known unto God are all his works from the beginning of the world" (Acts xv. 18). Yea, "I am God, and there is none like me, declaring *the end* from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. xlvi. 9, 10).

In the work of creation, infinite wisdom and love were concerned; and before the Divine mind was the choice of making any living creature as a mere passive instrument, incapable of rising into the "image or likeness" of its Maker, or making a free-agent,—of course liable to sin—who, though he might rise in rebellion against his CREATOR, might be restored to obedience and love to that CREATOR by means of discipline which was fully in his Maker's mind and plan from the beginning. Infinite wisdom and love decided to create free-agents, and has "made known unto us the mystery of His will, according to His good pleasure which He hath *purposed* in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in Him" (Eph. i. 9, 10). Only as a free-agent could a creature arrive at such an exalted enjoyment and honor; and the knowledge of evil was essential to the final exaltation and the manifestation of some of the most glorious of the Divine attributes, such as mercy, long-suffering, the greatness of the CREATOR'S wisdom, power, knowledge, and love. That man should have the knowledge of evil is as clear as that he should have that of good. The same tree was to give the knowledge of both "good and evil." Not necessarily by an act of disobedience; but in God's "due time," which would be when the prohibition was removed; the time was not waited for; and that haste brought an increase of the evil; not unprovided for, however, by the CREATOR; for "the Lamb" was "slain from the foundation of the world" (Rev. xiii. 8). By this LAMB was the head of the serpent-evil to be crushed, and "the sin of the world" to be taken away" (Gen. iii. 15; 1 John ii. 2; iii. 8; John i. 29); and the earth to be filled with the knowledge and glory of the LORD as the waters fill the seas (Isa. xi. 9; Hab. ii. 14). Thus, by God's free-grace, man's free-will is overruled for the highest honor of the CREATOR and the greatest exaltation and ultimate enjoyment of the creature; till, at length, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" will be heard "saying, Blessing, and honor, and glory, and power, be unto Him that sittieth upon the throne, and unto the Lamb forever and ever" (Rev. v. 13).

Such a system, with such a result, was God-like, and worthy of its Author; and will bring eternal glory to His name and the name of His Son; while it will ultimate in the highest joy and glory of the race of Adam; a glory and happiness which no other system of creation and government could have possibly produced, or infinite knowledge, love, wisdom, and power, would have brought it into existence. The work of creation was a work of love; a desire of infinite love to communicate to intelligent free agents a measure of God's own inexhaustible fulness of wisdom and love. Viewed in this light, we can see why "God so loved *the world*," as Jesus affirmed He did (John iii. 16), and why Jesus Christ "gave Himself a ransom for all." The whole race was too precious in the sight of the CREATOR to be suffered to perish; and infinite love provided against the final loss of a single soul except by a wilful rejection of God's love as manifested in His only begotten and dearly beloved Son, after that Son should be clearly presented for their reception as their Redeemer and Lord. Praised be God for his boundless love to men.

ELD. WM W. SPANN, Anna, Ill., writes: The EXAMINER is sure to be here promptly, and always freighted with good news, and full of instruction: it is a most welcome visitor in our little household. I have read it since you quit the "Herald of life." It is all that I could wish. I am only sorry that I have not been able to give it material aid. I have not been in good health for several years: have chronic disease of the stomach. Probation for any one in a future age meets with strong opposition. All the blame for the "*evil* consequences" of this doctrine is laid on me by the Adventists in this section. But I do not feel that it is persecution in the least. I am more than willing to bear all the reproach of such glorious truths.

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HUMAN REDEMPTION.—No. 12.

ON THE GREATER AND THE LESSER SALVATION.

I AM by no means unaware that the course of inquiry here pursued will be very distasteful to that large class of *dubious* Christians who—to use a phrase of their own—never do more than indulge *the hope* of being eventually saved, and yet are, nevertheless, marvellously satisfied with their spiritual condition.

Accustomed, as such persons have always been, to regard "salvation" only in one light, viz., as complete deliverance from evil and sorrow *after death*, anything which seems to indicate the possibility of the future state involving trial is to *them* intolerable.

Impatient under the discipline of this life, irritated rather than improved by its cares, people of this class cling only the more closely to the conviction that, if "saved" from hell, they *must*, in the world to come, be *perfectly happy;* have done for ever with the vexations and contradictions which have tormented them in this mortal state, and find no further occasion for the exercise of a forbearance, the practice of which has been so difficult and disagreeable while here. It never seems to occur to them *as possible* that those who leave the earth meek and chastened, loving and truthful, may, perchance, carry with them, even into paradise, the elements of their joy; or that others, by the same law of continuance, may bear in their own bosoms seeds of sorrow capable of development even in a world of bliss. How *can* it be so, they say, since "saints" are by grace alone made "heirs" of heaven, and "sinners" altogether excluded from joy or hope? Beyond this awful alternative, Scripture, they imagine, reveals absolutely nothing.

Not such, however, so far as I have yet been able to discover, is the teaching of the Bible. If it were so, our only duty would be silence. But believing that such is not the case—that *some* portions of revelation, at least, are intended to lead us to a very different conclusion, and that while Scripture distinctly reveals a salvation of the highest kind for the few, it intimates also a salvation of a much lower kind for the many, we may venture to pursue our search *for the whole truth*, without fear or hesitation.

The entire question is simply one of Divine testimony, and its only importance is that which it derives from its bearing on the revealed character of God; on the extent and efficiency of the work of Christ; and on the promotion of holiness among those who believe themselves to be emphatically His children.

The ground over which we have to pass is one that has been little trodden. Whether "Redemption" be general or particular—whether Christ, properly speaking, died for the Church only, or for the world also, is a point which has long divided theologians; but all parties appear to have agreed that, whatever be the right way of viewing *this* question, redemption can only become practically available to any child of Adam by the exercise *in this life* of a personal faith, wrought by the Holy Spirit.

That the salvation, whether of the individual or of the race, is of grace alone, I should be the last to dispute; but I am not quite so ready to accept the logical consequence, necessary as it may seem to be, that the sacrifice of the Lord Jesus can have no efficacy apart from the present and personal faith of the sinner; or, which is the same thing, that the redemption of mankind by Christ becomes *a reality* only in so far as the truths of revelation are applied by the Holy Spirit to the hearts of individuals. I see, indeed, abundant reasons in Scripture for believing that a man may *reject* the salvation thus wrought out for him; that he may count himself "unworthy of eternal life," and so perish in his pride; but I can discover none in support of the notion that the great *sacrifice*, after all, only *rendered it possible* for men to be saved in connection with their faith in it while on earth; or that if no man in Judea had believed in Christ, the only result of His boundless love would have been the deeper condemnation of us all.

That there *is* a salvation which is *only by faith* may readily be admitted, for in no other way can any man attain to that vital union with the Redeemer, which is life eternal; but that where this great and vital change is not effected, nothing which can be of any avail to the sinner is accomplished, I as strenuously deny; for the world is given to Christ, and not to Satan; and the redemption which suffices, "through the forbearance of God," for "sins that are past"—the sins of those who lived before the incarnation, and therefore never knew the Lord, suffices also, through the same forbearance, for sins committed by men to whom the Gospel has never been preached, or by whom it has been so imperfectly understood, that it cannot truthfully be said either to have been intelligently received, or consciously rejected. "If I had not come and *spoken* unto them," says our Lord of the Jews, "they had not had sin;" and again, "If I had not done among them *the works* which none other man did, they had not had sin"—*i. e.*, they had not incurred the sin involved in

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my rejection. How, then, can *they* have incurred it who have never heard His name, or heard it only in connection with idolatrous superstition, and without any spiritual apprehension of its power and beauty? Yet strange indeed would be the conclusion, that there is, therefore, no difference, either in this world or in the world to come, between the man who is *now* one with Christ, and the man who *here* remains ignorant or negligent of His great salvation.

That there are *degrees of happiness* in the future world few will be inclined to deny. Passages which refer, on the one hand, to a salvation "so as by fire" (1 Cor. iii. 15), and on the other to an "entrance ministered abundantly into the everlasting kingdom" (2 Pet. i. 11), forbid even doubt as to whether or no *all* redeemed persons in the world to come will be alike honored or honorable. Further, it is generally admitted that, at the coming of Christ—in whatever sense the second advent is to be understood—even among those who "wait for His appearing," *some* will "be found of Him in peace, without spot, and blameless," while others will be "ashamed before Him at His coming" (2 Pet iii. 14; 1 John ii. 28). Nay, more, (neglected as such truths commonly are), few, probably, would be found absolutely to assert that a "prize" (1 Cor. ix. 24; Phil. iii. 14) and a "gift" (Rom. vi. 23) imply, *in all respects*, the same thing; that a "crown," which some obtain, and others lose (Rev. iii. 11), is not a special distinction; or that it is impossible to be "beguiled" of our "reward" (Col. ii. 18).

But these admissions, much as they involve, practically amount to little or nothing, since they are all but universally stript of their power by what is usually considered "sound" interpretation,—according to which the diversities referred to, all end in every individual being *as happy as he can be;* each vessel, it is said, whatever be its capacity, will then be full of joy and glory,—the only difference being that one will be able to *contain* more than another. The slightest reflection, one would think, would be sufficient to show that this is really *explaining away* the entire doctrine; for what can any man desire more than to be *as happy* as his nature and capacity will admit of?

The point at issue is simply this,—Will the Elect Church, the Bride of Christ, occupy, in the world (or age) to come, any position materially differing from that of other "saved" persons? Is there, from the testimony of Scripture, any reason to suppose that, without and beyond the pale of the Church, properly so termed, others will be found tributary to its glory, but not partakers of its dignity and splendor?

Something of this kind would surely seem to be *indicated* in the forty-fifth Psalm, where, in prophetic symbols descriptive of Messiah's glory, the Church, under the name of the king's daughter, is described as "all glorious within,—her clothing of wrought gold;" while the daughter of Tyre (heathen) is *there* "*with a gift.*" Something of the kind is surely *asserted* in the Apocalypse, where the Church is described under the figure of a glorious city, of which "the Lord God Almighty and the Lamb" are "the temple," and *into which* "saved" nations outside do bring "their glory and honor" (Rev. xxi. 24).

The same truth is probably taught in the parable of the ten virgins, five of whom were foolish and unwatchful, and therefore shut out from the marriage banquet. For there is nothing to show that these women were intended to represent the lost. On the contrary, they are recognized as expectants of the Bridegroom, and go out to meet him; but since they are negligent attendants, they suffer exclusion from the post of honor.

Again, is nothing to be learned from the distinction drawn in Scripture between persons "taken captive by the devil at his will" (2 Tim. ii. 26), and those who voluntarily choose his service? St. Paul recognizes a difference between these two classes when, speaking either of himself or of another, as the case may be, he describes the condition of the man who is brought "into captivity to the law of sin" (Rom. vii. 23), or, as he expresses it elsewhere, who is "sold under sin" (ver. 14). That he means by this something very different from voluntary servitude is clear from what follows,—"That which I do I allow not: for what I would, that I do not; but what I hate, that do I. To will is present with me: but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do." Who can doubt that this state,—in the Apostle's case temporary,—is the *permanent* condition of multitudes, who never get beyond it, but live and die in this wretched bondage?

Further,—the Lord, through His own death, is said "to deliver them who, through fear of death, were all their lifetime subject to bondage" (Heb. ii. 15). This text is generally supposed to intimate that by faith in Christ timid believers are freed from the fear of physical death. But this is not its meaning, for the words are obviously connected with the ninth verse, in which the Saviour is spoken of as tasting "death for

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every man," and with the fourteenth verse, where the Redeemer is represented as, "through death," destroying "him that had the power of death, that is, the devil." It must, therefore, in some form or other, apply to *all men*. The true meaning, probably, is that Christ, "by the favor of God," suffered for "every man" (ver. 9), in order that "He might subdue him who has a deadly power—that is, the devil—and free those who, through fear of *condemnation* (death being here used as including its consequences), had during their whole lives been subject to bondage."—*Stuart.*) The phrase "power of death," or deadly power of the devil (Heb. ii. 14), is probably parallel to "works of the devil" (1 John iii. 8); and both imply that Christ's death delivers the race from "the curse of the law," that "the blessing of Abraham might come on the Gentiles" (Gal. iii. 13, 14).

But *what* is the blessing of Abraham? Clearly the restoration of his race at the resurrection. And this is the blessing which the Gentiles also are to enjoy. For "the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. iii. 8). There is nothing to show that *all nations* would, by the exercise here of a living faith, be spiritually united to the Redeemer. The teaching is, that by faith in Christ alone, as opposed to works of law, could they be saved; and that "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. iii. 22). But since myriads who lived *before* the Incarnation are, "through the forbearance of God," saved by a Redeemer whom on earth they never knew; so, in virtue of the like forbearance, myriads who have subsequently lived on earth under similar circumstances, will be saved too; not, indeed, without faith, but *by a faith* exercised in other states of existence,—saved *in that lower sense*, which implies deliverance from the captivity of satan, but not that higher and closer communion with Christ which belongs to those who love and trust Him here, and, by His grace, "endure unto the end."

The words of the Apostle Paul to Timothy (1 Epistle iv. 10), "We trust in the living God, who is the Saviour of all men, *specially of those that believe*," can scarcely have any other meaning than that some will be saved with a higher, and some with a lower, salvation. They seem distinctly to imply that *for some* there is a salvation, inseparably connected with belief, entered upon *here*, by faith; and for others, who—it may be for want of a teacher—have not accepted the Gospel, a salvation of an inferior kind.

Divines have felt the difficulty, and tried to get rid of it by *rationalizing*, asserting that Saviour here does not mean Saviour. So they read it thus:—"God preserves *all* by the care of His providence, but saves *believers* from eternal death" (so Macknight, Baxter, and Gill). Alford, following Clarke, interprets,—"Saviour *intended* for all, but *appropriated* only by believers."

The reply to such interpretation is decisive. The text does not say *intended* for all; it says, "*who is*" *ος εστι*, in some sense or other, "the Saviour of all," but specially and in a higher sense "of those that believe." The same word is used for Saviour here as everywhere else; and it is sought to disregard this, merely lest countenance should be given to Universalism.

But why should it be supposed that evasion of this kind can ever be necessary to protect truth? Why cannot we—without pushing the word "all" to the absurd extent of practically denying that any man can destroy himself by his wickedness and impenitence, accept the teaching in its simple and obvious sense? If we do so, the passage is confirmed by another text in the second epistle (2 Tim. ii. 20), where we are told that in the Church, as in "a great house," there are "some vessels to honor, and some to dishonor;" and that he who would be "a vessel unto honor," must "purge himself" from "profane and vain babblings,"—such as those indulged in, who maintained that the resurrection, being merely a spiritual thing, was "past already,"—and, in addition thereto, live a holy and godly life (2 Tim. ii. 16—18; Rom. vi. 4). Then would such a man be "meet for the Master's use,—fit for closer union with the Redeemer than others, and therefore for more distinguished service.

Viewed by the light thus thrown upon the Divine procedure, other passages of Scripture, which often perplex us, become clear,—such as those which speak of *the forgiveness of sins*. "Thy sins are forgiven thee," is a declaration frequently made by the Saviour, and apparently quite apart from a consideration of the previous character of those to whom the words were spoken. Sometimes it is made in connection with bodily healing, and then it is under but one requirement,—faith in the Saviour's ability and willingness to grant the required boon. "Believe ye that I am able to do this?" (Matt. ix. 2, 3).

Now, without going here into the question as to what forgiveness comprehended when con-

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nected with bodily healing,—whether it implied, as we think probable, only the forgiveness of the particular sin for which the disease, thus miraculously removed, had been under that peculiar economy inflicted (in which case the phrase was simply an equivalent for "Arise, and walk"), or whether, as in the case of the woman "who was a sinner" (Luke vii. 37—50), it involved the pardon of sin generally,—it is surely safe to affirm that it did not, *in all cases and necessarily*, imply spiritual communion with the Redeemer. In the case of the sick, it was a low, not a high salvation; for it healed the body without necessarily purifying the heart.

Nor are these the only cases in which the forgiveness of sin is separated from oneness with Christ. "If ye forgive men their trespasses, your heavenly Father will also forgive your trespasses," is a direct assertion from the lips of one who cannot deceive; and yet, who will say that a forgiving spirit is the only requisite for union to Christ? To be *forgiven* a sin is one thing; to be so completely delivered from its power, that we shall altogether abstain from it, is another: to know that we shall be *pardoned* for Christ's sake is a mercy truly; but infinitely greater is the blessing which reveals to us the place we shall occupy "among them that are sanctified" (Acts xxxvi. 18).

Further, *forgiveness may be retracted.* At least, so the parable of the unforgiving servant (Matt. xviii. 34) is usually understood to teach. God forbid that we should think lightly of the forgiveness of sins by Christ in any sense; yet what renewed man does not *feel* the difference —however difficult it may be for him to expound it—between the words addressed to the palsied sufferer, "Man, thy sins are forgiven thee" (Luke v. 20), and the call so soon after made to Levi the publican, "Follow me; and he left all, and rose up, and followed Him?" In the one case there is a declaration of pardon; in the other, an invitation to communion. To the former, the gift is *bodily health;* to the latter, *the honor of service.* To forgive sins (whatever the term may mean) was, as our Lord himself tells us, equivalent to saying, "Arise, and walk;" it was a boon capable of being conferred by mortal man; for whomsoever the apostles forgave on earth were to be forgiven in heaven. But who imagines that the twelve could forgive sin in any sense which implies a change of heart? Who does not know that they possessed no power to insure even their own continued union with the Master?

The conclusion to be drawn from the whole is, that the pardon of the sinner, and the glorification of the saint, are two distinct things, and ought never to be confounded; that the work of Christ and of His Gospel on earth is twofold;—*first*, to call out His Bride,—His Elect Church; and *secondly*, to destroy the works of the devil, by forgiving sins, by delivering captives, and by preparing mankind at large for higher and nobler revelations in the ages to come, when Christ himself will rule and teach through those whom He has *here*, for that special end, taught and trained. *Then* will it be seen that the falsehoods of Romanism on the one hand, and the delusions of Infidelity on the other, have been but mocking shadows of the true; that the Lord is at once a Priest upon a throne, and the social Regenerator of the race; that while, on the one hand, as King and Judge, He executes vengeance on His enemies, He is *still*—His nature being unchangeable—"kind even to the unthankful and to the evil" (Luke vi. 35).

Salvation of the Multitude.

That in Christian countries the multitude,—ignorant, thoughtless, and too often absolutely irreligious,—die hopefully, if not happily, can scarcely be disputed. The question recurs continually,—Whither do they go?

"Say,—are they lost or saved?"

It is not certain that such persons live and die very much as the crowds lived and died, who eighteen hundred years ago witnessed our Lord's miracles, and heard His words, on the hills and in the plains of Judea? Whatever conclusions, therefore, we arrive at as to the one, must greatly affect our conclusions as to the other.

But here it will be said, "How can we arrive at any judgment at all on such a subject?" I reply, in one way only, by carefully observing our Lord's conduct and teaching in relation to these same multitudes when He was on earth. They were not ranked, we know, among the disciples; for He distinctly tells us that He spake to them "in parables, that seeing they might not see, and hearing they might not understand" (Luke viii. 10). It is equally certain they were not classed with the Scribes and Pharisees, whom He denominates "vipers;" He never says *to them*, "How shall ye escape the damnation of hell?"

On the contrary, His sympathies seem to have been, as a rule, with these common people. He heals their diseases; He forgives their sins, whatever that phrase may be intended to include; He mourns over them as "sheep without a shepherd;" and He regards them as "the harvest."

These are *Scripture facts*, and we ask, Are they

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intended to teach anything? or are they to be altogether over-ridden by *inferences of our own*, drawn from other Scriptures, such as the declaration of our Lord to Nicodemus, or the various statements in the Epistles which speak of Christians as "a peculiar people," called with a "holy calling," regenerated by the Spirit, sanctified by grace, and preserved unto the end?

I know how easy it is to maintain that such inferences are *necessary*;—that a man unconverted is morally unfit for the companionship of the redeemed; and that, were such an one in heaven, he could have no sympathy either with its inhabitants or its employments. I am not insensible to the force of this reasoning, and within limits fully admit its truthfulness. But I cannot, therefore, come to the conclusion that no man can be saved who is not on earth made morally and spiritually "meet for the inheritance of the saints in light;" or that all, who are not made "partakers of the Divine nature" here, are for ever left to the companionship of Satan, and doomed to eternal hatred of God and goodness in the regions of darkness and despair.

I cannot admit such a view, (1) Because it is by no means clear that our Lord's words to Nicodemus *ought* to be understood in the sense ordinarily attached to them. (2) Because other texts usually adduced to prove that the way to heaven is very narrow, and that *few* reach the realms of bliss, are for the most part irrelevant, being addressed, not to the unbelieving world, but to the disciples *as such*. (3) Because the course pursued by the Saviour towards the unconverted, both in His teaching and conduct, are inconsistent with the supposition that none but the regenerate can be saved; and (4) Because the later revelations of the Holy Spirit through the apostles, lead to the conclusion that the salvation of mankind, and the glorification of the saints, are by no means one and the same thing.

The necessities of a systematic theology, consisting, as I have frequently said, mainly of human inferences, may require us to believe, on the one hand, that the young man whom Jesus "loved," since he was not "perfect," was for ever abandoned to evil; and on the other, that the Divine Redeemer, while healing the diseases of the body, kept back the Word of Life from the perishing multitude, *lest* they should be saved: but, apart from such bias, renewed hearts interpreting their Lord by the love with which he has Himself inspired them, revolt from such conclusions, and feel assured that the *highest form* of spiritual blessing only was withheld; that he who could not give up *all* for Christ was sent away sorrowing, simply because he was morally unfit to rank with the apostles; and that they whose eyes were "closed," lest they should see, were blinded but *for a time*, and if in judgment, in mercy also; for He who said on one occasion, "For judgment (*i. e.*, as a test) am I come into the world," assures us on another that he came "not to judge" (to condemn) the world, but to "save it" (1 John ix. 39; iii. 17; xii. 47).

Never should we forget that it was the same voice which said to one "If thou wilt be perfect, sell that thou hast, and follow me" (Matt. xix. 21), that said to another, *who wished to follow him*, "Return to thine own house,"—be thankful for deliverance, and "show great things God hath done unto the" (Luke viii. 32, 39); that the crowds, sustained more than once by the Lord's bounty, were, when fed, *sent away;* and that from these masses many forms of truth were avowedly withheld, because they were not able to receive them.

To what conclusion can we come, then, but that the spiritually unenlightened,—those who *have never understood*, and therefore neither accepted nor rejected the Gospel,—whether involved in the thick darkness of heathenism, or lost amid the mists of a superstitious and sectarian Christianity, are saved, but with a lower salvation; saved, not in the sense in which apostles and martyrs are saved, but saved from the "captivity" of Satan, and brought under a probation adapted to their weakness, and in harmony with what is to be their final position in the universe?

Where, and in what precise way, such probation will be effected, I do not profess to know. I think it most probable that it will *commence* immediately after the Resurrection; that it will be *carried on* upon the new earth in which dwelleth righteousness; and that it will be accomplished *through the agency of the Elect Church*.

That the saints of God, "the Church of the Firstborn," will in that blessed state be free from sin and all its seductions, cannot be doubted, for they will be united to their Lord; but there is nothing to show that this will be the condition of *all* who rise from the dead, or that they who have had no probation on earth will have no enemy to fight in the world (or age) that is to come.

Salvation is, in Scripture, never regarded as separable from *probation*. And yet it must be so, if infants, and idiots, and the utterly unenlightened, are to be regarded as saved, *in the same sense*, and with the same glorious results, as the as the faithful of all ages. For then must heaven be entered by millions without faith, or love, or holiness, or discipline, or a new

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heart; *or*—which is still more opposed to all that is revealed concerning God—these same millions must be regarded as lost; multitudes of them without having committed actual *sin*,—without having, even once, exercised a rebellious will; and other multitudes without ever having heard of the Law which condemns them, or of the Saviour whom they are supposed in this case, by something like a legal fiction, to have rejected.

But the entire difficulty passes away if we are permitted to suppose that such, while saved from the captivity of Satan, are not yet made partakers of the glory that shall be revealed; that faculties, never developed here, will find development in other states of existence; and that the offspring of believers, under the care and love of parents then perfected in Christ, will there be trained for "glory, honor, and immortality," in a school far higher and purer than that of the world they so prematurely left.

Whether such texts as John xi. 25, "I am the Resurrection AND the Life," phrases not *necessarily* synonymous, may mean that the one (the Resurrection) relates to physical life, and is for all, while the other (the Life), which is spiritual, is for the Church; *or* Rom. iii. 30, "It is one God, which shall justify the circumcision BY faith, and uncircumcision THROUGH faith,"—a distinction "not to be made," as Dean Alford says, "too much of," yet not without its meaning; *or* Heb. xii. 23, "The general assembly and *Church of the Firstborn*," as distinguished from "the spirits of just men *made* perfect;" *or* 2 Tim. ii. 10, "The salvation which is in Christ Jesus, WITH (*meta*) eternal glory" (salvation *here*, and glory *hereafter*,—so Alford); *or* John i. 5, "The life was the light of men," *i. e.*, Christ the life (of the Church), and that life the *light* of multitudes who partake not of the life; *or* such passages as "God gave His Son" for *the world*, "that whosoever believeth on him should not perish," and Christ gave Himself for *the Church*, "that he might sanctify and cleanse it," and "present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing;"—whether, I say, any of these Scriptures bear on the question now under our notice; whether or no the distinctions in them, to which we have adverted, are real and important, and intended to teach us what they *appear* to teach, I will not positively affirm. But there is one text which it seems difficult to read without receiving a strong impression that it is intended to indicate the existence of two classes of *saved* persons. I mean that in the Hebrews, where St. Paul, speaking of the blessedness of sorrow to a child of God, says, "But if ye be without chastisement, whereof all are partakers, then are ye *bastards and not sons*" (Heb. xii. 8).

The precise distinction here drawn by the Apostle is indicated under the figure of illegitimate (*nothoi*) and legitimate (*vioi*) children. The words are specially addressed to *believers* as such. *Both* classes of children are therefore sons, although not in the same sense. The one is the child who inherits the Father's name, wealth, and position; the other, although provided for, is altogether in a lower rank,—helped or supported, as may be needful; acknowledged, but not honored.

What we really want to know is, whether or not we are to understand, from these words, that some of the saved will occupy the position of unrecognized, and others of recognized children? It is difficult to see what can be intended.

The general lesson imparted is plain; that persecution, severe discipline, and painful trial, so far from being indications of *a want of love* to us on the part of God, are, in fact, *evidences* that they who are "exercised thereby" are intended for higher services and nobler rank in the world to come.

But how, on this supposition, is it possible to avoid the conclusion that *two distinct classes of saved persons* will be found in that coming age, and that the illegitimate are those who, though delivered from the captivity of Satan, and brought under the rule of Christ, are yet not invested with the dignity and glory of the Elect Church?

It may, indeed, be said, that the "bastard" is a child only by creation, and therefore, as such, has no share in a blessing which is of grace. But this goes on the supposition that the writer *meant*, "If ye be without chastisement, whereof all are partakers," then are ye undistinguishable from those who are "in danger of hell fire;" he does not, however, *say* anything of the kind, nor is there any reason to suppose that he intends to leave such an impression.

Again, in reading the Epistle to the Philippians (iii. 15), we find a somewhat similar distinction made by the Apostle Paul; where, after speaking of himself as counting "all things but loss," if by any means he "might attain unto the resurrection of the dead," and as ever pressing "toward the mark for the prize of the high calling of God in Christ Jesus," he adds, "Let us therefore, *as many as be perfect*, be thus minded;" indicating, that among the Phillippians there were those who, like himself, were already striving for the crown, and others who needed to have this high calling revealed to them. Some, indeed, there were who were "enemies of the

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cross of Christ," whose "end is destruction;" but others were plainly regarded as imperfect and ill-instructed persons, who, though professedly Christian, had "not apprehended" that for which they had been "apprehended of Christ Jesus."

It is because salvation is a thing of degree, and because of the consequent possibility of losing ground for eternity by continued life, that premature death is sometimes a blessing. When our Lord says, "Whoso shall offend (hinder, or become a stumblingblock to) one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. xviii. 6), He expresses this thought. It is as if He had said, It is better to die than to deteriorate; better to die *to-day* than to sin in some aggravated form *to-morrow;* better for yourself through all eternity to be drowned now, than to live to hinder the progress of others. And why? Simply because death is a less evil than sin,—a doctrine to which every true-hearted disciple instinctively responds.

And now, in the light of all these considerations, let us look at the great *facts of the world*, with which, it should never be forgotten, the *facts of Divine revelation* cannot clash. These, explain it as we may, bring before us, as we have already said, not two, but *three classes* of character, even among men who alike live under the light of the Christian dispensation; those who, by Divine grace made free, *resist* evil, and by faith obtain the victory over the world, the flesh, and the devil; those who, from ignorance or weakness, or under the pressure of overwhelming circumstances, as "captives," *submit* to the evil they cannot overcome; and those who, from sheer wickedness, *as the voluntary servants of Satan*, love iniquity, and rejoice in it as their chosen portion.

Accepting these distinctions *as real*,—for they cannot be set aside or denied,—I again ask, Are they, or are they not, in harmony with what Scripture (if read without reference to existing schemes of theology) would lead us to expect? If they are, let us thank God, and, with renewed courage and energy, carry on the warfare against the world, the flesh, and the devil, both in ourselves and in all around us, assured of this, that although multitudes may refuse to believe that God hath called them to "glory, honor, and immortality," inasmuch as they *will* not come to Christ that they may have "life," our labor is not lost, nor does it necessarily aggravate their guilt and misery. The message we bring is one of "life unto life," and it *may*, by wilful rejection, become "a savor of death unto death." But such rejection is happily the exception, not the rule. Dulness, misapprehension, and indifference are the evils we have mainly to contend with; and, in relation to these, it is indeed a comfort to feel that God permits us to believe that a day is coming when the veil shall be removed; that what we accomplish not now, shall be accomplished hereafter; that though we fall short of our hopes, we cannot fall short of His purposes; that no word of God, however feebly or imperfectly ministered by us, shall return to Him void, or fail to accomplish the design for which He sent it.

The Abrahamic Faith.—No. 1.

BY WILLIAM H. SPENCER.

When Abraham and his wife, accompanied by Lot, went up out of Egypt, they had great riches in cattle, silver and gold. Their substance was so great that they could not dwell together in peace, and a strife sparng up between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle. Hence Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? separate thyself I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou wilt take the right hand, then I will go to the left." In accepting this reasonable and fair proposition, Lot chose the fruitful plain of Jordan, which for beauty and fertility was then like the garden of the Lord when Adam was placed there to have dominion over it. So Lot "dwelt in the cities of the plains and pitched his tent towards Sodom."

Abraham, after this separation, dwelt in the land of Canaan, where the Lord appeared unto him with hope inspiring words of promise. "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the sand of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee" (Gen. xiii. 14–17).

No higher expectation could be raised in the mind of mortal man than that offered by these words, nor is there more infallible evidence up-

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on which it could rest. By this promise, from the very lips of the immutable Creator of the universe, Abraham was made to *expect* the whole world for an everlasting inheritance. He was commanded to look to the four quarters of the world, and, so far as human vision could penetrate, the whole world was brought before his gaze. Hence, the apostle Paul, the great inspired commentator on the Abrahamic faith, calls Abraham "the heir of the world."

The fact is thus made apparent, which all must concede, that Abraham's faith, resting upon the promise of God, embraced the possession of the world for an everlasting inheritance. This expectation, so exalted and inspiring, was of Divine origin. It was from God. And, as God is immutable in his purposes, nothing can ever occur,—nothing will ever be permitted to occur,—to prevent Abraham from realizing its most literal and perfect accomplishment. The promise was absolute and unlimited as to time. It was unconditional, as well as being unlimited. It has never been revoked, and so long as God remains the God of the Bible,—so long as He remains an immutable and omnipotent Being,—it cannot be revoked. And, therefore, Abraham's expectations, being from God, are as certain of being realized as that God lives, and is "the same yesterday, to day, and forever."

But notwithstanding the greatness of Abraham's expectations of the possession of a landed inheritance, yet the fact is indisputable that this worthy saint of God died without, in the least degree, receiving the consummation of his faith. But he died in this faith. He never doubted God's word, nor questioned His ability to perform all He promised. And seeing the promises "afar off," he was fully persuaded that what He had promised He was also able to perform, and would perform "in due time." The conclusion is, therefore, established beyond controversy that, as God's very existence is pledged for the performance of all He promised to Abraham (for when He could sware by none greater He sware by himself), death, the fell monster and universal enemy of man, could not make void the promise of God, and turn Abraham's glorious expectations into bitter disappointment. Nay, indeed! Abraham died in the glorious light of faith. Knowing well the immutability of the character of Him who promised, Abraham fell asleep in the sweet expectation of opening his eyes, in God's time, to behold and possess the inheritance promised.

Abraham had no direct revelation of a resurrection from death; but, as he died without the accomplishment of God's promise, and as God's promise is immutable, hence Abraham was assured of a resurrection, and he fell asleep in this hope. We are not to suppose Abraham was so stupid as not to see the necessity of a resurrection from the dead in order for God's promises to be accomplished. And thus the doctrine of the resurrection of the dead was as sensibly impressed upon his mind as it could have been by a direct revelation, as in the case of the promise of an inheritance, and, hence, a belief in a revival from death became an essential part of the Abrahamic faith. What boundless peace and joy must have possessed the patriarch's soul as he felt the mantle of death falling over him, to catch by faith the glorious vision of his inheritance in a future state! Although soon to rest in the cave of Machpelah, which he had purchased of the then possessors of his inheritance, yet no shadow of disappointment veiled his venerable brow as life's light sank gently away. He died in faith, and his ashes, precious in the sight of God, await the life-giving blasts of the resurrection trump, which shall soon unbar the gates of death, and announce the birth of a new world.

But Abraham's resurrection from the dead to the possession of the inheritance is made certain by the fact of Christ's revival from death as the second Adam and Life-giver. Paul has assured us most emphatically that the resurrection of any of the human family rests entirely upon the fact of Christ's re-living from the dead. He says: "If Christ be not raised, your faith is vain; ye are yet in your sins. *Then they also which have fallen asleep have perished*" (1 Cor. xv. 17, 18). Paul argues, 1. That the validity of Christian faith depends upon the resurrection of Christ from the dead. 2. There is no forgiveness of sins if Christ be not risen. 3. As a still more startling result he declares that if Christ be not risen then all who have died before the Christian era,—Abraham with the rest,—*have perished*. This is inspired logic. If Christ has not triumphed over death, then the arch-enemy bears the palm of victory over the entire race, and Abraham has perished, and the blessed expectations which God raised in his mind have perished with him.

But, thank the Lord, we are saved from such a gloomy contemplation of the future. Abraham knew, and we know, that "He is faithful which promised." The Son of God has gloriously triumphed over death. The third day after his crucifixion the blessed morning light revealed to his loving disciples the vacant tomb where the Saviour had lately lain. Devoted hearts witnessed his ascension to heaven. And afterwards He revealed himself to the beloved disciple on

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the Isle of Patmos, and testified of himself; "I am he that liveth, and was dead, and behold, I am alive forevermore. Amen; and have the keys of hell (*hades*) and of death" (Rev. i. 18). Therefore, the certainty of Abraham's resurrection is established beyond controversy.

Again, the certainty of Abraham's resurrection to the possession of the inheritance promised, also renders certain the revival from death of all the members of Christ's body to jointly possess the inheritance with Abraham. That the saints are to possess the world to come jointly with Abraham is made sufficiently evident from two considerations:

1. The earth is promised to the saints as their future home. Christ says: "Blessed are the meek; for they shall inherit the earth" (Matt. v. 5). Meekness is one of the chief characteristics of a Christian. It is one of the fruits of the Spirit, as well as being necessary to a Christian walk. The force of this promise of Jesus cannot well be overlooked. Christ says they "*shall* inherit the earth," implying that their inheritance is future. What is more apparent than that they do not now inherit the earth as divinely constituted heirs? In no sense can it now be "blessed" to inherit the world in its present sin cursed condition. Besides, many have died who have not possessed enough of this world for a burial place. But there is no exception made in the promise. It does not say that a few of the meek shall be blessed. It is a blessing for all: none are excepted by Christ, and hence we are not privileged to make any exceptions. It is a fact, which adds greatly to our encouragement, that it is very generally the *poor* of this world who are the meek, but *rich* in faith, and heirs of the kingdom. The conclusion is, therefore, unavoidable that as the earth was promised to Abraham for an inheritance, and afterwards to the saints, it must be possessed by them conjointly as one royal family, redeemed and glorified.

2. That the world to come will be the home of the saints jointly with Abraham is demonstrated by the fact that through Christ they become adopted into the Abrahamic family, and hence are heirs with Abraham. St. Paul, with great legal acumen, thus sums up the matter: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." It is through Christ that Abraham is put in possession of the inheritance, and it is through Christ that the spiritual members of His body become the seed of Abraham and are constituted heirs of the same promise.

As a thought pertinent to the question, though it may be considered a digression, it should be marked that Abraham's expectations of a future home were not identical with the expectations of the professedly orthodox churches of to-day. Indeed, they are antagonistical to the expectations of the true Abrahamic children. Abraham did not look for his inheritance outside of this world in some ethereal clime, as proclaimed in the hymn book theology of the nineteenth century. Abraham's faith was not put to the strain of looking for a landed estate, as his eternal home, "beyond the bounds of time and space." Nay, indeed! Standing in the plains of Canaan he was told to look to the four quarters of the earth, and all the land he saw should be given to him for an everlasting possession. He was permitted to SEE his future inheritance, blooming with all the fragrance of earthly beauty. He trod its plains, and buried his dead beneath its sod. And when death cast its shadows over him he did not expect to depart from this world, as an immaterial soul-entity, to some far off ethereal abode,—a place of which revelation has given us no view, nor even a hint of its existence. He expected to be buried, and in silence and unconsciousness await the awakening at the resurrection morn, when, in immortal vigor, he should stand on the soil of a regenerated and paradistic world. Hope, long buried in the cave of Machpelah, will then be swallowed up in the blessed consummation. And with Abraham will stand the blessed millions of his children in Christ, heirs of the same promise. Then will begin the blessed ages of the earth's rebirth.

ADVENTISM: DEFINITE TIME SPECULATIONS.

I HAVE for many years refrained from entering into the various speculations about the definite *time* of the Second Advent of Christ; for, while I firmly believe in that advent, from Christ's own word, I as firmly believe, from the testimony of the same Witness, that, "Ye know not when the time is;" and hence are to "watch and pray" that we may be always ready; for, "In such an hour as ye think not, the Son of man cometh" (Matt. xxiv. 44). And Jesus himself declared that, "Of that day and hour knoweth no man; no, not the angels which are in heaven, NEITHER the SON, but the Father ONLY" (Mark xiii. 32). If such positive testimony is to be trifled with by speculations about the precise time of the advent, as have characterized the past thirty years, then those who do it must reap the sorrowful disappointments which such failures will inevitably produce. I have long time "holden my

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peace," hoping that experience would bring the definite time advocates, and their followers, who set time after time but to meet failures, to a more careful attention of our Lord's words of warning to be always ready, *because* "Ye know not when the time is."

That there are prophetic times given for some events does not admit of a doubt: but that there is a prophetic period in the Bible that gives the day or year of our Redeemer's second advent I have not believed for thirty years past.

For the supposed commencement of the Millennium, an article appeared in an English work, written by EDWARD WHITE, a prominent advent believer, dated Feb. 12, 1866, the year in which many, by figures, had worked out "the *time*" for that dispensation to commence. His research into the prophetic periods is as reliable as any other, so far as appears to my mind. I give his statement for what it is worth; and it is worth quite as much as any other on the subject. He speaks as follows:

All things considered, one naturally shrinks from the ill repute attached to an appearance "among the prophets;" but when I say that the object of this communication is not to offer any predictions, but only to direct attention to the fact that, assuming the validity of the general principles of the "year-day" school of interpreters, those principles are susceptible of another, and, perhaps, better application than that which brings all things to a crisis in 1866, the utility of such conjectures will be admitted; especially by those who reflect that, should the next few years pass, as I apprehend that they will, without bringing us to the "end," there will still be no reason for a violent sceptical reaction against historical and chronological prophecy, but much reason for still "waiting" patiently the promised arrival of a better time.

The general principles to which I have referred, and which, although open to much objection on the part of learned opponents, I shall assume for the present object to be defensible against all comers, are these: 1. The reality of definite historical prophecy in contradistinction to the schemes of Dr. Arnold, Professor Godwin, and Mr. Porter; 2. The correctness of the "year-day theory," in virtue of which the "seven times" that "passed over" Nebuchadnezzar in his bestial transformation are regarded as typical of "the times of the Gentiles," and as designed to represent two periods of three times and a half each, or twice 1,260 years (2,520 years), of which the latter is identical with the 1,260 "days" (so often spoken of in the Book of Daniel and the Apocalypse) whose end is synchronous with the downfall of God's enemies on earth.

I shall not trouble the reader with any detailed account of the more usual application of these two general principles. Let it suffice to say that from the days of Mede and Newton, down to those of Fleming, Faber, Elliot, Birks, Wylie, and Cumming, interpreters have been sore put to it to discover a good beginning for the longer period of 2,520 years, as well as for the second moiety of that period, the 1,260 years, whose termination is to see the end of the "apostacy." They have placed the beginning of the "seven times" at different points in the history of the old Assyrian Empire, and the beginning of the latter 1,260 years at the era of some obscure edict of the Emperor Phocas, in the year A. D. 606, with the result of bringing their "calendar" to a conclusion in 1866 or 1867.

My object is to show that, while retaining the fundamental idea that the "SEVEN TIMES" of Nebuchadnezzar's bestial degradation are typical of 2,520 years of the Gentile dominions, represented in vision under the emblem of four "wild beasts," and that their termination will witness the end of the present "age," there may be conjectured a better beginning, a better middle, and a better end of this great secular period than those which are now believed in by the generality of prophetical interpreters.

The conjecture which I have to propose is this, that if the SEVEN TIMES of Nebuchadnezzar's degradation symbolize the period during which the four great empires resembling "wild beasts" should dominate over the world, and oppress the Church of God, then it is probable that the commencement of those seven times is to be reckoned from the era of the rise of the first of the four empires—the Babylonian. In the measure in which it is probable that that era is the true starting-point of the chronological prophecies (a matter in which each reader must judge for himself according to his general views), in the same measure it is probable that we can determine the bisection, the commencement of the second 1,250 years, and the termination of the whole series.

I ask, then, is the year of the rise of the Babylonian Empire known with any degree of certainty, and, above all, is it a year in any way noted in the historical or prophetic scriptures themselves as an era of great and world-wide revolution and change? For it seems to be probable that if the "year-day" theory be divinely true, the point of departure in the secular prophecies would be noted in the Word of God as well as on the page of history.

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Now, the year of the DESTRUCTION OF NINEVEH, and with it of the old Assyrian Empire, conforms to these conditions. It is the year B. C. 626. In that year, beyond any doubt, as may be seen in the recent works of Mr. Layard and the Rev. George Rawlinson, the Assyrian Empire fell by the conflagration of its capitol and the slaughter of its rulers. The agent of these awful judgments of heaven was Nabopolassar, the father of Nebuchadnezzar, and the first emperor of independent Babylon. From having been a satrap of the Assyrian Empire he became its conqueror, and made Babylon the capital of a new sovereignty.

This great year, 626 B. C., which is known to have been the year of the rise of the Babylonian kingdom, both from historical and monumental evidence, is the same year in which Jeremiah was called to the prophetic office, with a speciality in his vocation as "prophet of the kingdoms." It was "the thirteenth year of Josiah," as may be seen by consulting any corrected table of the kings of Judah. "The word of the Lord came to him," he says in his first chapter, "in the thirteenth year of the reign of Josiah, son of Amon;" and these are the words of his great commission: "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant" (Jer. i. 10.) It would seem, therefore, that Jeremiah was appointed to his office in the very year which saw the great revolution involved in the downfall of the Assyrian empire, through the rise of the Babylonian power. Those who will read his twenty-fifth chapter, will see how extended were to be the political results of that revolution.

The same year, 626 B. C., was the fortieth year before the destruction of the temple and city of Jerusalem by the Babylonians, thus forming apparently the first year of Ezekiel's forty years" prophetic "siege" of the holy city.

The year B. C., 626, is thus marked both in history and Scripture as an era of remarkable importance.

Now, if we reckon from this year "seven times" of years (seven times three hundred and sixty years), or 2,520 years we reach—not 1866, but 1894; and the point of bisection, and consequent commencement of the second "three times and a half," or 1,260 years, is A. D. 634-35. This was the era of the conquest of Jerusalem by Omar and the Saracens,—a consummation marked by the exclamation of the Christian patriarch of Jerusalem, as Gibbon relates: "Now the abomination stands in the holy place!"

I must now note one or two curious "coincidences," which will, I hope, experience some toleration, at least from those who have discovered so many others pointing to 1866 as the year of destiny.

1. The carrying captive of Judah, and the commencement of the seventy years migration to Babylon, was in the year B. C., 606, twenty years later than the era which I conjecture to be the starting point of the "seven times." Now, from the year 606 B. C., to 1894, is exactly FIFTY JUBILEES. There are those who will see nothing but that which is accidental in this coincidence; there are others who will be inclined to think that the termination of such a jubilee of jubilees will witness the end of the "scattering of the power of the holy people," and their "return to their inheritance."

2. Daniel adds seventy-five "days" to the end of the 1,260 during which God's enemies triumph, making "1,335 days." He adds, "Blessed is he that waiteth and cometh to the thirteen hundred and thirty-five days." It is possible that these seventy-five years form the period of reconstruction of political power, both Jewish and Gentile, and of revelation, answerable to the seventy-five years which elapsed from the birth of John the Baptist to the destruction of Jerusalem by the Romans? Be this as it may, let me direct attention to the circumstance that if we add seventy-five years to 1894, the conjectured end of the seven times, we reach A. D. 1969.

The coincidence to which I refer is one that relates to this year 1969, and is derived from the study of the vision of the ram and the he-goat in the eighth chapter of Daniel. There has been great controversy respecting the true meaning of the "little horn" in this chapter. I shall assume that its meaning was germinant, and was not exhausted in the history of Antiochus. The vision commences by representing the destruction of the Persian empire by the Macedonian power, and it is "for many days."

Its views extend over a period described as "2,300 mornings and evenings." I shall again, without discussion, assume the application of the year-day theory to this number. The year in which the "great horn," representing the "first king" of the "he-goat" empire (Alexander the Great), "smote the ram," conquered Darius in the battle of Arbela, and burnt Persebolis, was B. C. 331.

If you reckon 2,300 years from this year, 331 B.C., you reach A. D. 1969, the same year which is

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obtained by a wholly different series of calculations founded on the seven times, and the addition of seventy-five years to their sum, according to the suggestion in the last chapter of Daniel, I may add that Daniel declares that the "cleansing of the sanctuary" will then occur; and it is synchronous with the time of "blessedness" mentioned as following the 1,335 days."

Let us end these "assumptions" (at which I know many able and worthy persons will smile serene derision) by saying that "if" these conjectural interpretations of chronological prophecy are correct, "Babylon" will not fall in 1866, nor until 1894; and that then will occur also the return of the Jews ("if" they are to return to Palestine), and the beginning of the European "end," the centenary and frightful completion of the Reign of Terror in the French Revolution. And up to that period we may expect no great crisis in European affairs, no permanent downfall of the Popedom (which has had many falls and many resurrections), no victory of either faith or infidelity, but only the "growth" of all things, good and bad, "until the harvest," when the witnesses for truth and right will undergo a temporary defeat from the same victorious "Beast," who will make "Babylon" desolate, to be succeeded by a final and enduring triumph of righteousness on earth. I am not at all certain that my "predictions" are correct, but I submit them to your readers as, perhaps, deserving of a little attention at the present time. If the year passes without unfolding any remarkable passages in the page of history, perhaps these suggestions may acquire progressive value in the years that follow.

EDWARD WHITE.

February 12, 1866.

QUESTIONS.

"Please answer the following questions. H. B."

"QUES. 1. Is there any thing in the Bible to show that the last twelve chapters of Ezekiel are conditional and will not be fulfilled, the Jewish nation having failed on their part?"

ANS. I know of no scripture authorizing the idea that any prophecy is "conditional." Promises and threatenings may be conditional; but prophecy, *never*. All prophecy is *history;* the prophet standing beyond and recording what he saw as completed. We might as well say the written history of Rome or any other empire or kingdom is conditional.

"QUES.—2. Is there anything to show that the Lord intended the Jewish nation to receive Jesus Christ for their King at his first coming?"

ANS.—No. The "satan" tempter tried to induce Jesus to accept the Kingship, and at one time the Jews "would come and take Him by force to make him King" (John vi. 15), but He said to the satan "Get thee hence;" and from the Jewish effort to make Him king, "He departed unto a mountain himself alone." There is not a prophecy in the Bible to sustain the idea that God "intended the Jewish nation" should have Messiah for their King at his first advent. He was first to "pour out His soul unto death"—"bear the sins of many" (Isa. liii.); and that was God's "intention" from the beginning, when He said to the serpent, "Thou shalt bruise his *heel*" (Gen. iii. 15); and all the offerings for sin under the law speak the same thing; and with those utterances the prophets agree; and further, Jesus told his disciples, they "were slow of heart to believe all that the prophets have spoken!" He added, "Ought not Christ to have *suffered* these things and to enter into his glory?" (Luke xxiv. 25-27). He came first to teach, suffer and die, with no intention to take the kingdom then; to have accepted it, then, would have been to have accepted the tempter's proposition, and to have gratified Jewish pride. Besides, it would have been unharmonious with Gabriel's declaration to Mary, before Jesus' birth, viz., "The Lord God shall give unto him the throne of His father David: and He shall reign over the house of Jacob forever" (Luke i. 32, 33). This shows clearly it was not the Jewish nation alone He was to reign over; for the Jews were only a fragment of "the house of Jacob." They were made up mainly of two tribes, Judah and Benjamin.

They were but one of the prophet's "sticks" (Ezek. xxxvii. 16); while "Ephraim and all the house of Israel his companions" were the other "stick;" and these were not in the land of Palestine in the days of the first advent, and had been, for centuries, separated and far away from the Jewish nation. They were not united in "one" at the advent of Jesus. But God has said, "Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them ONE nation in the land upon the mountains of Israel; and ONE King shall be King to *them all*" (verses 21,22). David was king over *all* Israel, and so was Solomon; but no other king has ever been, unto this day. Christ could not therefore have accepted the throne of the "Jewish nation"

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at His first advent; the prophecies forbade it, and God's plan would have been defeated on such a supposition. It remains to be accomplished in God's "due time." Ed.

The New Jerusalem.

BY HENRY BRITTAIN.

"Jerusalem the glorious!
The glory of the elect!
O dear and future vision
That eager hearts expect;
Even now by faith I see thee:
Even here thy walls discern:
To thee my thoughts are kindled,
And strive, and pant, and yearn.
O none can tell thy bulwarks,
How gloriously they rise;
O none can tell thy capitals
Of beautiful device:
Thy loveliness oppresses
All human thought and heart:
And none, O place, O Sion,
Can sing thee as thou art."

I.

Of that glorious city beheld by the beloved apostle John when toiling in the mines at Patmos, would I write. In the twenty-first chapter of the Revelations we have an account given to us in detail of the New Jerusalem. It is spoken of as "*a city*," verses 2, 10, 14, 15, 10, 21 and 23; its description and measurement is also that of a city. Besides, *the Spirit of God tells us that it is a city*, and who can gainsay it? Is it said, that verse 9 tells us that it is "the Bride, the Lamb's wife," therefore it is a figurative expression? This might be so if the key to the expression was not given to us in the second verse of the twenty-first chapter, "I John saw the holy city, new Jerusalem, coming down from God out of heaven prepared AS A BRIDE adorned for her husband." Here, then, as is often found in the Scriptures, one passage explains another, so that the rule given us by the apostle Peter, that no Scripture is of private interpretation, is fully confirmed, and the advocates of a figurative interpretation have a difficult task before them. It will not be enough to say that is a figure, they are in all honesty bound to explain to us the figurative meaning of all the details given to us concerning the city. Why does it come down from God out of heaven? What do the angels standing at the twelve gates mean? Why are the names of the twelve tribes written on the gates? and the names of the twelve apostles on the foundations? Are these names figurative? And after telling us what the figurative meaning of the whole city is—and then of its various details—walls, gates, foundations, streets, precious stones, river of life and tree of life,—what will they do with its inhabitants? For the 3d verse of the 22d chapter tells us that "His servants shall serve him;" that is, the Lamb. But, *if the city be the church, or His servants*, who are they that are to inhabit the saints, His servants? We ask, how can any one, reading the following warning, contained in Rev. xxii. 19, confuse the city as being also the saints? It runs as follows, "And if any man shall take away from the words of the book of this prophecy, God shall take away *his* part out of the book of life, *and out of the holy city*, and from the things which are written in this book." The "HIS," and "THE HOLY CITY" are spoken of as *two distinct, separate things*. And besides all this, how will any one venture in face of the warning just given, to make the following statements figurative, "*The throne of God and of the Lamb shall be in it*" (Rev. xxii. 5); "the Lord God Almighty and the Lamb are the temple of it—the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 22, 23; xxii. 4). No, *we cannot* do this, and believe that this city was, and is, A REAL CITY, which John beheld and which, under God's goodness, we trust yet to enter in, and behold His face." We shall then see Him as He is; and behold His face in righteousness, being fully satisfied when we awake with His likeness.

"Behold thy God in beauty,
The Law hath passed away!
Yes! God my king and portion,
In fulness of his grace,
We then shall see for ever
And worship face to face."

II.

Nor is the knowledge of the existence of this beloved city confined to the apostle John. It was known to the apostle Paul. He, in addressing the Galatian Church, compares the two covenants of the law and the promise (Gal. iv. 21 to 28), and says, verse 24, "which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is (corresponds to) Mount Sinai in Arabia, and answer-

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eth to Jerusalem that now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all? Here, then, we have the actual existence of the earthly Jerusalem contrasted with the actual existence of the heavenly one. The present Jerusalem contrasted with the "JERUSALEM WHICH IS ABOVE." Is now, as it was in Paul's day, in being.

But the apostle Paul, in another letter, tells us concerning Abraham, (Heb xi. 9-13) that, "He looked for a city having foundations, whose builder and maker is God." Or, as it reads literally in the Greek, "for a city having *the* foundations whose builder and maker is God." Did Abraham look for a phantom of the wind? Nay, this cannot be, for it is amongst the things "hoped for," and faith accepts it as one of "the unseen things." He, and others, confessed that they were strangers and pilgrims as all their fathers were, and that here there was no abiding place. They desired, and longed after, a better country, "that is, an heavenly, therefore God is not ashamed to be called their God, for he hath prepared for them a city."

And the Lord himself tells us (Rev. iii. 12) concerning the hold-fast disciples, that He "will write upon him the name of my God, and the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God." "God," "the Lord," and "New Jerusalem," are given to us as three actual existences. How will any person deny one, without denying all? The distinct utterances of the Scriptures are far above all utterances of man. Although our eyes have not seen, nor our ears heard, nor has there entered into the heart of man to conceive of these things, yet we know, and am persuaded that "God hath prepared for them that love Him" (1 Cor. ii. 9) this better and more enduring inheritance. We look at the unseen things —the eternal things, and though "our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (1 Cor. v. 1).

"And now we fight the battle,
But then shall wear the crown
Of full and everlasting
And passionless renown:
And now we watch and struggle,
And now we live in hope.

III.

Saith the Apostle, "Here have we no continuing city, but seek one to come;" the future one (Heb. xiii. 14), and, we know, "there remaineth a rest unto the people of God" (Heb. iv. 9). "Our conversation (or citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii. 20). And, because this is so, our conversation or citizenship must be as becometh the gospel of Christ (Phil. i. 27), for we have been made fellow citizens of the saints (Eph. ii. 19), and have been made to sit together in the heavenlies in Christ Jesus (Eph. ii. 6). Walking by faith and not by sight we understand that we "are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, *to the general assembly and church of the first born, which are written* in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus" (Heb. xii. 22, 24). At present there waits for the time of waking as perfect, God, Jesus and the angels, in the city. We may have our names written on the roll call, or be enrolled among its citizens, but until He come whose right it is to reign, we must tarry before entering into the enjoyment of its privileges. Clement and others had their names written in the book of life (Phil. vi. 3). Let us take heed lest our names be not found in in the book of life (see Rev. iii. 8: xiii. 8: xx. 15: xxi. 27: xxii. 19). When Moses pleaded with God for Israel, he said, "If not, blot me, I pray thee, out of thy book which thou hast written." And the Lord said, "Whosoever hast sinned against me, him will I blot out of my book (Ex. xxxii. 32, 33). And David could say, "Let them be blotted out of the book of the living, and not be written with the righteous" (Psalms lxi. 28). Daniel also tells us, that at the great time of trouble, "thy people shall be delivered, every one that is found written in the book" (Dan. xii. 1). And Malachi testifies, that in the book of remembrance certain names will be found in the day when the LORD makes up his special treasure or jewels (Mal. iii, 19, 18). It is plain from these passages that a record exists of those who will be, and are, counted worthy to enter in through the gates into the city. And, why not? the Lord pointed out to us that the treasure we have to look forward to is in the heavens (Luke xii. 33: xviii. 22: Matt. xix. 21: Mark x. 21). Seeing that these things are so let us strive to be among the citizens of this city—the true common wealth of God. For where your treasure is, there will your heart be also.

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"The new peculiar nation,
Blest number of blest men,
Jerusalem demands them:
They paid the price on earth,
And now shall reap the harvest
In blissfulness and mirth:
The glorious holy people,
Who evermore relied
Upon their Chief and Father,
The King, the Crucified."

IV.

The glorious liberty of the children of God has yet to be manifest; it is one earnestly expected and looked for; and so soon as the Sun of righteousness arises with healing on his wings, so soon will the whole creation enjoy the blessed results following His and their manifestation. "It doth not yet appear what we shall be: but we know that, when he shall appear we shall be like Him; for we shall see Him as he is" (1 John iii. 20). Yes, we know that our deliverance or redemption in Christ Jesus waits for manifestation; and when we are released from corruption and death, the world will know what that glory is which God will reveal in us (Rom. iii. and viii.). At present it is hid with Christ in God, and, because it is so, we seek those things which are above, where He sitteth at the right hand of God. And when He, our Life, shall appear, then shall we also appear with Him in glory" (Col. iii. 1–4). From the right hand of His Father he will come, and appear unto those who look for Him the second time without sin unto salvation (Heb. ix. 28). By His power he will change the bodies of our humiliation, into a similar body as his own (Phil. iii. 20, 21). Present deliverance we do not value, no more than the old worthies did (see Heb. xi. 35: et seq.); for our High Priest, is an High Priest of future good things, not made with hands of men, but of God, and he hath obtained for us an eternal redemption. The holy places made with hands, seen by the Jews and early disciples, only represented the true, and with the patterns only had the Jewish high priests to do. But Christ, perfected forevermore, has entered into heaven, into the true place, made of the Lord, and become the author of eternal salvation unto all them that obey him; we, through Him receiving the promise of the eternal inheritance (compare Heb. viii. 1, 5: ix. 11, 12, 23, 24; x. 12, and Heb. vii. 28: v. 7, 9; ix. 11, 15). For Christ is the firstborn from the dead (Col. i. 18), and we, the church of the firstborn (Heb. xiii. 23), wait to be made alive in our order, "Christ the first fruits, afterwards they that are Christ's at his coming" (1 Cor. xv. 23). Until then, we are not to grieve "the Holy Spirit of God until the day of redemption" (Eph. iv. 30). Being redeemed through His blood, and "sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of His glory" (Eph. i. 7, 14), we wait, so that we may live together with Him (1 Thess. v. 8, 10). As strangers and pilgrims we have to abstain from fleshly lusts which war against the Life, for we a chosen race are, a royal priesthood, a holy nation, a peculiar people, or a people for a purpose (1 Pet. ii. 9. 11), and though we suffer awhile, he will make us perfect, establish, strengthen and settle us (1 Pet. v. 10). And our Lord tells us then when we see the troubles He foretold coming on the earth, our redemption or deliverance draweth nigh (Luke xxi. 28), and the kingdom of God nigh at hand. Until then, our faith suffers trials, but when faith is turned into sight, we trust to be found unto praise and honor and glory at the appearing of Jesus Christ (1 Pet. i. 7). For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. The dead in Christ shall rise first, then we which are alive and remain unto the coming of the Lord shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord (1 Thess iii. 13, 18). The marriage of the Lamb has come; the wife is ready. The city of God in heaven is entered by the saints (compare Rev. vii. 9–10: xix. 6: xxii. 1–4), and the time has come to put an end to their probation. The state of transition has passed. For the saints clothed in white, come forth from heaven, under their leader, the Word of God and vindicate the name and the truth of God (Rev. xix. 8–10; 11–16; 17–21: xi. 18; 1 Thess. i. 8–10). The kingdoms of this world are to become the kingdoms of our Lord, and of his Christ; and He is to reign forever and ever. If we suffer for His kingdom's sake, we shall reign with Him in glory (1 Tim. ii. 12).

(To be concluded.)

MORAL CONSCIOUSNESS.—Our whole nature leads us to ascribe all moral perfections to God, and to deny all imperfection in Him. And this will ever be a practical proof of His moral character to such as will consider what a practical proof is: because it is the voice of God speaking in us.—*Bishop Butler.*

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Meditations.

BY ALFRED H. CLEAVES.

The scope of a motto is measured by the knowledge or experience of the person hearing it, rather than by its language or the mind of its author; as the knowledge of mathematics is determined by the degree of proficiency attained, or a different stages mastered.

It has been said that "Faith without reason is fanaticism; and reason without faith is atheism;" but the force of such a proverb is realized to the greatest extent by those who have had the widest religious experience. There is a continual demand for both faith and reason in the life of every man who would keep pace with the van of the moving world. The struggle for a foothold in religion is continual; if an examination of the Divine purpose and will is neglected, no matter at what stage of progress the individual may have arrived, if he is of a reasoning turn of mind he will invariably find some rational system that recommends itself to his mind as an improvement on the Divine arrangement of things. There is no age in which human sufficiency fails to improve the Christian regime.

A person may arrive at a climax of faith in his own mind; and there are hundreds of such stopping places below the true summit, and he may convince himself that the course of knowledge is finished; but he must remain stationary or go into atheism; for there is no partial knowledge of revelation to which sceptics can not object. The importance of early experience cannot be overestimated when we consider the magnitude of the Christian religion, and the plausibility of opposing theories. A creed may be received and moved in but its owner never leaves his fortress, nor opposes the surrounding encroachments of the enemy. There is nothing else that can furnish the confidence which a knowledge of the fact that our faith has been compared with other beliefs and tested can. As an acquaintance with the Bible is increased we find that instead of being confined to limited actions and scenes of this life; instead of finishing its relation to individuals and communities here; that its purposes relate to universal dominion, to scenes of eternity, and to immortal men.

The possession of these truths is like a bow and sheaf of arrows; and the confidence they beget is like a shield of brass. It is here that reason by itself always loses the battle. When the philosophical minds of to-day find that the Christian system, as they understand it, is defective; an examination on the part of those who receive it, and who have held it a sufficient length of time to advance beyond the present bounds of religious dogma, in their examination, proves that the deficiency is in their understanding.

Thus the brightest of modern thinkers and writers have proved themselves behind the day and light of the Bible. In their efforts to see and comprehend the world around them, they have lost pace with the march of truth as it has moved under the banner of the Gospel.

One of the greatest modern philosophers, J. S. Mill in his work on liberty, has displayed a profound ignorance of the ultimate object of Christian training; seeming to associate the Christian system with the Pagan in point of duration and scope; as though the experience of self-abnegation and submission to existing forms of government, whatever their character, was the final condition of Christians and to be looked upon as permanent.

How different the interior appears to the interested scholar. The discipline and self-denial here are encouraged on the ground, not of any intrinsic merit in sufferings and passiveness, but, that such an experience is essential to the growth of a perfect man and competent ruler; and that such a trial is to be followed in due time by the legitimate interference with defective governments and the lawful establishment of a benificent government by God Himself, in which believers will share.

Though sufferings are associated with their reign: and in view of the glory to be revealed in that day, they have sought and found the truth at different times; suffered in its promulgation and introduction, and left the glory of its discovery with others.

It will be time therefore to compare the Christian administration with Pagan institutions when its glory has appeared; and if the corner-stone of the house compares favorably with human edifices, what will the whole building fitly framed and put together appear in comparison with such structures?

A Fact to be Accounted for.—Only a fourth part of mankind are born Christians. The remainder never hear the name of Christ, except as a reproach. The Chinese and the Japanese—we may almost say every weaker race with whom we have come in contact—connect it only with the forced intrusion of strangers whose behavior amongst them has served ill to recommend their creed. These are facts which no casuistry can explain away. And if we believe at all that the world is governed by a conscious and intelligent Being, we must reconcile it with our own ideas, that these anomalies have not arisen by accident, but have been ordered of purpose and design.

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Prophetic Utterances with Questions.

BY ELD. H. ROCKWELL.

I am free to admit that the Bible is a book of truth on which we may depend without injury to our future salvation. But though I have been permitted to live eighty years, yet I must confess I am very ignorant of its divine teachings. You may inquire, why is this? and then ask, Have you not had free access to the Bible all the days of your life? Truly, I have; but with the Bible in my hands I have been unavoidably deprived of its true interpretation; first, by the traditions of men, called "gospel ministers;" and second, by my own stupid blindness. But to the subject of my heading.

What have the Prophets Uttered?

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion" (Psa. lii. 7, 8).

I ask, is there any place or time in which this prophecy has become a matter of fact? I answer, No. Will it ever be fulfilled? Yes, just as sure as that "God cannot lie." But when? In an age when men that come before the people to instruct them shall have learned less of the traditions and creeds of human invention, and more of the grandeur and love of God. O Lord, hasten the glad day when thy weeping and waiting bride shall come forth from her secret chamber all clad with garments of spotless purity, outshining the sun in glory; then, and not till then, will the daughter of Zion go forth in the dances: then shall they look on Him whom my soul loveth; then shall they sing of their beloved this song, "O how beautiful is my Beloved," etc. Then justice and peace, with strong arms of truth and love, shall sustain those who have followed their Saviour through sufferings and death. The glorious triumph is heard, "This is our God; we have waited for Him, and he will save us: this is the Lord, we will rejoice in his salvation." Then shall we say to Zion, "Thy God reigneth!" Yes, then shall the watchman lift up the voice and together shall they sing again in Zion.

Who is Zion? Is it the Gentiles, or is it God's ancient Israel? Let us see. I am aware most professing Christians claim there will be nothing done for men after this life. From that view, with the Bible before me, I must dissent. Zion spoken of cannot be the Gentile nations; for in this prophecy, we have these words, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee: for, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising," etc. (Isa. lx. 1–5). Here is at least one statement to show conclusively that the Zion of the prophet is not of the Gentiles, for he says, that, "The *Gentiles* shall come to thy light," etc. These are utterances of the prophet clearly indicating that he is not including the Gentiles in the term Zion; but speaks of a class that had been unavoidably deprived of hearing the Glad Tidings, previously, and who knew not of God's great love to them.

"Break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people; he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our God" (Isa. lii. 9, 10). Here, again, it is seen, clearly, that Zion is not the Gentiles, but Jerusalem; and that God would have the Gentiles to see the salvation he would, at a future day, work out for literal Israel and their long desolate city.

Well and truthfully did the Saviour say, "The Son of man is come to seek and to save that which was lost." Multitudes of Israel were lost, in the sense of which he spake, through traditions; by means of which ignorance had overwhelmed them; multitudes of them had lived and died in that state, through the ignorance of their teachers; but they were not hopelessly lost; else the mission of the Son of man was a failure, because he never accomplishes the object of his coming into the world. At one time he said, "I am not sent but unto the lost sheep of the house of Israel." O, what an immense company of lost sheep of that family when we look through their whole history. But "There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins" . . . "and so all Israel shall be saved" (Rom. i. 56, 27).

It is distressing to think what a multitude of lost ones there has been of the house of Israel! And it is painful to see that number still increasing; and not only of Israel, but also of Gentiles! Yes, here in my native State I can find, to day,

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men and women that never heard a gospel sermon in their lives. And yet they would consider themselves abused if they thought you did not regard them as enlightened Christians. O Lord, pity us as a nation and save us from impending judgments. We cast a look behind us, and what do we behold? We see that we are just crossing the meridian line. The Sun is directly over our heads, yet we see no shadow! So the old Jew stood in the days of the first advent, and said, "We have Abraham to our father." So now, our land is filled with those who say, "We have Christ for our Saviour," when they seem ignorant that they are "poor, blind, and naked." May our gracious and long-suffering Lord have mercy upon us for his name's sake, and accomplish his great and precious promises to Israel and to the Gentiles.

The Daily and the Abomination of Desolation.

BY P. ALLING.

Much has been said in relation to the powers represented by the *daily* and *the abomination of* desolation Daniel viii. 14, as to when, where, and how they have been fulfilled. As the subject is not yet exhausted, a few thoughts may not be out of the way.

It is claimed by many and argued with much assurance, that the *daily* was Jewish, and the abomination of desolation, the Roman imperial pagan army, under Titus, who desolated Jerusalem in about A. D. 70, and both were then fulfilled. To this, I suggest the following objections, viz., If the Jews and their system of worship was any part of *the host and the sanctuary*, and at the same time, the *daily*, it follows, that they themselves were their own desolators.

2. If the Roman army was the abomination of desolation of the text, and also of chapters xi. 31, and xii. 11, it follows to a certainty that in just. 1335 literal days or literal years from that time, Daniel stood in his lot in his resurrected state!

3. If the daily and the abomination of desolation, both had their fulfillment in those events; it is quite certain the whole vision of the 2300 days there ended, and the sanctuary was cleansed.

Again; If the periods were literal days and were then fulfilled, where is the consistency of assuming them to be yet future? Why look for a future abomination of desolation? That is, also, in the past.

But as the proof is positive against such conclusions, it is clear that all such applications must be incorrect.

Norwalk, Ohio,

LETTERS AND EXTRACTS.

FROM JARED HOADLEY.

BRO. STORRS: Can I add any words of *encouragement?* It is a source of pleasure to state that I am greatly enlightened in my search after truth by the aid afforded through the EXAMINER. Since I came to a belief of the doctrine of the future ages, I have come to regard it as a much needed agency in order to a proper understanding of God's revelation to man, and for the dissemination of truth in these last days of rampant scepticism and wanton infidelity. To my mind, it deals with the "Word" strictly in harmony with reason—unfolds the truth in a manner to bring out its real value, and adapts it to the understanding of intelligent creatures. Why not liberally sustain so valuable a medium? Through its instrumentality light is dawning on the minds of some who are beginning to see that the love of God to the world was shadowed forth in the promise that the seed of the woman should bruise the serpent's head; and that the *same promise* was more fully expressed in the promise and oath of God to Abraham, that in *him* and his seed shall all the nations of the earth be blessed; which promise was renewed to Isaac "because that Abraham obeyed my voice and kept my charge," etc. The same was also amplified and confirmed to Jacob, saying. "I am the Lord God of Abraham thy father, and the God of Isaac; the land wherein thou liest, to thee will I give it and to thy seed; and in thee and in thy seed shall all the families of the earth be blessed."

David regarded the promise made with Abraham, Isaac, and Jacob, as an everlasting covenant, saying, "Unto thee will I give the land of Canaan the lot of your inheritance." References to the *same covenant* are frequent throughout the Old and New Testaments. Like a line of light they illume many dark passages, rendering intelligible that which otherwise would be difficult to understand. It appears the whole plan of salvation is based upon it. Often repeated throughout the entire Book, it clearly proclaims God's covenant relations to man,—implies the existence of evil, and imparts a definite understanding of "the good news" to all people.

To Abraham and his seed were the promises

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made. He saith not, To seeds, as of many; but as of one. And to thy seed, which is Christ." This is *repeated* in connection with the covenant, "To thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates." Neither Abraham nor his "one seed" have as yet entered into possession of the land promised. By faith he sojourned in the land of promise, as in a strange country, with Isaac and Jacob, the heirs with him of the same promise." Paul says, "These all died in the faith not having received the promises."

The time and manner of deliverance in order to inherit the promise, then, is clearly taught: they must be redeemed from death through the resurrection, and in the age to come have their fulfilment; for "Abraham in this life received not so much as to set his foot on." The remedy for a dying race, then, lies in the merits and sufficiency of a Redeemer "by faith," as had these patriarchs.

The conclusion arrived at is,—The connection of the Abrahamic covenant, extending as it does from Genesis to Revelation, fully develops God's plan of salvation and surrounds it with unutterable splendors.

That our venerable Bro. may be abundantly blessed, through the co-operation of willing hands, with substantial aid to *continue* the EXAMINER, in its mission of usefulness, sounding the pure gospel throughout the length and breadth of this our favored land, is the earnest prayer of your humble brother in Christ.

Niles, Mich., August, 1874.

FROM J. F. LEE, M. D.

BRO. STORRS: I fear there is a liability to err in judging who are and who are not *saints*. I acknowledge my own want of the necessary qualifications to act as judge in matters which God only can and will decide. Indeed I have, at times, very strong impressions (which I try to reject) that some, who profess to be saints, are in reality laboring under strong delusions, and gross ignorance of themselves as well as the truth in many respects. On the 14th of June, I heard two Methodist preachers funeralize on Heb. ix. 27. I doubt not their sincerity nor their *delusion*.

It would be a waste of time to state to you all they said on the importance of preparing for death,—prepare for death! on the immortal soul,—immortal spirit,—eternal woe, and misery,—rich man and Lazarus,—the immortal soul going to heaven at death,—the immortal spirit of the wicked going to hell at death,—dragged thither by devils,—etc.

I sincerely desire the eyes of such men may be opened. I do really grieve that such mischievous and cruel contradictions and sad delusions should exist so generally. In concluding their funeralizing, I should rather have written in large letters, THEOLOGASTERIZING. T. T. England requested all who wanted *to prepare for death* to kneel down and the Church would pray for them all, that they might be prepared for death! Not a solitary one moved, bent the knee, genuplexed, or knelt down! Not one. Their sermons had no more effect on the congregation than an idle, senseless, silly tale; *tiresome* and wearisome.

"Prepare for death!" Continue in sin,—live after the flesh,—love the world,—violate all the commandments,—indulge in all ungodliness and worldly lusts,—be intemperate in all things,—love that which is evil, and abhor that which is good; continue *in this course*, to your last breath, and you will be thoroughly prepared for death. For "the soul that sinneth it shall die." For the wages of sin is death. Commit all manner of sins,—reject all the offers of mercy,—do not accept the grace of God,—hate God, Jesus Christ, the truth, and love sin—then you will be prepared for death.

If I had the means, God willing, I would procure 1000 copies of your "SIX SERMONS," 1000 opies of Apostolic Doctrine of Future Punishment, 1000 copies of "GOD IS LOVE," 1000 of Rich Man and Lazarus by Collins, and 1000 Storrs,— for distribution. Children must be able to walk before they can run. They must learn their letters ere they can spell, or read. Tribulation worketh patience, etc., etc.

Monroe, N. C.

JANETT A. MATO, North Amherst, Mass., writes: I have no objections to offer to the EXAMINER; no, not one. I am glad, from my heart that I see now the truths it brings to us are what God's word teaches from Genesis to Revelation, as I understand that word. I am not looking for "Antichrist," but for Jesus, the Messiah, and for the Restitution,—the times of refreshing; an age where there will be none to suffer any more. I rejoice in the thought that God loves all as well as myself. I was at Springfield and heard you at Bro. Ladd's funeral, and I felt that your utterances were truth, and that they commended themselves to every man's conscience. I am thankful to God that you are so well, and know how to do your work so as not to be ashamed, rightly dividing the word. God bless you and yours, and all the human family, is my prayer.

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FROM POLLY G. PITTS.

BRO. STORRS: I can say, as Brother R. E. Ladd hath said, "I must, and most cheerfully do, range myself in defence of the most glorious, God-honoring, soul-comforting doctrine that has pleased God to reveal to man." And I bless God that He has seen fit to spare my life until this day. I am in my 80th year, but have begun to live with renewed strength in God and His word.

I feel, while looking around me on the professing world, like Luther, "That it is impossible to make a stand for the *pure gospel*, without creating some disturbance and offence." It is the character and destiny of God's word, "I came not to send peace on the earth, but a sword." said Jesus. Surely we can say, "God hath showed strength with His arm. He hath put down the mighty from their seats, and exalted them of low degree." Yes, taken the weak things of the world to confound the things that is stronger then men. Like Mary we can say, are mighty. This is the weakness of God, that "He hath filled the bringing with *good* things, and the rich He hath sent empty away. He hath holpen his servant Israel, in remembrance of his *mercy;* as he spake to our fathers, to Abraham, *and to his seed for ever.*" What made Mary so joyful? Ans. She just had the promise of bearing that seed of Abraham, according to the flesh, in whom all the families of the earth should be blessed. Mary says, God had done this in remembrance of his "*mercy.*" God grant that we may be merciful to suffering humanity. No wonder that David when contemplating the goodness of God, and in giving an heir to reign on his throne forever, should say, in one Psalm, twenty six times, "*For his mercy endureth forever.*" Let us say, Thanks be to God for his unspeakable Gift; for his mercy endureth forever. Who gave his only begotten Son to taste death for every man; for his mercy endureth forever. Who will have all men to be saved and come to the knowledge of the truth; for his mercy endureth forever. Thanks be to him who is coming to put down all rule, and all authority and power; and reign till he hath put all enemies under his feet; for his mercy endureth forever.

Fredericsburg, Iowa, July, 1874.

P. S. Enclosed find fifty cents for the Tract fund. I wish it was more. I will pray that brother Ladd's plan may succeed. P. G. P.

FROM DANIEL L. OSBORN.

BRO. STORRS: I believe the EXAMINER brings great truths, which show that our heavenly Father is wise and merciful. Unto Him are known his works from the foundation of the world: and if Peter's words had been translated as they are in other parts of the Bible, where we have "burned up," people would not have received the idea of the worlds being "burned up." The original should have been translated *tried;* it is so rendered in Rev., "gold *tried.*" I think the original of Peter's words is, in substance, At the coming of Christ the people on the earth, the mass—not every one—are reserved (not destroyed) to be "tried." If all but Christians are destroyed, by what means is the earth to be filled with inhabitants? I do not think there will be Christians enough to fill it. "The stone that smote the Image became a great mountain and filled the whole earth." To have this prophecy fulfilled it seems absolutely necessary to have some mortals to people the earth.

I believe our heavenly Father has as much wisdom as man; but this world-burning theory seems to say, "He has not." Would a man work 6,000 years, if his life was thus long, to make a machine and get hands to run it in cutting logs into boards, and then burn up every log and tree, leaving not one to make a board? I do not believe a sane man would do that. What a strange Being some people make the Almighty by their theories! the worst and most cruel being that can be imagined by the endless misery doctrine; and others seem to divest Him of even *human* wisdom!

Hallelujah to Jesus! in the endless succession of ages, "Of the increase of His government and peace there shall be no end."

Clarendon, Mich., Sept., 1874.

FROM WM. M. DARROW.

BRO. STORRS: I write to let you know where I stand in relation to the great and precious truths advocated in the EXAMINER. Truly it is "meat in due season" to me. I endorse the doctrine of probation in the ages to come, and believe the glorious light of the knowledge of God, which will fill the whole earth as the waters do the seas, will do a great work for the human family in bringing many sons unto glory. And although man will suffer the *aionian* punishment for the wilful sin (Heb. x. 26), yet God, with the great love which he has manifested towards the creatures he has made, will convince all of their ungodly deeds, which the ungodly commit, and will gather together in one all things in Christ, as represented in the three measures of meal, in which a woman hid the leaven till the whole was leavened; the three measures represent the

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three ages to come after the kingdom is established. That the blessed promise made to Abraham, that "In thee and in thy seed shall all the families of the earth be blessed," will be fulfilled, I have believed for years. That blessing has not been poured out in the present dispensation, but is in reserve for "the ages to come."

I like the EXAMINER the best of any paper published by the Adventists. There are occasionally a few sentiments in it I do not endorse; but believe it advocates the Gospel of the kingdom. May God grant it to continue to do so, so long as it is published.

Yours, truly, in Christian love.

Blooming Valley, Pa., Aug., 1874.

FROM GEO. H. WATERHOUSE.

BRO. STORRS: I can say, the Lord is *good;* and I do know something what it is to put my trust in Him, and I feel to praise him for his goodness to me. His glorious plan of salvation for all mankind grows brighter and brighter as I study his word. "God is Love," and we see a glorious manifestation of his love to the *world* in the gift of his Son Jesus Christ, our LIFE-GIVER. And I believe the words, "world, all, every man," include every son and daughter of Adam's race. "John seeth Jesus coming unto him and saith, Behold the Lamb of God which taketh away the sin of the *world*" (John i. 29). "God so loved the *world*" (John iii. 16). "And I, if I be lifted up, will draw *all men* unto me" (John xii. 32). "But we see Jesus . . . that he by the grace of God should taste death for *every* man" (Heb. ii. 9). "One Mediator . . . who gave himself a ransom for *all*, to be testified in due time" (1 Tim. ii. 4–6).

Many more texts speak the same thing. I cannot see how any man can reconcile such texts with the doctrine of election and reprobation as I heard it preached a few days ago. He said, "A sheep is a sheep, and never can become a goat; and a goat is a goat, and never can become a sheep!" Now, I ask, What makes sheep and goats in Bible language? Did God, in the beginning, make a part of mankind sheep and the others goats? I do not so understand it. God made man an intelligent being, to understand and be governed by law. The law by which we now obtain an endless life is a law of faith in the Redeemer, Jesus Christ: and Peter says, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12). I ask, How can any one be amendable to the *law of faith*—or, for not believing in the Lord Jesus Christ, who has never heard or had any knowledge of the law or of Christ? They cannot; nor can any one exercise faith without evidence; and while in this state of ignorance of Christ, men are not represented as sheep and goats, in the Bible; but as God reveals himself and his Son Jesus Christ to the children of men, and they become obedient or disobedient to the law of faith, they make themselves the representatives of one class or the other: and if God has not given men the power of *choice*, they are mere machines, and have no moral character; therefore, are neither rewardable nor punishable, and there can be no such thing as sheep or goats, wheat or tares, among men. For a man to preach that God elected, before the foundation of the world, or any other time, a part of mankind to be saved and gave His Son to die for them only, and reprobated all the others to eternal death, and that Christ did not die for them any more than he did for the brute creatures, is, to me, *blasphemy*. How long, O Lord, shall men pervert Thy word and make Thy plan of salvation unequal, and Thy government a deception?

"If any man lack wisdom, let him ask of God, that giveth to *all men* liberally and upbraideth not; and it shall be given him" (James i. 5).

Lynn, Mass., Aug., 1874.

PROF. J. F. HUDER, Middletown, Conn., writes: The Advent Band here is very small, and are opposed to the "Age to Come" doctrine; so that, as I wrote you before, Eld. S——t found great fault with me, and represented me as "disturbing the peace of the brethren," when one Sunday, after service, I distributed, with the best intention, No. 5 of your Tracts; which induced me to leave the Band where I could not enjoy the Christian liberty and privilege, without being held up as a disturber of the peace. It is very surprising indeed that brethren that have had so much light upon the advent, and some kindred doctrines, including the non-immortality of man, should remain so unbelieving when the light of the glorious doctrine of the "Age" and "*Ages* to Come" is presented to them from such a *mass* of Scripture proofs, and should even be found, with might and main, to fight against it. But, my dear brother, your labor, nevertheless, will not be in vain; whilst many, that we should suppose and justly expect to appreciate and aid your efforts to spread the light upon the blessed word of God, do misapprehend, resist, and oppose your labors, others, in many respects less favored, will see, believe, accept and rejoice in the Truth, blessing the Lord for using you as the honored instrument for their illumination through His gracious word and

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Spirit. While one and another of the faithful watchmen are falling, on the walls of Zion, my sincere and fervent prayer is, that your life and labors may yet be preserved and blessed abundantly to the enlightening, comfort and salvation of multitudes.

WM B. PUTNAM, Tunnel City, Wis., sends for fifteen copies of the EXAMINER, Vol. xix., and writes: Truth is taking a steady forward march through this region as far as the "Glad Tidings of great joy" which shall be to "*all* people" has been announced. Happy are the chosen ones here, who, like Moses, "choose to suffer afflictions with the people of God rather than enjoy the pleasures of sin for a season;" for, like him, we have "respect to the recompense of the reward." Our faith is unpopular with the mass. This is all right. God will have a humble and tried people. Praise our God forever. "Not many wise, not many noble are called." May our Father help us to "make our calling and *election* sure." (I think we understand the meaning of that term.) The brethren are well satisfied with the EXAMINER; it has the preference to all other papers. May our Father help us to spread the truth; and hasten the coming of His Son by electing the last candidate to fill the quota of kings and priests to reign with Him in the coming ages: Amen. Your brother, still looking for the blessed hope.

J. B. MARTIN, Goldfield, Iowa, writes: I will have of necessity to discontinue the EXAMINER, for I see I will not be able to pay for it. The grasshoppers destroyed my corn (ten acres) and part of my garden, my means of making a little money. I am sorry to have to give up my beloved Magazine: I would not be without it for ten dollars, if I could help it. If I can get into anything that will afford me means to pay for it, I will send for it again. I don't want you to send me the EXAMINER at your own expense; for I know you can't afford to do so.

NOTE BY THE EDITOR.—Take courage, Bro. Martin. I will take the Lord for paymaster without fear. You must allow me to send you the Magazine regularly. "The Lord will provide;" but do not think that you will need to pay anything. Accept it as a token of my love and of the Lord's goodness, and give Him the praise.

MRS. SALLY DILLINGHAM, a very aged sister, South Dennis, Mass., writes: I love the EXAMINER, although there are some things I have to study out; they are new to me; but I think I have gained a great deal of light and knowledge on the ways of God in dealing with His children that He has made. I have been very dark on these subjects, heretofore. I hope I shall gain greater light, love, and power; and that you may live to spread these truths far and wide. May the eyes of the blind be opened to see them.

R. J. HILL, Floyd, Iowa, writes: I like the EXAMINER much, and do not know how to do without it. That the death of Christ was a universal offering for sin, I firmly believe. This being true, one of two other things must also be true,—either universal salvation, or a universal opportunity for salvation. As the Bible does not sustain the first position, the second must be true; and as all men have not had an opportunity to be saved, in the past, it follows, they must have in the future. I love this great truth, and am doing all in my power to teach it to others. It is hard, however, to make men see the truth. I have preached but little for two years past on account of poor health. I would like to pay for the EXAMINER, but am financially so poor as to be unable, and can hardly get necessaries for my family. Our trust is in the God of Israel: we know he will not forsake us. My sympathy and prayers are for your success in the great work.

NOTE BY THE EDITOR.—The Magazine will be continued to you *gratis*.

MRS. M. J. WATSON, Northwood Narrows, N. H., writes: We should not be willing to part with our EXAMINER; and may the Lord guide in and strengthen you for the work, is our prayer. I am glad that our Father knows just what is best for us, and what it will take to fit us for a home among the good and blest; and I feel that if in ages to come there is work to be done, and perishing men to save, I wish to be there to share with the dear saints of God in all that may fall to their lot. O, will it not be blessed to know and feel that we are forever beyond the reach of temptation, and consequently of sin? I long for that time, and can say with the poet, "When the arms of my Father encircle His child; O, I shall be satisfied then." I am glad God has given us his word and we can read, and think, and understand for ourselves. Yours, in hope of eternal life through Christ.

K. S. PETTIBONE, Grand Rapids, Mich., writes: I expect to take the EXAMINER steadily as long as the Bible and natural law—God's law, cause and effect—is its standard motto. I am

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glad to see the ensign is noticed; truth is looked at; if man does stand and hesitate, there is evidence that he has not entirely flung away conscience and reason; and truth will yet prevail: the promise will not fail; the Seed of the woman is to bruise the serpent's head; that is, evil will be known as evil and put down. There is a blessed future to those who are willing to enjoy it. Speed on the blessed day ye wheels of time: for it is man's salvation, the restitution brings back to earth.

WM. JOHNSON, Dedham, Me., writes: I love the EXAMINER above all reading except the Bible. It has given me great satisfaction. I lend it some, but only a few will read it. I stand alone in the world. I feel sometimes very lonesome, —none to speak with on these subjects, and opposition is manifested when I attempt to speak of these things. I thank the Lord for the light he has shed on my mind by means of the EXAMINER. I am poor, and think I shall have to give up the Magazine.

NOTE BY THE EDITOR.—Take courage, my friend. I will continue the EXAMINER to you without charge, for the present.

N. D. WIGHT, Bond's Village, Mass., sends for works to scatter, and writes: "My heart so overflows with gratitude and love to God for the unfolding of those precious truths to my own mind, as well as the effects they are having upon others who dare peruse works upon this subject, that I want to spread this blessed light to the utmost extent of my ability and means. May God prosper you, and enable you still to be an instrument in His hand of causing the light to increase abundantly through the land, and thereby the hearts of God's people be much blessed in the perception of the truth.

ABEL ROBINSON, Pardee, Kansas, sends a dollar and writes: How it will be the next six months I do not know, for the grasshoppers take the most part of wheat, oats, and corn, also potatoes. Still I hope to be provided for, and have a dollar for the EXAMINER: for I do love to read it; and I know it does me good, for it brings me more and more where I have wished to be; that is, to love God my Maker more, and also my fellowmen. Accept my thanks for all your labor.

MRS. R. W. PIERCE, Milwaukee, Wis., writes: We are trying to follow on to know the Lord more perfectly, O what a comfort it is in all my trials to *know* that I have such a kind Father in heaven; one that knows all my shortcomings and weakness: one that looks with pity upon fallen ones of earth. Lord help *me* to do the same. If it was not for this "blessed hope," how soon would I be discouraged.

MARGARET SMITH, Baltimore, Md., sends a donation to the EXAMINER and writes: I hope friends will remember that the earth is the Lord's and the fulness thereof, and so remembering will give the BIBLE EXAMINER a liberal support. I love to read it. The more I read and examine, the more I am persuaded that "God is Love," and that He does not as some would have us and as I once believed, take pleasure in tormenting His creatures forever and ever.

Yours, in the hope of an endless life.

MRS. W. W. WEBSTER, Chelsea, Mass., writes: The contributions to the EXAMINER are to *me* invaluable. I am acquainted with no one of similar views; but I do what I can to call the attention of my friends to the glorious purposes of God *yet* to be carried out through JESUS, our King, soon to reign, I hope. God bless you, and keep you in vigorous health, that you may continue in your life-work, is my prayer.

THOMAS J. HARRIS, Harrisburg, Pa., writes: Bro. Joseph Lingle and myself both like the EXAMINER very much. As for myself, I have always believed in probation, after Christ comes, in the next age; and I have no objection to a universal salvation; yet I do not think all will be saved; but many more will be than is generally expected.

ROBERT STEELE, Philadelphia, writes: I cannot think for a moment of giving up the EXAMINER: nor will I do it so long as I am able to earn money to pay for it. Times are dull with us, and I wonder sometimes that I have work at all. If the next volume of the EXAMINER is equal to the others, no one should delay in sending their subscription. You ask, "Shall the BIBLE EXAMINER still live?" I, for one, do not think there are many of your subscribers that would be willing to see it go down. I have been on your list since 1860 up to this time. I intend to have volume xviii. nicely bound.

MRS. E. A. LEWIS, Illinois, writes: I care for your magazine more on account of an old gentlemen, near a hundred years, who reads it. He thinks there never was anything like it. He has been a close Bible student for fifty years, and says he has received more light from your work than all he has ever seen written on the Scriptures. He is poor and unable to pay for the EXAMINER, and I let him have mine, sometimes before I get time to read them.

T. W. ROGERS, Augusta, Wis., writes: I do not want you to think I am a delinquent. I have been very much embarassed; but hope to be able to pay you soon. I am happy in the boundless love of God and in his Son, Jesus Christ. Truly, I am now free in Christ, and have no infallible stake driven; but am open to receive more light as it may be given. May the Lord bless you, and save us with a *special* salvation, is the prayer of your brother in Christ.

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The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

LETTERS RECEIVED TO SEPT. 28.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter. .

Wm W. Spann, Mrs. W. W. Webster, H. S. Hough, Eld. J. Lewis, Margaret Smith, L. D. Tanner, William Mitchell, Esther Lewis, Hattie N. Hazard, Eld. H. Rockwell, D. L. Osborn, F. H. Burbank for E. S. Diman, W. Langarl for W. S. Zeller, John R. Davidson, Wm. H. Tice, Lucretia B. Lamb, Wm. B. Putnam, Benj. Mellor, H. Heyes, Mrs. Geo, C. Elliott, Daniel Hawks, Ed. Mason, J. B. Eggleston, Robert Steele, B. Gifford, M. C. Harriman, W. N. Rhinehart, S. C. Kemp, Jenett A. Mayo, E. A. Poole, K. S. Pettibone, James H. Jacobs. Eld. J. B. Frisbie, Charles Angle, D. B. Salter, Wilbur A. Hart, R. J. Hill (The EXAMINER will continue to visit you), David McBride, Wm. Johnson, (I will continue the EXR. to you *gratis* for the present), Adelia B. Danforth (thank you), Geo. H. Waterhouse, Dr. John Fondey, Wm Valentine, Mrs. Mary Smith, Geo. Atkinson, Charles Everett, Eliza J. Gay, W. F. Bryant, Edwin Phelps, Jacob Grim, R. L. Partridge, Thomas J. Harris, (Thank you), Juline French, Hiram Drown, Wilbur A. Hart, Lucy E. Watson, W. H. Barnes, (Please consider your EXAMINER paid for to Sept. 1875), J. D. Sheridan, Jacob F. Huber (All right), G. B. Martin, Tallman Grover, Dr. E. C. Balcom, John Bigwood, Mary A. Beasley, D. C. Blakeman, H. C. Smith, Wm. H. Smith, Eld. Blain, F. C. Upham, Mrs. A. Logan, Mrs. S. B. Hapl, R. L. Partridge, Cora M. Clemence, John Rink, Julia A. Abbe, Maria McDow, Dr. F. L. Wright, J. Hubbard Cotton, P. E. Newton, Wm. Mitchell, Mrs. L. R. K. Bishop, C. Swift, L. A. Butler,, Mrs. P. C. Hartough.

PARCELS SENT TO SEPT. 28.

Eld. J. Lewis, Jared Hoadley, J. B. Eggleston, Barzilla Browne, David McBride, K. S. Pettibone, Geo. H. Waterhouse, W. F. Bryant, Edwin Phelps, Jacob Grim, John Fondey, John Bigwood, Wm. H. Smith, H. C. Smith, M. C. Harriman. J. Hubbard Cotton, L. A. Butler.

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The Bible Examiner is a Monthly Magazine. *Terms*, 52 per year, in advance. When postage has to be prepaid, 12 cents must be added.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

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No. 7.—WHY EVIL WAS PERMITTED. A Dialogue. 16 pages; $1.25 per 100.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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POST OFFICE MATTERS.

I have determined to make no extra charge for postage on the EXAMINER the present volume, notwithstanding I will be obliged to *pre pay* it on all sent out after the present quarter. If any feel able and disposed to donate something to aid me to meet this extra expense, it will be thankfully received, but no charge will be made against any one for postage.

ANY SUBSCRIBER who may have failed to receive No 1, of the present volume, will be supplied with it, if he will give me notice of the failure. By a mistake, some one had sent them the "May" No, instead of October; but who it was, I cannot tell. Please let me know and oblige. EDITOR

Extracts from Letters.

ELD. JOHN FOORE, Galesburg, Kansas, writes: After I have investigated and examined the BIBLE EXAMINER, I like it very much. I like the spirit it manifests, though I cannot say I endorse all found therein. But I do endorse the sentiment that all men will have an opportunity, or, "a Fair Chance," for an endless life. God is a just God; therefore he is no respecter of persons and will give to all men to know the truth and an opportunity to be saved by it. Paul says, "faith cometh by hearing." Man must first hear the word of God before he can have faith in it. Three fourths of the human family have never heard, and never can hear the Gospel without a resurrection, for they have died in ignorance of it, through unavoidable circumstances. If God is no respecter of persons, He will raise them from the dead to hear the Gospel. The Gospel was what was to be preached, believed and obeyed. By this man was to have life, or be saved: refusing to obey it, he would be lost. If so, man must first hear the Gospel. Paul says, "The Gospel was preached to Abraham, that in him and his seed all nations shall be blessed. This gives me a greater love to the great Creator; for He is now visiting the Gentiles to take out of them a people for His name, that through Abraham and his Seed—Christ, and all the Abrahamic family, both of Jews and Gentiles—all nations shall be blessed.

MRS. A. LOGAN, Paxton, Ill., writes: I have been a reader of the BIBLE EXAMINER some 10 months. I am delighted with it; and I am very grateful to you and Bro. Blain, but more especially to the Lord for this new light on Bible truth. On many subjects your works have made the Bible a new book to me, and of course much more lovely and interesting, as these views make God to be the kind, loving, merciful, and long-suffering God that he, in his holy word, has expressed himself to be. O how blessed it is to know that God's great mercy is so boundless that eventually all will have an opportunity to know Him. It is no wonder that the Psalmist exhorted everything that hath breath to praise the LORD, when he saw God's great plan of redemption for the human family. O that all could see this God-honoring doctrine. It is much to be regretted that Christians—especially those whose motto has been, "Prove all things," and to "hold fast that which is good,"—should refuse to investigate this "new doctrine," as they call it. May the Lord help us all, who do believe, to be faithful and patient, and do all we can for others by still sending out our works on the subject, as we have done.

LUCRETIA B. LAMB, St. Paul, Minn., writes: The September EXAMINER brought the sad tidings that Bro. R. E. Ladd had fallen asleep. His work is done: he has been a faithful laborer: his record is on high: soon will he awake to reign with Jesus on earth; for, to them who look for Him, will He appear the second time. O may the broken ranks be quickly filled,—his mantle fall upon many. I realize the day is dawning and the day Star is beginning to shine in many hearts. It is the Lord's work and He will carry it on. While darkness covers the earth and gross darkness the people, the Lord will arise upon His people, and His glory will be seen upon them.

POLLY G. PUTTS, Fredericsburg, Iowa, writes: My health is rather poor, yet my heart is fixed trusting in the Lord. God's precious, word grows brighter and more interesting all the while. I think we have cause to lift up our heads, feeling that our redemption draws nigh. I do not know how to do without the EXAMINER. I hail its coming like a dear friend. May God hold you up, give you strength as your day is, and may we meet in His kingdom.

ELD. J. LEWIS, Illinois, writes: The glorious "Ages to Come" advocated in the BIBLE EXAMINER, fills my whole soul with joy unspeakable, so that my peace is like a flowing river. O how glad I am that I am living in these last days when the light of the glorious Gospel begins to illuminate the minds of thousands as never before since the days of the Apostles. I pray God to preserve you and nerve you for the conflict. May the Lord bless all the saints with increasing light.

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BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

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MISSIONARIES CONFOUNDED BEFORE THE HEATHEN.

MISSIONARIES to the heathen find hard work to induce thinking men to accept the theory that all their ancestors, who have died in ignorance of Jesus Christ, have perished hopelessly. My attention was called to this subject a few weeks since by Bro. Alling, of Ohio, who sent me an extract, from "The Evangelist," of this city, of a letter from Japan by a "Correspondent" at that place. Bro. Alling wished me to find, if possible, the name of the writer and send him my "VINDICATION OF THE GOVERNMENT OF GOD," etc. My inquiry was not successful: but I have ventured to send to two names in Japan; one or both of which will probably reach missionaries in that heathen land. Since sending the pamphlets, above named, the article from "The Evangelist," from which Bro Alling sent the extract, has been noticed in "The Christian Union," the whole of which notice is herewith given to our readers. Says the "Union:"

The "heathen" sometimes ask questions which greatly embarrass the missionaries, even as they have embarrassed thousands of intelligent, conscientious Christians in Christian countries. A correspondent of the *Evangelist*—a missionary we presume—writing from Japan, relates how a Japanese named Nakamura, on hearing Mr. Cochrane, a missionary, affirm that "salvation is through Christ alone," at once asked, what then would become of the "heathen" of the present and past times, "who had no knowledge or belief in Christ and His salvation? Have our forefathers all perished?" The correspondent frankly says: "The point thus brought up by Nakamura has always been a sore trial of faith and perplexity to me, even before I ever came to a heathen country. But now, in heathendom itself, it is still more so; and I have neither wisdom enough to answer it nor faith enough to 'leave it' without an answer. I gave little response to the earnestly put question," etc. But he adds that Mr. Cochrane replied to the question "in a manner ingenious as it was beautiful, and as satisfactory as perhaps it is possible for the doubtful nature of the case to admit." We wish the "beautiful and satisfactory" reply of Mr. Cochrane had been reported for the edification of thousands of Christians in Christian lands, who, like the missionary correspondent of the *Evangelist* have been "sorely tried and perplexed" by Nakamura's question, and who feel that, like him, 'they have neither wisdom enough to answer it nor faith enough to leave it without an answer."

Alas that men professedly taught of God should be so bewildered and confounded in meeting so rational an inquiry! But perhaps no blame should be attached to them; for the traditions of centuries have been imposed on us by our teachers, from the first dawnings of our intellect, and enforced by the most awful considerations if we dared to discredit the theory of eternal sufferings to all men who did not in *this* life secure a part in Christ, even though no knowledge of Him had ever reached them; and their eternal fate was sealed at death.

That the "Christian Union," with all its advanced theology, should have left its readers, to this day, "sorely tried and perplexed" with the question of an anxious heathen, "Have our forefathers all perished, who had no knowledge or belief in Christ and his salvation?" is a marvel. Let the "Union" open its eyes to the fact, that not one text in all the Bible affirms that death fixes the eternal state of any man ignorant of the truth that "GOD IS LOVE," and that "CHRIST gave Himself A RANSOM FOR ALL" MEN; and that "GOD WILL have ALL men come to the knowledge of the truth," by its being "testified" to them "in due time;" i. e., in God's own time; if not in *this* life, in a future one, as sure as that God "cannot lie." Why let a corrupted theology hold us in bondage and suffer ourselves to be "sorely tried and perplexed" with an honest inquiry by a heathen and many not heathen? The question is a plain one, and easily answered. Christendom in this respect is like the ship's company whose fresh water had failed, and they were perishing with thirst. Another vessel came in sight, and the distressed crew cried piteously for help; their thirst was terrible. The reply they received was, "*Dip up and drink.*" They dying of thirst, yet were sailing in fresh water and knew it not!

So christendom is "sorely tried and perplexed" about the fate of Heathendom,—sailing, too, in the ocean of God's eternal truth, where "Christ

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has tasted death for every man,"—and is "the propitiation for the sins of the whole world,"—"gave Himself a ransom for all," with the pledge that the testimony of this truth shall be made to all "in due time," with hundreds of other like testimonies! Where is faith, with such an avalanche of God's eternal truth before men? Shall Christian men go on persisting, "the water of life" cannot be used, because they think it is "salt;" when they have not or dare not "Dip up and drink?" Let traditions go "to the moles and to the bats," and accept God's testimony that He "will have all men come to the knowledge of the truth,—in due time."

Happy for the heathen that no more missionaries have gone among them with the traditions of men, or a corrupted gospel. God's "due time" had not come, and will not come till a people are prepared to teach them, in love, a pure gospel; that of "Glad tidings of great joy, which shall be to ALL *people*." Such an instrumentality God is preparing, and "in due time" will send them forth; and "the knowledge and glory of the Lord shall fill the whole earth as the waters cover the sea" (Hab. ii. 14; Isa. xi. 9., and Num. xiv. 21). For the accomplishment of this work the LORD has made oath, having sworn to it, "As truly as I live, all the earth shall be filled with My glory."

My friend Alling in his letter concerning the difficulty, admitted by "The Evangelist's Correspondent," says:

"This is an acknowledgement of a difficulty that must meet all missionaries in heathen lands: and for a length of time I have felt to inquire, with a deep solicitude, as to what can and ought to be done by way of imparting the true light in those lands; but until now have seen no way open for that purpose; and even this is but a small ray; but, if rightly improved, may be a wedge to open a wider door. I therefore enclose fifty cents, and desire you to send to Mr. ——, and Mr. —— each a copy of your 'VINDICATION,' etc., and join in your prayers that the good Lord may open the way for His truth in that dark land, as well as in all others.

"From my first religious experience (which is about forty years) I have felt a deep interest in foreign missions, and used to work with my might in behalf of the 'American Board;' but when my eyes were opened to the true and greater light, that we as a people enjoy, my sympathies and efforts have been in another channel, and I most earnestly pray that we may yet do something, if time is prolonged, to enlighten other dark lands besides our own."

One or two items in the letter of "The Evangelist's Correspondent" are passed unnoticed in the "Christian Union." To the Japanese inquiry, "what of those who have never accepted of atonement through Christ?" (having never heard of Him) the missionary replied, "That Scripture says, they must perish according to law." "Then" said the inquirer, "if this is so, what shall become of *our ancestors* who have lived many generations before us, with no knowledge or belief in Christ and His salvation:" and he added, "When Frances Xavier preached this doctrine to Japanese, 200 years ago, it is reported that many of our people wept exceedingly, saying, Have our fathers all thus perished?"

No wonder so much money has been expended with so little effect among the pagans; they prefer their own religion to our corrupted gospel. Let the true Gospel be sent them,—the Gospel of God's love for THE WORLD,—and the result will be glorious: and "in due time" it will be preached to every human soul in this life or "in the ages to come:" praise ye the Lord. Let the heathen know that the Gospel of Jesus has made provision for all men; both the living and the dead; for Christ is Lord of BOTH (Rom. xiv. 9), and in God's "due time" He will cause every one of our race to hear the Glad Tidings, even though they died without any knowledge of *their* REDEEMER; who is "the RESURRECTION and the life;" and will surely bring all those who have died in ignorance of His love to life again that they may "know the only true God and Jesus Christ" whom God "sent into the world to be the Saviour of the world" (John xvii. 2, 3; vi. 33, and 1 John iv. 14). No man will finally perish till he has first "received the knowledge of the truth" concerning Jesus Christ and has "WILLFULLY" rejected Him as his REDEEMER (Heb. vi. 4–8, and x. 26). These glorious truths will be proclaimed "to every creature" of the human race, in this life or in a future one; and no man will finally perish "according to law," as the missionary said; but only by "unbelief" of "the truth" after he has "received the knowledge of" it.

THE FIRST-FRUITS, OR FIRST-BORN.

WHO ARE THEY, AND WHAT IS THEIR WORK?

To know this is, in fact, to know the substance of the Gospel. This knowledge, like all

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the revelations God has made, is brought out gradually or by degrees. The First-born are designed to bless and save the later-born, first intimated and contained in the declaration that the seed of the woman should bruise the head of the serpent evil; but it shines out brightly in the covenant made with Abraham, "In thee shall all the families of the earth be blessed" (Gen. xii. 3); and repeated Gen. xxii. 18, "In thy seed shall all nations be blessed;" including, as it does, "all the kindreds of the earth" (Acts iii. 25). This seed, in whom all the kindreds of the earth are to be blessed, must be distinct from, and be blessed prior to, the nations or kindreds of the earth which God has determined to bless by them.

The purpose of God to bless all the families of the earth by means of a first-born seed is more fully revealed in the law of the first-fruits and the first-born. Paul in referring to the law says, "If the first-fruits be holy, the lump is also; and if the root be holy, so are the branches" (Rom. xi. 16). But the law, though it revealed, was with a veil, or a type and shadow, which hides from the face of most men the face of Moses. But in Christ the purpose of God concerning the first-fruit and first-born is in a large measure removed; it is to bless and save others, or "all the kindreds of the earth" who are to be later-born from the dead.

"Christ," says Paul, "is the promised Seed" (Gal. iii. 16); "the first-born" (Col. i. 18); and through Him endless blessing shall flow down on the later-born. Paul shows that Christ is first-born in a double sense. He is first-born from above—first out of life; for He is the Only-Begotten Son of God: begotten of the Father before all worlds; "for, by Him were all things created, which are in heaven and which are in earth, visible and invisible . . . all things were created by Him and for Him, and He is before all things," etc. (Col. i. 15–17). But this is not all; for He is the "first born from the dead;" first out of death, "that in all things He might have the pre-eminence" (Col. i. 18). It is in this relation, as first-born from the dead that He is Head of the Church, first-fruits of His creatures. All things, indeed, are of God; but it is no less true, also, that all things are by man; as it is written, "Since by man came death, by man also came the resurrection of the dead" (1 Cor. xv. 21). Therefore, as by one first-born, death came into the world; so by another first-born shall death be destroyed. Herein is love, indeed, that the whole remedy for sin shall come through man, even as sin did. Thus not only is there salvation for man, but *by* man, for the Son of God is Son of man also; who by a birth in the flesh has come into our lot, that by another birth, out of the grave, He might also be the first-born from the dead; and it is in virtue of this relation that He fulfils for us all those offices which are included in the word REDEEMER.

The law of Moses is most instructive here; for while it is true that the letter of the law cannot be explained but by the Gospel, it is no less true that the Gospel in its breadth and depth cannot be set forth save by the figures of the law, each jot of which covered some blessed mystery. This is evident from the constant reference of the New Testament writers to the law as "a shadow of good things to come" (Heb. x. 1).

What then does the law teach us of this First-born from the dead? for, be it observed, it is ever the first-born from the grave that the law speaks of,—therefore, the woman's, not the man's, "first-born;" "the male which openeth the womb" (Num. iii. 12, 13, and parallel texts). These might, though not necessarily, be the father's first-born. For the law, as made for sinners only, needed not to speak of the First-born as proceeding out of God, but only of the First-born as raised up by Him out of the grave and barren womb of this fleshly nature. According to the law, the First-born had the right, though it might be lost, of being priest and king; that is, of interceding for and ruling over their younger brethren; on him devolved the duty of *Goel*, or Redeemer, to redeem a brother who had waxen poor, and sold himself to a stranger; and to redeem the inheritance, if at any time it was lost or alienated. To sustain these duties God gave him a double portion (Deut. xxi. 16).

Need I point out now how Christ fulfils these particulars? how as first out of the grave, that "barren womb which cries, Give, give" (Prov. xxx. 15, 16), He is the First-born through whom the blessing reaches us? In this sense no Christian doubts that God's purpose is by the First-born from the dead to bless and save the later-born.

But the truth goes further still; for there are others beside the Lord who are both "first-born" and "Abraham's seed;" who must, therefore, in their measure, share this same honor

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with and under Christ, and in whom as joint-heirs with him (Rom. viii. 17) the promise must be fulfilled, that in them "all the families, kindreds, and nations of the earth shall be blessed." This glorious truth, though the very essence of the Gospel, which announces salvation to the race of Adam through the promise made to Abraham, is, even to this day, but little known by the "seed" of that Patriarch. Not a few of Christ's people, who are Abraham's seed, speak and act as if they had no knowledge that anybody but themselves were to be blessed and saved; whereas, God is only blessing and preparing them to bless all the families, kindreds and nations of the earth.

This Abrahamic seed, who "are Christ's," by the traditions of men, have been and still are blinded to their high calling: they see not that the "Birthright" is theirs; that they, as "a kind of first-fruits of His creatures," should bless their less favored brethren of the race from which they have been gathered. They as first-born with Christ are to share the glory of kingship and priesthood with him: not only to rule and intercede for their younger and later-born brethren, but in and through Christ, their LIFE and HEAD, to redeem their lost inheritance. Though many of these first-born do not know their double portion and work, yet God knows it, and in spite of their present blindness to their high calling, He will fulfil His purpose in and by them. Nevertheless, it is a reproach to these heirs that they do not know their Father's purpose; and through not knowing it, they bear so imperfect a testimony as to His good will to the entire race of the children of men.

O that they understood God is now blessing them, as His instruments to bless others; and that work will constitute a large share of their happiness and glory in the ages to come. Let them learn what their calling and work is, and praise God that he is about to employ them in so noble and glorious a work as the "conversion of the world." Yes, the world *is to be converted*; and God is making his workmen ready, and they will "in due time," go forth armed with power that will make the conquest more complete than the most sanguine ever dreamed.

The professed Church have imagined they were to do this work in their Lord's absence; and have gone forth with "Saul's armor" on, or not yet furnished to the work. They have mistaken God's day of *preparation* for His "due time" to "convert the world." That day will surely come; but the Lord's host must all be mustered first, and not one of them be left slumbering in the dust when the work begins. Our calling now is, to help "gather *out* of the Gentiles a people for His name" (Acts xv. 14), who shall be prepared for the great restitution times, when they begin; and then "all things shall be subdued to Christ" (1 Cor. xv. 28); and "at the name of Jesus every knee shall bow, . . . and every tongue shall confess that He is Lord to the glory of God the Father" (Phil. ii. 10, 11). Then, truly, "the world *is* converted," and war has ceased to the ends of the earth, and every man will sit under his vine and fig tree, having none to molest or make him afraid (Micah iv. 3. 4). AMEN ED.

TROUBLE IN THE CAMP OF METHODISM:

OR "GREAT IS DIANA OF THE EPHESIANS."

THE Preachers of the Methodist E. Church, in and about New York and Boston, hold meetings on Mondays to discuss various topics. Occasionally the subject of "annihilation" gets in among them and rouses up a fierce defence of "hell and damnation:" i. e., of the doctrine of eternal torments for the wicked. A rather ludicrous affair took place at one of these meetings, not long since, in New York. It seems Charles K. True, "D. D.," had said something in a previous meeting in defence of the idea of the final annihilation of the incorrigible sinner. At the next meeting, as reported, quite a commotion took place on the subject. The following is an extract from the report, as it appeared in a New York paper:

It was moved that the subject of annihilation be continued at the next meeting. The Rev. Mr. Corbett said that an uncircumcised Philistine at the last meeting had uttered sentiments which, if allowed to go unanswered, would imperil the Methodist Church. Dr. True must be replied to. If there is no one present to refute his theory, I will volunteer to defend the Church, said Mr. Corbett.

A brother here sprang to his feet, and objected to this personal vituperation. He was in favor of a thorough discussion of the question of annihilation. He did not believe that Dr. True would convince any present that he was right.

Mr. Corbett said the foundation of the Church stands upon this question. If there is danger, let the people see it. If the punishment of the wicked is not endless, the joy of the righteous is not. One doctrine falls with the other. How can punishment be eternal if the soul ceases to exist?

Dr. True said that there must be a difference between utter nothingness and destruction. I

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believe that the whole Christian Church will before long embrace the doctrine of annihilation.

A gentlemen here objected to the public discussion of this question. The devil never had a happier time than this. Representatives of the press of this and neighboring cities are present. To-morrow you will read what has here transpired, and we shall be disgraced.

Mr. Corbett asked how Wesley preached. Perhaps there are greater preachers here than Wesley. He preached of hell fire and damnation. He did not ignore the discussion. Why should we? If the wicked are annihilated, you will find that sinners will go along carelessly and will not care a straw about the redemption of their souls. There is danger ahead. We must discuss this question. We are not cowards. I do not fear the result.

The Rev. Mr. McAllister recommended the open discussion of this question. In Wesley's time they preached sermons on "A few groans from hell" and "A nut for damned sinners to crack." In those days they did not hesitate a moment to discuss hell and damnation.

A brother said that an intellectual investigation of this question was desirable. The settlement of this question will add thousands to God's fold. The reason why there is not more fervor in the Methodist Church is because there is not more hell in it. We want truth.

An excited brother here arose and said that he did not know he was in the manufactory of Methodist doctrines or Methodist creeds. The Methodist Church is completed. Shall we pull out the foundation and examine it?

Another reverend gentleman said that three or four hundred years ago discussions on hell were frequent and proper, but we have outgrown all this. The discussion of this theme at the present time will do a great deal of harm.

Dr Curry decidedly objected to the discussion. He thought it very humiliating that a representative body of clergymen of the Methodist Church should stoop so low. Such action is unknown in all ecclesiastical polity. If this question be allowed, I desire to have my name stricken from the rolls.

Dr. True said that he did not advance any opinion that was contrary to the principles of Methodism, but only a modification. Are we stereotyped in the principles of John Wesley? We are living in a progressive age. A new era is dawning. I doubt if this place is the best to discuss this question. I have preached this doctrine of annihilation for seven years. In this time four hundred and fifty souls have been converted through my instrumentality. I have not lost an iota of my interest for the salvation of mankind.

The gentlemen ministers, as appears from the above, are mostly afraid that *their* church will suffer damage by the discussion of the doctrine of the "annihilation" of the wicked. One declares, "The foundation of the Church stands upon this question;" that is, if the doctrine of the eternal torment of the wicked is overthrown *their* church will fall! That certainly looks as if it is "built on the sand," and that Christ, the LIFE GIVER, was not in their foundation. Another thinks "the devil never had a happier time than this:" that is, It made the devil *happy* to see this controversy. So they have some happy seasons in the hell of "orthodoxy." Still another declares, "The reason why there is no more *fervor* in the Methodist Church is, because there is not more HELL in it!" So hell is a "means of *grace*" in that church; it fills the brethren with "fervor!" Perhaps its heat stirs up their blood; especially if the love of God and the presence of the Holy Spirit has lost power over their hearts. Another of the brotherhood affirms, "The Methodist Church is completed," and asks, "Shall we pull out the foundation and examine it?" *He* seems to suppose eternal torments is the "foundation" on which the Methodist Church is built? Alas for its permanency if that is so, for that foundation trembles already, and the quick sands, on which it was formed, are trembling fearfully by the pressure made on them by the love of God in Christ, and by the Spirit of truth. Still another of the Methodist Brotherhood said, "Three or four hundred years ago discussions on hell were frequent and proper, but we have outgrown all this." That is to say, Methodism has become *infallible;* thus assuming the garb of Rome, and taking on it the becoming title of "*Daughter* of the Harlot."

And last, not least, Dr. Curry says, "It is very humiliating that a representative body of Clergymen of the Methodist Church should stoop so low" as to discuss the subject of annihilation! He adds, "If this question is allowed, I desire to have my name stricken from the rolls." He seems to think the safer course is to run away rather than to fight for endless torments if he must meet the annihilation question; while the champion for "hell and damnation" declares himself no "coward" and is ready to defend this "foundation of the Church!" Noble man! He is not to have his "name stricken from the rolls" by the cry of "annihilation!" No, he will fight for endless torments to the last; for if *this* "punishment of the wicked is not endless, the joy of the righteous is not;" and "what will the righteous do if the *foundation* is destroyed?"

So the "Rev. Mr. Corbett" must have eternal torments for others, or himself cannot have eter-

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nal *joy!* He is quite willing others should suffer eternal agonies if it will make his eternal joy secure. But it must not be supposed friend Corbett has no zeal for the "Salvation of *souls*." He evidently, honestly, believes to preach "hell and damnation," or, "eternal torments" is the most effectual "means of grace;" and that "sinners will not care a straw" for annihilation. Has he not yet learned that the mass of sinners do "not care a straw" for *his* "hell and damnation?" and the God who could or would bring them into existence with the determination to make them liable to such a punishment is as unworthy of their love as Moloch himself? and that the natural effect of his preaching is to make hypocrites and infidels, as one of his own Methodist preachers said to me, once, "If I believed as you do, I would not serve God another day:" showing, if he spoke truth of himself, that he was a mere hypocrite, and had no love to God or His service. "*God is Love;* and he that dwelleth in love, dwelleth in God and God in him" (1 John iv. 16). Try *Love*, brother Methodists, and see if it does not produce a "fervor," the lack of which you now complain.

ED.

THE RESURRECTION.

QUERY: Why does Christ say of those who believe on Him, "I will raise him up at the last day," if he will also raise unbelievers? D.

Because none but believers will be raised up at the last day of this Gospel dispensation, or at the end of Gentile rule. The government of the earth is to be taken from the earth-born tyrants, and put into the hands of Christ and his "joint-heirs" (Rom. vii. 17; and Dan. vii. 11–14, 18, 27). In order to this, those who have believed in Christ must first be raised from the dead and made immortal, so that "they can not die any more," for they are to "possess the kingdom forever and ever." These constitute "the first resurrection" (Rev. xx. 5, 6), and they "live and reign with Christ a thousand years" before "the rest of the dead live again."

"The last day," spoken of by Christ, clearly, is the last day of His *absence* from the earth, ending the present order of things; ending Gentile governments, and preparing to "take the kingdom under the whole heavens." This change is fully set forth in a multitude of texts, and is the theme of prophets, of Christ, and his apostles continually. "The last day" is the end of a prophetic period allotted to the trial of those who are to be the "joint heirs with Christ;" of whom Paul says. "If so be we suffer with Him, that we may be also glorified together" (Rom. viii. 17). And Paul adds, "for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

This glory is, to have "our vile body changed, that it may be fashioned like unto His glorious body" (Phil. iii, 21); which is to be accomplished "at the last day" of our Lord's *absence*, *i. e.*, at His immediate descent "from heaven;" for "He shall descend from heaven with a shout . . . and the dead in Christ shall rise first," etc., (1 Thes. iv. 16, 17). It may be needless to say more now on this topic. Sincere inquirers after truth will easily trace out parallel scriptures, which will satisfy their minds that the raising up at the last day pertains to the "joint heirs" of Christ's throne, and rulers "in the regeneration." where our Lord told his disciples they should "sit on twelve thrones, judging (*i. e., ruling*) the twelve tribes of Israel."

After this establishment of the kingdom of God on the earth, and "the left of the nations" are all "put in subjection," under "a thousand years" reign of a perfect government, then commences the living *again* of "the rest of the dead;" probably not all at once, but in companies or classes, at different periods, running on in "the ages to come" (Eph. ii. 7), till all the race of Adam have had a real and true probation, which will fix their final state. Such is my present view of this matter of resurrection. But I shall not refuse to modify or change on sufficient evidence; yet no ridicule or misrepresentation will have any other effect on my mind than to convince me that opposers are destitute of argument.

ED.

A "PRIVATE" letter speaks as follows: I feel that I would sooner go with one meal per day than give up the "precious" EXAMINER. I often take from the hours of sleep to peruse and study it. I cannot express in a letter or words the benefit I receive from the perusal of this Magazine: and many times I ask "Father" to prolong your life until you preach this Gospel truth from pole to pole. I feel that when people get hold of this great plan, they have something substantial, that will grow "brighter and better" until the day dawn. I desire to hear you expound these glorious truths, but never anticipate the privilege in this age; but I expect to meet with all the redeemed to praise and worship Him who ever sought and called after such an unworthy worm as I.

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HUMAN REDEMPTION.—No. 13.

THE GOSPEL AS PREACHED BY PAUL.

THE first thing that strikes us in relation to the publication of the Gospel is, that while certain events which have taken place under it are the subject of Old Testament prophecy, the true character of the age or period, as a whole, was evidently either concealed from, or misunderstood by, the prophets.

Nothing startles a careful observer more than the discovery of the fact that, in the eyes of all the Old Testament seers, the humiliation and the glorification of Messiah on the earth *seem to touch each other*. His advent is always regarded as the immediate harbinger of the world's subjection. Not a hint is given of *delay;* not a suspicion seems to have entered their minds that eighteen hundred years and more, of struggle and persecution, should intervene, at the end of which five-sixths of the human race should be found even historically unacquainted with the fact of Christ's existence.

Who can wonder that, under these circumstances, the apostles, reverencing the prophets as they did, should expect the glory of Messiah to follow immediately on His humiliation, and ask, even at the last moment, "Wilt Thou at this time restore the kingdom to Israel?" Who can wonder that, after the ascension of their Lord, both they and their followers should, *for some years*, have lived in daily expectation of His second and glorious coming in the clouds of heaven?

It was not, probably, till Paul received, by special revelation, a knowledge of "the mystery which in other ages was not made known unto the sons of men," that *just views* began to prevail relative to the true character of the dispensation under which they were placed.

The statement that such a revelation had been given appears first in the Epistle of St. Paul to the Ephesians (iii.1—11), in which the Apostle speaks of that which had been specially committed to him. And as this passage has generally been interpreted as teaching, *either* simply that the Gentiles should be "fellow-heirs" with the Jews, *or* else the kindred truth that, in becoming "heirs," Gentiles were *not to pass through* Judaism, it may be necessary to observe that the bringing in of the Gentiles was no "mystery" at all, inasmuch as it had been from the beginning revealed to Abraham (Gal. iii. 8), and was fully recognized, in the plainest terms, by Isaiah and other prophets (Isa. ii. 2; xi. 10; Mal. i. 11); while the further truth that these privileges were to be enjoyed without reference to Judaism, had been taught to Peter in a vision soon after Pentecost (Acts xi. 1—18; xv. 7—11).

In the Epistle to the Romans (xvi. 25, 26), the Apostle again refers to "the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." It is this preaching of Jesus Christ "according to the revelation of the mystery," which, by the power of God, is to establish them in the faith (ver. 25).

Now what *can* this be but the preaching of the great love of Christ to the Gentiles, manifested in His gathering out of *them* a people who shall share His crown, and be numbered among His chosen? That it cannot mean the entire subjugation of them under this dispensation, seems clear from another passage in the same Epistle (xiv. 11), where, quoting Isaiah (xlv. 23), the Apostle connects the fulfilment of the prophecy that "unto God every knee shall bow, every tongue shall swear," and "all the ends of the earth" look unto Christ to be saved, with that day when "every one of us shall give account of himself to God." "We shall all stand," he says, "before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me" (Rom. xiv. 10, 11).

I scarcely see how, on any other hypothesis, the conduct of St. Paul—so different from our own—can be explained. Prince of missionaries as he was, he never seems to look forward to the conversion of the masses of mankind. His prayers, and tears, and efforts, are always for the few, rather than for the many. His supplications are not, as we might have expected they would have been, for the subjugation of the Empire to Christ, but always for "the saints;" and especially for those who had been called under his own ministry, that they might "grow in grace," and that he might "present every man perfect in Christ Jesus."

"It seems, indeed, impossible to deny the essentially limited nature of a dispensation that consists of a *Church*—a body of *called-out* ones—an election out of the mass. If it be an election, it cannot be universal; if it be universal, then there is no more Church or election."

Further, that "the mystery" spoken of as one "which from the beginning of the world had been hid in God," must have involved *much more* than ordinary interpretations suppose, is evident from the subsequent teaching of the apostles, which frequently relates, *on the one*

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hand, to the election of a chosen people out of all nations, who, like the Master, should be hated and rejected of men, yet honored to be under Him kings and priests for ever; and *on the other*, to a "mystery of iniquity," *then* at work, *soon* to bring forth "ravenous wolves," who should "traffic in the Word," make "booty" of the flock, account "godliness a means of gain," and finally culminate in a "man of sin," and "son of perdition," whom the Lord should "consume with the spirit of His mouth, and destroy with the brightness of His coming." All this clearly indicates that the light received by this special revelation fell on the entire economy, and was intended to guide the expectations of believers into a right channel.

This view is confirmed by the Second Epistle to Timothy (chap. iii.), in which Paul enlarges on the character of the "last days;" and still more, perhaps, by the way in which St. Peter, in the third chapter of his Second Epistle, treats the entire subject. Without at all withdrawing the assertion in his first letter, that "the end of all things" was at hand (1 Pet. iv. 7)—for this is ever true—he now warns them that great delay will take place before Christ's return; a delay so great, that scoffers will arise, ridiculing the very thought of His Second Advent, and saying, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. iii. 4).

He assures us, however, that the Word of God will stand; that "the Lord is not slack concerning His promise, as some men count slackness," but that mercy is involved in the delay; that the "longsuffering" of God arises only from His unwillingness "that any should perish;" that it means "salvation," *even as Paul had taught them*, "according to the wisdom given unto him," revealing in his Epistles some things "hard to be understood," which the unlearned (or rather, untenchable) and unstable wrest, as they do the other Scriptures, unto their own destruction (iii. 15, 16).

What the "things hard to be understood" may precisely be, we know not; but it is worth notice that the Apostle Paul often uses the phrase "*my Gospel*" as if his message to mankind included matters directly and specially revealed to himself. In the Epistle to the Galatian Church (ii. 2) he says that, seventeen years after his conversion, he went up to Jerusalem "by revelation," in order that he might communicate to the Church in that city, and to the other apostles, the Gospel which he preached among the Gentiles.

Judging by what is said in that Epistle alone, we should naturally come to the conclusion that its sole peculiarity was that it asserted the liberty of Gentile converts to abstain from the observances of the Mosaic law. But it is by no means probable that this was all; for, as we have before seen, Gentile freedom had not only been directly taught to Peter soon after Pentecost, but, *in consequence of his testimony*, had been formerly and officially recognized as the revealed will of God by the apostles and brethren in Judea (Acts x. and xi.). In his Second Epistle to Timothy, after saying to him, "Jesus Christ of the seed of David was raised from the dead *according to my Gospel*" (ii. 8), the Apostle adds, "*Therefore* I endure all things *for the elect's sakes*, that they may also obtain the *salvation* which is in Christ Jesus *with eternal glory*" (ver. 10). Here he would seem to say that he suffered for preaching a special salvation for the elect.

If we ask, What more did Paul's revelation or Gospel include? what else could it embrace that was in any way peculiar to him? we must look for an answer to the First Epistle to the Corinthians (chap. xv.), in which we find the doctrine of *the resurrection* first clearly set forth as a necessary consequence of Christ's resurrection. This particular doctrine he declares to be "*the* Gospel" which he had "preached" unto them —*that* wherein they "stood," and by which they were "saved" from the power of this present evil world (ver. 1, 2).

But again it may be asked,—What is there in the doctrine of the resurrection as taught by this Apostle, which makes it so peculiarly his own?

One is certainly at a loss to see what it can be, *unless* the resurrection be connected—as it always is by St. Paul—with the fulfilment of those glorious promises of *a new moral world* which abound in the writings of the Old Testament. Other apostles had *taught* this to the Jews (Acts iii. 21); but Paul seems to have been specially called to open up the doctrine, and to impress upon the Gentiles that the dispensation of the fulness of times must be a result of the resurrection.

Such I believe it to be; and I cannot but think that if Scripture be carefully searched, and its various announcements relative to the resurrection be thoughtfully examined, it will become evident, that while glorious days may be expected after the return of Christ and the binding of Satan, it is not till mortality is merged in

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life that the restoration of the race will be effected.

Dr. Arnold, when lecturing in Oxford, after taking a survey of the field of modern history, once asked whether there were, in the existing resources of the nations of mankind, any materials for a new epoch distinct from those which have gone before? and he answered—None.

Dr. Stanley, meditating on this conclusion, which he does not dispute, observes:—"We cannot hesitate to say, that if the Christian Church be drawing to its end, or if it continue to its end with no other objects than those which it has hitherto sought, it will end with its acknowledged resources confessedly undeveloped, its finest hopes of usefulness almost untried and unattempted. It will have been like an ungenial spring, cut short in full view of the summer—a stately vessel wrecked within the very sight of shore."*

St. Paul seems to remove this difficulty, and to reconcile the apparent discrepancy which exists between things as they are, and what we are assured they shall be, when he expounds inspired prophecy (as no other man does), teaching that it is not till "death is swallowed up in victory," that "the veil that is spread over all nations" shall be removed (comp. 1 Cor. xv. 54, with Isa. xxv. 6–8). If so, *then* it is that Israel, though she has destroyed herself, shall be ransomed from the power of the grave (Hosea xiii. 9–14); and as *this dispensation* is the one in which God visits the Gentiles, "to take out of them a people for His name" (Acts xv. 14), so, when that period is ended, and the decisions of the last day have been made known, will the Church enter upon its great mission, as the ruler and teacher of the nations. May not St. Paul point to this when he says, "Flesh and blood"—men in their present condition—cannot inherit the kingdom of God" (1 Cor. xv. 50)?

If this be the true view, the "stately vessel" is not "wrecked;" it but disappears for a season in the narrow straits of death, soon to emerge in new splendor on the ocean of unclouded felicity.

This doctrine is by no means *confined* to Paul. The very first teaching of Peter and John relates to "times of refreshing from the presence of the Lord" (Acts iii. 19); to "the times of restitution of all things"—predicted by the Old Testament prophets—"which God hath spoken by the mouth of all His holy prophets since the world began". (ver. 21). *Then*, in effect, say they to the Jews, will "the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed," be enjoyed in its fulness (ver. 25); the *preparatory* work being the first advent of Christ, to turn men away from their iniquities (ver. 26). It was "*as they spake*" unto the people these words, "the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus *the resurrection from the dead*" (iv. 1, 2).

Nothing can be clearer, from these concluding words, than that, by Peter and John, "the times of restitution," which "all the prophets, from Samuel and those that follow after, as many as have spoken, have foretold," had been connected with the "resurrection from the dead." *Their crime* was that they had taught that this great and expected national blessing was to come through Jesus, whom the Jews had crucified.

The peculiarity of Paul's "Gospel," or teaching, appears to have been, that it was *received*, *not* through any other apostle, but by *direct* revelation from the Lord Jesus (Gal. i. 12), and that it *comprised*, so far as we can ascertain, six distinct particulars.

(1). That idolatrous Gentiles, when converted, should be received into the Church without being subjected to Mosaic law, or in any sense passing through Judaism (Ephes. iii. 3—7).

(2). That God had cast off the Jews as the elect nation (Rom. xi. 1—10).

(3). That in place of this national calling, an "election of grace," consisting both of Gentiles and believing Jews, should be accomplished (Rom. xi. 5).

(4). That while this process was going on, a "mystery of iniquity" and a "son of perdition" should arise, and remain till the second advent of the Lord (2 Thess. ii).

(5). That when this work was completed, and "the fulness of the Gentiles" should arrive, the Jews, *as a nation*, would again be "graffed in" (Rom. xi. 24); those on earth in the latter day,—during the Millennium; those that had died in unbelief,—after the resurrection.

(6). That the last generation of saints should not die (1 Cor. xv. 51).

These seem to have been the topics *specially* constituting St. Paul's Gospel; they mark his teaching out as distinct from that of the other apostles, and constitute, without doubt, "the mystery hid from ages and generations" (Col. i. 26; Rom. xvi. 25), which he was "to make all

* "Advantages of Ecclesiastical History." Introduction to Eastern Church, page 79.

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men see" (Ephes. iii. 9); and it was in connection with these truths that he preached everywhere the resurrection of the dead, as the perfected triumph of Messiah, and the great time of restitution.

The Apocalypse of St. John, as we think, completes the lesson by the presentation of what may almost be termed a prophetic history of the fortunes of the Church during the period that is to intervene between the first and second advents of the Redeemer.

A Paper on some Curious and Original Discoveries,

Concerning the re-settlement of the seed of Abraham, in Syria and Arabia, with mathematical and geographical Scripture proofs. Read before the "British Association of Science," at Aberdeen, Sept. 16, 1859, by Major Scott Phillips, 21 Kensington Gate, London.

To the Pres. and Members of the British Association of Science: Perhaps it may be permitted me to observe, that circumstances of discovery have laid upon me the duty of appearing in your presence to-day, in order that I should read before this great assembly a paper upon some curious and original matter concerning the future civilization and settlement of the seed of Abraham within the borders of Syria and Arabia. And upon so vast and important a subject I could not have ventured to speak, had I not been guided to the consideration and combination of some very precise mathematical and geopraphical facts, which I trust may only need to be exemplified and simply explained, to obtain your recognition as realities, and your application of them, as may best suit your views, to a variety of useful purposes.

To proceed, however, with my present duty; I would observe, that possibly there exists no need for my detailing at any length the present condition of the countries which we have mentioned.—We know that Syria has been a land flowing with milk and honey, but that it is now waste and desolate. We know that Arabia may be generally described as a waste and howling wilderness; that Syria has for centuries been trodden beneath the hoof of the Turk: Arabia trodden by the feet of the wandering Arab: while both alike have lost all tokens of civilization, existing at this day under the decadence of the Turkish empire and the very dregs of the Mohammedan religion. We know also, that the seed of Abraham, under the general name of Jews, have been and still are scattered throughout the world; and yet they have been called the chosen people, and Arabia, bordering upon Syria, may be spoken of as the very cradle of the human race.

Who that has careered along the Red Sea, gazing on desert shores where even the trading Arab dares not land—who that has numbered the stones of Zion, and have we not all been enabled to do so by the means of that beautiful art, Photography—who, that has the civilization of his species at heart, and has compared our glorious Britain, cultivated like a garden, with the barren sands of Syria and Arabia, but must wish for the time and the means whereby the sands of the wilderness shall be watered, and the desert shall rejoice and blossom as the rose.

And if, among the various wonderful development of the days in which we live, a new development can be produced even out of a very, very old book, and if such can be brought to bear upon the lands we have been speaking of, is it not worthy of scientific pursuit to inquire upon this subject; and while Layard has been digging into that book, and digging up foundations, and producing things new and old, and while Rawlinson has been deciphering names and dates, which also illustrate the value of that old, old book, may it not be permitted to us to turn to our geographical maps, and turn to the pages of what is written, and, comparing things past, present, and to come, see if we cannot also decipher somewhat amid the latitudes and longitudes, the elevations and depressions, the coast and river lines, the sites of cities and of plains, which may throw light upon the return of civilization to Syria and Arabia, the return of the Jews to their own land, and their re-settlement upon that land, amid fertility, and wealth, and science, and all that dignifies and exalts the human kind?

In the maps which we have the pleasure to submit to your inspection, it is proposed to show the actual boundaries of the whole extent of the earth's surface which is to be re-inhabited by the seed of Abraham, fixing those boundaries by the needful quotations—then the bearing, line, and centre of construction for the ordinary re-settlement throughout the said extent, the same to be proved by mathematical proportions—then the geographical alterations which the formation of Syria will admit, illustrating the same with the effects of such geographical alterations—and lastly, would carry out their effects even upon the tongue of the Egyptian Sea, the Sea of Suez, and upon the Nile and land of Egypt.

Let us, then, draw attention to the geographical map No. 1 of Syria and Arabia, and refer to

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the record which tells us that when Abraham was dwelling in Canaan, between Bethel and Hai, about ten miles north of Jerusalem, it was said to him (Genesis xiii. 14). "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever."

But as this was only a general, and an indefinite, though magnificent declaration, we must go farther to ascertain the precise boundaries of this promised land. And so, turning to the 18th verse of the xv. chapter, where God covenants with Abraham, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," (evidently contrasting the one river with the other,) we take the Nile and the Euphrates to aid us in our search for boundaries, and are thus far aided on the north and south.

From Genesis we proceed to the 31st verse of the xxiii. chapter of Exodus, where we read upon the same subject, the promises made through Moses to the seed of Abraham. "I will set thy bounds from the Red Sea even unto the Sea of the Philistines, and from the desert unto the river." And here we gain the Red Sea as the great southern boundary, stretching its line up to the river Nile; and for a western boundary, we have the Great Sea, Mediterranean, or Sea of the Philistines. The expression, "from the desert unto the river," most probably applied merely to the first partial settlement in the promised land; and in that case, but a small portion of the Red Sea formed a short southern boundary.

But lest we should be lost in the idea that it was only that partial settlement detailed in the xxxiv. chapter of the book of Numbers which was proposed, let us, bearing in mind the great boundaries *for the full-grown expansion of the promise*, turn to the 24th verse of the xi. chapter of Deuteronomy, wherein God, speaking by Moses to the children of Israel, describes their full inheritance, saying, "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." Now, rule a line from the northern roots of Lebanon to the southern roots of Sinai in the wilderness, and will not a perpendicular thereto point out the uttermost sea to be the East Sea, the Sea of Oman? And the uttermost sea, opposite the river Euphrates, is it not the Red Sea?

And therefore as by our geographical map, we presume to judge that the Euphrates, the Mediterranean, the Nile at the prolongation of the Sea of Suez, the Red Sea, and the Sea of Oman, and of course, though not described, the Gulf of Persia, (surrounding all Syria and Arabia,) are proved to be the boundaries of the promised land; while we will next proceed to consider ancient land measures, and endeavor with mathematical precision to strengthen the fixity of these external boundaries, and then go on with the measurements therein.

But secondly: For these purposes we require above all a standard land measure; and to obtain that is difficult, because the Scripture measure, the cubit—(and the reed of 6 cubits, each cubit a cubit and a span)—is hardly to be obtained, that is directly, with any certainty, so great are the differences between the best and wisest calculators.—But if we compare three different constructions mentioned in different parts of the same great Book, the oblation of Ezekiel, the wine-press of the xiv. chapter of Revelation, and the Holy City New Jerusalem, we shall find the first to be a square of 25,000 reeds—the second, a square of 400 furlongs—and the third, also, a square of 400 furlongs, or 50 miles. And if we refer to the Greek original, we shall find that the word *stadios* has been injudiciously rendered furlongs; whereby the mind of the reader has been directed to English common measure, instead of the ancient Roman measure; the former of 8 furlongs containing 5280 feet per mile, the latter of stadia 4864.64 feet per mile—a very essential difference.

Now, so close are the analogies, as will be proved in our practical working, between the three square areas already mentioned, that, while the medium of other investigation gives 20,168 inches as the standard cubit, we decide for our standard, to take the cubit by deduction from the Roman mile of 8 stadia, each 608.08 feet, and thence, the cubit being 19.45855999 inches, which will give the reed of 6 cubits, equal to 116.75135999 inches; and 25,000 of such reeds will correspond with 30 Roman miles, while 75 such miles correspond, as by Van de Velde's latest map of Syria published last year, with one geographical degree. And the correctness of our views will, we believe, be fully proved, both when we apply the Roman mile along our line of construction across the breadth of the promised land, and when we apply the reed and cubit to the measurements of Jerusalem and its temple.

But thirdly: we require a bearing before we proceed with our construction, and, to find that —we fix by latitude and longitude the sites of the two places—Geba and Rimmon, as by careful consideration of the best authorities; having

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been led to select these places, where it is written (Zech. xiv. 10), "All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place," that is, in Jerusalem's place, for in the following passage it is stated that (Zech. xiv. 11) "Men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

And fourthly; we require authority for the line of construction, and this we find, where it is written (Zech. i. 16). "Thus saith the Lord, I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem."

And lastly: We require an actual centre of construction, and this we find to be in Mount Zion, because it is written (Isaiah xxviii. 16), "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner, a sure foundation."

Thus having obtained the boundaries of the land to be re-occupied, the standard measure, the bearing, the line, and the centre of construction, we would now, by your leave, proceed with our developments and proofs. Having drawn the connection between Geba and Rimmon, we stretch out a line of construction through the given centre in Mount Zion, and prolong the same to the great river Euphrates, the northern boundary, and down to the Red Sea, the southern boundary. At the center we construct a square of 50 Roman miles, which, according to Scripture, is called the Holy oblation; and now, taking the same measure, viz., 50 miles, in our compass, we step it northward along the line of construction, and find that there are exactly seven spaces of 50 miles each to the boundary at the Euphrates where that river abruptly turns away to the north; and stepping the same measure southward, we find that there are precisely five spaces of 50 miles each between the Oblation and the southern boundary, the Red Sea.

Thus we have thirteen equal distances upon the breadth of the promised land, one for the Oblation and twelve for the Tribes. And if, after having fixed the Oblation upon independent principles, we turn to the xlviii. chapter of Ezekiel and read off the re-settlement as stated there, we find a most complete coincidence along the line of construction. We find Dan to the north, then the tribes in succession down to Judah next to Judah the Oblation, and then the remaining five tribes in succession ending with Gad, all marked off by perpendiculars across the line of construction, and extending from the east side unto the west, (the east sea being the east side, as proved by Ezekiel xlvii. 48,) entirely occupying all Syria and Arabia, (for the portion marked Dedan on Geographical Plan No. 1, goes to fill up the completement of Dan and Asher, the monstrous cantle cut out by the Gulf of Persia), and leaving only the long triangular space below Gad unoccupied, concerning which tribe it is written (Deut. xxxiii. 20), "Blessed be he that enlargeth Gad."

Now, these developments are, we trust, so literal and precise, that we may venture to ask your attention to another geographical argument which will greatly tend to illustrate our subject, and which leads us to make mention of the mode whereby Jerusalem will be made the chief city of the whole earth, and also to speak of the internal measurements of the Oblation which we have obtained, and its developments for the inhabitation, commerce, and conservancy of Jerusalem delivered.

[To be continued.]

Is it our Passover?

The following article is taken from "The Restitution." It was written in reply to an inquiry to another Correspondent, and puts the subject in its proper light.—Editor of Exr.

A brother asks why "The Lord's Supper should be changed, in its name, to the Passover?" There has been no such change, but the Passover has been called by Paul the Lord's Supper in 1 Cor. xi. 20. That he is here speaking of the Passover is plain from the fact that he refers right back to the night in which he was betrayed. We turn to the account of that eventful night, and we find but *one* Supper was eaten by our Lord with his disciples and there it is called the "feast of unleavened bread"—"the Passover." Paul also calls it "the feast" in 1 Cor. v. 8. That he here refers to the Passover is made plain from the fact that he speaks of it in connection with the sacrificing of our paschal lamb.

Some of our brethren have been meeting on the first day of the week at ten o'clock A. M., as they suppose to eat the Lord's Supper. I think if Paul was writing to such he would say, "This is *not* to eat the Lord's Supper, for the Lord Jesus the *same night* in which he was betrayed took bread." He was not betrayed Sunday morning at ten o'clock.

But says our brother, "as to the weekly, there is at least a precedent amounting to all but a command." "Upon the first day of the week," etc. But you are not following the example of

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the brethren at Troas; they kept up the meeting till midnight, broke bread after midnight, (or on the second day of the week) and went home in the morning. There is no proof that the disciples at Troas met *every* first day to break bread; and if they did, there is no proof that other churches did the same; and if they did there is no proof that it was to eat the Lord's Supper, or that any wine was used at such feasts. I think there is no doubt that it was the custom of the churches to keep what Jude calls "feasts of charity," or in fellowship and in breaking of bread and in prayers; at first daily, afterwards weekly. But this is not to eat the Lord's Supper. The Supper called by the Apostle here the "Lord's Supper," had its set time. "Now when the feast of unleavened bread drew nigh which is *called* the Passover." "And when the *hour* was come he set down and the twelve Apostles with him." No change was made in the time; the only change made was in taking the *bread* and the *wine* instead of the body and blood of of the Lamb, and saying, "This is my body which is given *for you*," and "This cup is the new testament in my blood which is shed *for you*." Now Paul says, "Our Passover has been sacrificed *for us;* therefore let us keep the feast." The lamb has been slain, this much of the type is fulfilled. Now to slay a lamb (as do the unbelieving Jews) would betray a lack of faith in the Lord's death; but the *Supper* has not been fulfilled, but will be in the kingdom. Luke xxii. 16. Therefore we should show the Lord's death *till* He come.

The expression, "As often as ye eat this bread and drink this cup," gives no license to do it as often as we please, or as often as is convenient, or fifty-two times as often as they ate that bread It was bread that was used but once a year, and a cup that was drank but once a year. Up to this time the lamb had been killed to show the Lord's death—to come—now "this bread" and "this cup," which represents a *slain* lamb and *shed* blood, are used.

If the Passover was to be discontinued or its time changed we should reasonably expect the fact to be clearly stated. If "this bread"—which had been used once a year, is from this time to be used fifty-two times, where is the proof? If no change is made no such statement is to be expected. The fact that so little is said of the time shows that it was understood by the disciples.

If Jesus designed that the feast of unleavened bread should cease, at that time, it is strange that He should have said, "I have desired to eat this Passover *with you* before I suffer; for I will not any more eat thereof until it be fulfilled," etc. If they knew this was the last Passover, they did not need to be told that He would no more eat of it with them; and if they did not know it was to be the last, we should expect Him to tell them, *You* will not any more eat thereof; but on the contrary He said "*This do* in remembrance of me."

If it was intended that this was the last feast of unleavened bread, it is remarkably strange that He should take bread prepared for that feast, and say, "As often as ye eat this bread ye do show the Lord's death. As much as to say, You will not eat this bread any more, this feast ends here; but as often as ye eat this bread ye do show the Lord's death. But if we should admit that the feast was to be discontinued at that time, we still have the apostolic injunction, to show the Lord's death *as often* as they did eat that bread. But we see no reason why we should not "keep the feast," for our Passover is sacrificed for us, and it is soon to be fulfilled in the kingdom of God. Brother, have you been keeping the feast?

The same writer says—"In Acts ii. 42, we find the first believers continued steadfastly in the apostle's doctrine and fellowship and in breaking bread and in prayer," and asks, "Now if the breaking of bread is changed to once a year, why not also change the fellowship or meeting together to the same time? Why not change the time of prayer to once a year?"

In reply I would say, *we* are not making the change; if any change has been made it was from a yearly to a weekly observance. But we believe the disciples did break bread and eat their meat with gladness; but this has nothing to do with showing the Lord's death. What had their eating their meat with gladness to do with this? But does our brother suppose that when they broke the bread but once a week, instead of daily that they prayed but once a week and preached but once a week? He says we have just as much authority for changing the particulars in this verse altogether as for changing one, i. e., the breaking of bread.

Hoping to "come to the unity of the faith," I am

Yours for the whole truth.

LEVI SKEELS.

ON RIGHTLY DIVIDING THE WORD OF TRUTH.

ST. PAUL tells us (2 Tim. ii. 15) that it is of great importance rightly to divide the Word of Truth. Errors are, in fact, as a general rule,

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nothing more than either perversions or very extreme views of truth. That which is totally false cannot long exist; but when there is a certain amount of truth in an error it is very difficult to show the falseness contained therein, because that part of it which is true withstands any amount of criticism, and if a portion of the foundation on which a superstructure is reared be really solid, it sustains and upholds very much that is unsubstantial. Through what darkness and through what horrors and wickedness has not the partial amount of truth held by the professing churches not conducted them! It is, then, the more important for us to see that truth does not become the support of falsehood, and we should be the more careful that the amount of truth we really feel to be such, does not make us rest content to accept associated error. I once heard it remarked that a wrong-headed conscientious man does an immense deal of mischief; and if this be true, as I think it is, how careful we ought to be that we do not teach as truth anything which will not bear to be brought to the light and examined on all sides.

One of the best instances we have in Scripture of the danger of drawing conclusions from insufficient evidence is to be found in the eighteenth chapter of Ezekiel. We are there told that it had passed into a proverb, that the fathers having eaten sour grapes the children's teeth were set on edge. No doubt this had arisen partly from the manifest and undeniable fact that children suffer from the effects or their parents' sins, but partly, also, from the declarations made by the Lord Himself that He would visit the sins of the fathers upon the children. From the latter statement, doubtless, many even among the pious Israelites had concluded, as we find some had (verse 19), that the son should die for his father's sins.

Wherein, then, consisted the error of those who reasoned thus, for there is no doubt that the expression "visiting the sins of the fathers upon the children" is a very strong one? It lay, I think, in this; that by insisting too exclusively upon one portion of Scripture, they ignored others equally important; and, in addition to this, that they interpreted the passage in such a way as to make it militate with the revealed character of God, as a God of righteousness, justice, and truth. Now, in the above case, the facts of every-day life certainly show us that in one sense—and that a very real one—the child does suffer for its parents' sins. It is vain for us to deny this, as it is constantly before our eyes. In order, therefore, to reconcile the revealed character of God with such a fact, we are bound to assume that the visitation was not, as regards the child, in the nature of *punishment*, nor as proving that God was angry with him for sins not his own, but simply that the *effects* of sin were felt by the son, and that God would not interfere to prevent the righteous visitation of iniquity until the third or fourth generation had passed.

But in addition to this view of the case it must be remembered, that God had distinctly told the Jews that the children should not be put to death for the father's sins, (see Deut. xxiv. 16). And the twentieth verse of this chapter as distinctly declares that the son should not die for the iniquity of the father. In other words, as far as I understand it, the son would suffer, as the martyr suffers, for sins not his own. It is always the case that the innocent suffers for the guilty to a greater or less extent, but it would be absurd to say that *therefore* the innocent bears the sins of the guilty.

It is to be noticed here, too, that God gives us His own sanction and approval in attempting to prove that His ways are equal, and that His ideas of justice and truth are not different from those innate ideas of justice and truth which He has Himself put into our hearts; for He here plainly implies that if the son really were made to bear the iniquity of the father, His ways would be unequal. Clearly, then, I think this chapter teaches us that we are perfectly justified in refusing to believe that God would do anything according to our notions of justice rightly considered, would be unfair, and that in the interpretation of Scripture we may and ought to use our common sense, and our innate ideas of right and truth.

Another instance of arguing too exclusively, even from what is plainly revealed in Scripture, is to be found in our Lord's temptation, when Satan says, "Cast Thyself down, for it is written, He shall give His angels charge over Thee, to keep Thee, and in their hands they shall bear Thee up, lest at any time thou dash Thy foot against a stone." This was perfectly true; the Lord had said so, and this promise seemed quite applicable to the present case. Some would no doubt have even argued that as God had plainly told Him that His angels were constantly in attendance on Him, it would imply want of faith in Him not to take Him at His word, and thereby show the tempter His power. But our Lord corrects this impression by reference to another, equally plain Scripture, viz., "Thou shalt not tempt the Lord thy God." and in so doing shows us how we ought to act, and not suffer ourselves to be led away by the letter.

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May we not, then, apply this principle to those who tell us, that because in one passage our Lord says, "These shall go away into everlasting punishment," that therefore He will have no pity on His enemies, but will cause them to suffer for ever. Must we not interpret it by other passages, such as that of St. Paul, "Whose end is *destruction*?" Then all is fair and equal even to our comprehension, and we can believe that God is merciful and gracious, and that while His wrath endureth but the twinkling of an eye, His mercy endureth for ever.

—*Our Hope.* T. W.

THE NEW JERUSALEM.

BY HENRY BRITTAIN.

(*Concluded from last number.*)

"Then glory yet unheard of,
Shall shed abroad its ray,
Resolving all enigmas,
An endless Sabbath day.
They then from his oppressors
The Hebrew shall go free,
And celebrate in triumph
The year of Jubilee."

V.

Great confusion has arisen in applying the promises connected with the Hebrews and the earthly Jerusalem to the Christians and the heavenly Jerusalem. The type has been taken for the antitype, and the promises attached to the temporal condition of the Hebrews, applied to to the eternal condition of the Christians. But, why not rightly divide between these two positions? Why seek to deprive the Hebrews of their national and temporal promises, when the Christian has his national and eternal promises vested in His leader, Christ Jesus? There are temporal promises made to the Hebrews under the law and mercies covenanted of God to that nation, but there are eternal promises under *the* promise made to Christ and Abraham, and all of like precious faith. The apostle Paul clearly states that the promise that Abraham should be heir of the world, was not to him or his seed, through the law, but through the righteousness of faith (Rom. iv. 13. *et. seq.*). The inheritance of the world is by faith and not by the law. To Abraham and his seed, even Christ, were the promises made, and no law can annul the promises of God. (Gal. iii.). The gospel preached unto Abraham of the blessing of the nations through him and his seed the Christ is still the same gospel to be preached (comp. Jer. xii. 38; xviii. 18; xxii. 17; Gal. iii. 8, 14, 29). Because the Hebrews would not, and did not, realize that they who are of faith were counted the children of the promise, therefore their hearts became blended and they have become alienated from the life of God in consequence. But only for a time: God is able to graft them in again (Rom. xi, x, ix.)

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance (Deut. xxxii. 8, 9). God hath not cast away his people whom he foreknew (Rom. xi. 2). And the gifts and calling of God are without repentance (Rom. xi. 29). The nations (Gentiles) through the God of Israel have obtained great riches and mercy (Rom. xi. 12, 30) placed within their reach. But if this fall caused so great riches and mercy to come unto the nations, how much greater riches and mercy shall come to the nations when they come to the fulness of the faith in Christ Jesus? The vail remaining upon the heart of Israel when reading the old covenant, will be done away with, when their hearts turn to the Lord Christ (2 Cor. iii). Isaiah still speaks to the Hebrews (liv. 3), "thy seed shall inherit the nations (Gentiles)."

To Abraham was promised the land also in which he then dwelt and to his seed forever (Gen. xiii. 14–18). And, requiring a sign, God gives him one (Gen. xv. 8–21). In this sign, Abram is forewarned of the captivity of his posterity in Egypt (xiii. 14); *of his own death;* and the giving of the land to his posterity (18–21). And Nehemiah recognizes the performance of God's promise (Neh. ix. 8), and also shews that Israel broke their covenant on their side (26 v. etc.). But inasmuch as the promise has never been recalled on the part of God, it still remains to be made perfect through his own way. There still remains the question to be answered. How did this sign give to Abraham the answer to his question, "Whereby shall *I* know that *I* shall inherit it?" Stephen declared, nearly two thousand years after this, that though God had promised Abraham the land for a possession, yet he gave him no inheritance, no, not so much as to set his foot on, in it (Acts vii. 3–7). How then, we repeat, did Abraham know that he should inherit the land? We have, after this occurrence, the promise of his son Isaac (Jer. xvii. 19), and, in Isaac the seed was to be called (Jer. xxi. 12). Yet, he is commanded to offer Isaac for a burnt offering (Gen. xxii. 2), and, staggering not at the promise of God through unbelief (Rom. iv. 20), proceeds to obey the command

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of God. For he accounted that God was able him to raise up, even from the dead, from whence also he received Isaac as in a figure (Heb. xi. 19). Forasmuch then, as the promise of his inheritance was connected with his death (Gen. xv. 15), and as there was no promise given of inheritance before death, it follows, that Abraham connected his inheritance of the land with the resurrection of himself from the dead. And, when resurrected, he and his seed will possess it.

The inheritance then of the land stands sure, because connected with the resurrection from the dead. And, the claim of Abraham is not under the law but under the promise. The law was added until the seed should come unto whom the promise was made (Gal. iv. 19). And, as Christ, the seed, came not to destroy the law and the prophets but to fulfil; and, as He himself declared that all should be fulfilled that belonged to the law (Matt. v. 17-20; Luke xvi. 17); it remains therefore for Christ to fulfil all those things yet unfulfilled in the law and the prophets (see Luke xxiv. 25-27). And, among these things is the future restoration of the Hebrews to their own land. Time will not permit the quotation of passages which cannot be proved ever to have been fulfilled; we must rest content with a few. For instance, Isa. i. 26, "I will restore thy judges as at the first, and thy counsellors as at the beginning, *afterward*, thou shalt be called, the city of righteousness." Jeremiah xxx. and xxxi. 30th chap. 9th ver, "They shall serve the Lord their God, and David their King, *whom I will raise up unto them.*" 31st chap. 33rd ver., "I will put my law in their inward parts and write it in their hearts and 35 to 37, "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." And again, Ezekiel testifies, 37th chap., "I will make them (Judah and Israel) one nation in the land upon the mountains of Israel," "neither shall they be divided into two kingdoms at all;" "*David my servant shall be king over them;*" "*and my servant David their prince forever.*" And Zechariah ii. 12, "The Lord shall inherit Jerusalem his portion in the holy land, and shall choose Jerusalem again."

Yet, although it is evident that the prophets of God point out to us the future ingathering of Israel and the peace of the earthly Jerusalem, there still comes to us a glimpse of the heavenly Jerusalem. The sinner dying an hundred years old is accursed (Isa. lxv. 20); aged men and children shall inhabit the earthly Jerusalem (Isa. lxv., Zech. viii.) So that mortality still exists. Death is not abolished. But, the former are not to be remembered or come into mind, for behold I create new heavens and a new earth" (Isa. lxviii. 17). See also Isa. lxvi. 12. And, "the Lord hath prepared his throne in the heavens" (Psa. iii. 19). So also Isa. xxv. 8, "He will swallow up death in victory;" and again, xxvi. 19. "Thy dead shall live, my dead body shall then arise." Resurrected persons are then in connection with those who are not resurrected. Now is this opposed to the experience given to us in the Scriptures? At this present time, the angels of God are often around us, and behold our weakness, our sins, our death. The immortal beings, like to whom the saints have yet to be, are mixed up with mortal beings. What difficulty can there be then, in accepting the statement of the book, that resurrected men are to be found hereafter in connection with unresurrected men. Daniel (xii. 2, 13) is informed that many that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt, and he it to rest and stand in his lot at the end of the days. Here we have resurrection taught. But in a previous account we are informed that Daniel has been shown that the saints who have been prevailed against (vii. 21) also become possessors of the kingdom under the whole heaven (vii. 18, 27). How can this be unless by a resurrection from the dead? And it is not stated that the dominions over which they rule are filled also with resurrected men. Hannah, also, praising God declares that "the Lord killeth, and maketh alive: he bringeth down to the grave and bringeth up (1 Sam. ii. 6), and also that He makes the poor and the beggar "to inherit the throne of glory;" "out of heaven shall be thunder upon them" (8, 10). And again, David says, (Psa. xi. 6) The Lord's throne is in heaven. The Lord Jesus there also is, for the apostle says, "we have such an high priest who is set on the right hand of the throne of the Majesty in the heavens (Heb. viii. 1; See also Heb. xii. 2). As Christ is already on this throne, it remains for him to sit on the throne of David, according to Peter's declaration that God "would raise up Christ to sit on his (David's) throne" (Acts ii. 30). Be it noted, that the expression "the throne of David" is never applied to the throne of God in heaven, nor is it ever applied to the throne of God or of the Lamb in the New Jerusalem described by the apostle John. Hence, it follows, that all promises made to Abraham, or David, or the Hebrew nation, which are not yet fulfilled; and which had to do with the earthly Jerusalem and country, remain to be fulfilled. The vindication of

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GOD'S RIGHT to the temporal rule of the earth by means of the Hebrew nation is the final act on His part, before the earthly Jerusalem and its surroundings are swallowed up by the New Jerusalem and its surroundings. And, from the word of the Spirit recorded by Isaiah (lxvi. 22) it seems that the remembrance of the children of Israel will be perpetuated: the declaration being, "as the new heavens and the new earth, which I will make, shall remain before me, saith the *Lord*, so shall your seed and name remain."

O happy retribution!
Short toil, eternal rest;
For mortals and for sinners
A mansion with the blest,
To all one happy guerdon,
Of one celestial grace;
For all, for all, who mourn their fall,
Is one eternal place.

VI.

A devout man, named Simeon, living in Jerusalem, waiting for the consolation of Israel, had revealed unto him by the Holy Spirit, that he should not see death before he had seen the Lord's Christ (Luke ii. 25, 26). After this, coming by the Spirit into the temple, he takes the child Jesus in his arms, who had been brought there by his parents, and says, "Lord, now lettest thou thy servants depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles and the glory of thy people Israel" (Luke ii. 27–32). Whenever the question is asked, "What is salvation?" we have only to turn to these two passages for a clear, distinct reply. Simeon, waiting for the Lord's Christ, declares when he sees him, that he has seen the salvation of God. *Salvation is the Lord's Christ.* God does not hide his glory in words; he puts them into tangible shape, in substance salvation is not in word only, but in deed and in truth, shown unto us in the person of his Son Jesus Christ. And this salvation or Jesus Christ, is connected with the house of David by Zacharias (Luke i. 67, etc.), "hath raised up an horn of salvation for us in the house of his servant David." Nor is this done, for John the Baptist connects this salvation of Christ with all flesh, "and all flesh shall see the salvation of God" (Luke iii. 4–6). The vast majority of the Jews, unlike Simeon, and the vast majority of the nations (all flesh) have not seen the salvation of God, or, the Lord's Christ. Will they do so? David declares, (Psalm xcviii.) looking forward, of the Lord, "his righteousness hath he openly shewed in the sight of the heathen." Connecting this, with the righteous judgment of the earth by the Lord, the King. Isaiah also confirming this, tells us, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God." And again, (xlix. 6) "I will also give thee for a light to the Gentiles, that thou mayest be for salvation unto the ends of the earth."

Salvation is always connected with God and His Son Christ. Apart from these, the term salvation is but as sounding brass and a tinkling cymbal. Explain the force of the word salvation always in relation to God and Christ, and we keep to the truth, and our words will carry life with them. Use the word salvation as a word only, to catch the ear and not to touch the heart, and the result is, confusion and dismay. Salvation may differ in degree, but not in nature. The Lord Jesus in the present day of salvation (2 Cor. vi. 2) is the salvation to all who come to him. But, however varied the aspect in which the salvation in and through Christ presents itself to His acceptors, He is still the same to all; there is no difference by the faith which is in Him (Rom. iii. 24, etc.). Hence it is, gifts differ according to the grace that is given us (Rom. xii.): that the brother of low degree is called upon to glory in his exaltation (James i. 9): and those who have used the office of a deacon well purchase to themselves a good degree in Christ Jesus (1 Tim. iii. 13). God, who maketh us to differ, and gives to us varied gifts, and by various means, yet through all, does so by the same Spirit and the same Lord. And, without contradiction the less is blessed of the better. The higher the degree in righteousness, wisdom, glory, sanctification, holiness and honor, the more power there is possessed of blessing those who are less in degree. The light of the knowledge of the glory of God in the face of Jesus Christ hath shone into our hearts who believe in Him, so that by our works men may be made to glorify our Father in the heavens. By so doing, we work out our own salvation, the good work began in us by Christ Jesus: and we become laborers together with God: for God hath ever been the King of old, working salvation in the midst of the earth. Even in this present life, this salvation can affect those who are not of us; as well also those who of us, when erring from the truth are turned back again into its ways and saved from death. Will this salvation vested in Christ, and through Him, in his disciples, have less power in the future ages than at this present time? Will this blessing of the higher degree of salvation possessed by the him and them, hinder the manifes-

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tation of any lower degree of salvation in others, either now, or hereafter?

Now let us turn to the twenty-first chapter of the Revelations, and also to the twenty-second chapter. The former things have passed away (xxi. 4), there is no more curse (xxii. 3). Yet, it is declared (xxii. 2) that the leaves of the tree are for the healing of the nations. Of what nations? How are they not healed? Former things having passed away, no more death, or pain, or sorrow, what can this expression mean? If we turn to the first account given to us of the tree of life, we find it recorded, that Adam was hindered from eating of the tree of life, lest he should live forever (Gen. iii. 22–24). In the final record, the nations (Gentiles) are to be healed by its leaves. The nations cannot be the saints for their eternal life and healing has come to them, through Christ. He is the bread of life to them Besides, the apostle John tells us, "the nations shall walk in the light of it." The terms nations and Gentiles being equivalent, how is it that the distinction "the nations" or Gentiles is maintained in the final state? We have future facts given to us, for our acceptance, or rejection, in these chapters of the Revelation, or uncovering of the future purposes of God and His Christ: but, we cannot explain *how* God purposes to bring them to pass. Faith can only be positive that what God has said he will do. The positivists do not tell us what is the nature of that perception which enables men naturally to do and to be; how then can it be expected of the believers in God to explain the nature of faith's perception which enables the believer to do and to be for God, here and hereafter? Another fact revealed to us, is, "that the glory and honor of the nations" are to be brought into the New Jerusalem, by a certain class called "the kings of the earth."

By carefully reading the account of the judgment before God, unfolded to us in Rev. xx. 11–15, two classes have their final positions decided. Those not found in the book of life are cast into the lake of fire, which is the second death. No information however is given us as to the manner in which those found written in the book of the life are made partakers of the life of the new heaven and the new earth. In the subsequent chapter, we have given us, as before noticed, the facts concerning the nations. Why not accept the last statements as an explanation? Or, as a sequence to the first named facts? Nor is it stated that they will enter into the New Jerusalem. Can it be said of the dead who shall stand before God, that they all have heard of God and His Son? That they, like those who have heard, can aspire to the same things and be judged by the same light? For Christ was manifested to destroy the works of the devil, but nowhere is it declared that the human race is one of the devil's works. And, Christ came not to destroy the lives of men, but to save them. True, the choice of life and death remains in the hands of those who hear of Him. But this does not touch the case of those who have never heard of Him. And this is the very point to be investigated so far as any light is given to us, and no farther. Why should I or any one else, make my standard of knowledge or perfection the standard whereby I should judge others? The only standard of measure or perfection is that of Christ.

The enemies of God will be destroyed the Scriptures declare, and so do we; because it is so declared. It is not right to take passages which are applied to a class, and apply them to all sorts and conditions of men. Now is it just to apply to the whole human race passages which are not applied to the whole human race. Each must take its proper place or division, if we are rightly to divide the word of truth. Certain it is, that if we who have received knowledge of the truth, sin wilfully after we have received knowledge of the truth, there remains no more sacrifice for sins. If we do not sin wilfully how then? What of those who have not received knowledge of the truth? Certain it is that the blessing of Abraham will come on the nations (Gentiles) through Jesus Christ, and those who are Christ's at this present time are fellow-laborers with God, joint-heirs with Christ, and the declaration of the great salvation to be found through Him.

The chapters in Ezekiel referring to the future worship of the Hebrews, it appears, are figures of the True, of which it is not said they are eternal, not located in the new heaven and earth.

And, as Isaiah declares the exaltation of the earthly Jerusalem, as well as others of his fellow prophets, with the corresponding subjection of the nations in the earth. The which are the figures of the true or eternal state of future things So also, John the beloved, describes the exaltation of the New Jerusalem, into which others before him had not been blessed with so clear a view, with the corresponding subjection of the nations of the earth. All the ends of the earth will see the salvation of God: firstly: while time is; secondly: when time is not.

The LAMB is ever near thee,
The Bridgroom there alone;
The Crown is He to guerdon,
The Buckler to protect,

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And He Himself the Mansion,
And He the Architect,
The only art thou needest,
Thanksgiving for thy lot:
The only joy thou seekest,
The Life where Death is not.

VII.

The throne of God and the Lamb will be in the New Jerusalem (Rev. xxii. 3). The city has no need of a temple, the Lord God Almighty and the Lamb are the temple of it (Rev. xxi. 22). The glory of God lightens it and the Lamb is the light thereof (Rev. xxi. 23). The builder and maker is God (Heb. xi. 10). His servants serve Him and see His face (Rev. xxii. 3). His name written in their foreheads (Rev. xxii. 4: iii. 12). They shall reign forever and ever (Rev. xxii. 5: v. 10). The kings of the earth do bring their glory and honor into it (Rev. xxi. 23): and again, they shall bring the glory and honor of the nations into it. Of whom it is also written, "and hast made us unto our God kings and priests and we shall reign on the earth" (Rev. v. 10). To whom it is also said, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. ii. 26). What more can I say? yea: the pure in heart shall see God (Matt. v. 8). Unto God be glory in the church by Christ Jesus, to all the generations of the age of the ages. Amen.

Strive, man, to win that glory;
Toil, man, to gain that light;
Send hope before to grasp it,
Till hope be lost in sight;
Till JESUS gives the portion
Those blessed souls to fill,
The insatiate, yet satisfied,
The full, yet craving still.
That fulness and that craving
Alike are free from pain,
Where thou midst heavenly citizens,
A home like theirs shall gain.

AMEN and AMEN.

57 *Bradford St. Birmingham*, Aug. 8th, 1874.

THE WISDOM OF THE NATURAL MAN.

BY B. J. BURNETT.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, *neither can he know them*, because they are spiritually discerned" (1 Cor. ii. 14).

By this saying, "the natural man," we are made to recognize man as he is by nature, either learned or unlearned; either possessing much or little of natural wisdom; i. e., the wisdom of this world. And thus it is; that the wisdom concerning which the Apostle makes this interrogation, "Hath not God made foolish the wisdom of this world?" I answer, God has made the wisdom of the men of this world foolishness; not only comparatively, but relatively concerning the things that speak of Christ.

For the good news of an eternal redemption from the condition of imputed guilt, into the eternal sonship with Christ in God, consisted of two elements; first, a testimony of eternal facts which fell within the region of the senses of worldly wisdom. But the second element of this testimony is found in the virtue of those facts wherein they relate to the predetermined purposes of the Most High toward our race and their consequences upon the spiritual life of the called and chosen ones in this life of tribulation.

Therefore, when the precious promises of the covenant are presented to the outward sense of the natural mind, its natural sense reverses facts; hence, these truths when reaching the heart have become to him foolishness, because God had preordained that all natural wisdom should become foolishness when standing face to face with divine facts. Hence comes the truth of this saying, "Hath not God made foolish the wisdom of this world?" Herein is the wisdom of God made known, because he hath made all carnal wisdom but foolishness in relation to divine facts; and because of this wise act, toward our race, it is said, "For when in the wisdom of God, (who made all carnal wisdom foolishness; therefore) the world by (their own) wisdom knew not God." "For the Jews require a sign, and the Greeks seek after wisdom." "But (said the apostle) we preach Christ crucified; to the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are *called*, both Jews and Greeks, Christ (is) the power of God and the wisdom of God" (1 Cor. i. 21-24), in the pure Apostolic preaching of the Glad Tidings.

Therefore, as we quoted this great Apostle at the beginning, "How that the natural man receiveth not the things of the Spirit of God," we are now made to know why this thing is so; for, we have now learned that it was God's purpose to reduce all carnal wisdom down into foolishness, so that the wisdom of the carnal mind could not know the things revealed by the Holy Spirit of God, concerning the great work of Christ's redemption of his body, the Church, which is a matter of no concern whatever to the

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carnal mind, as the uncalled of our race; for they, in their case, were provided for in the antitype of the scape-goat; who bare away the sin of the world, but not personal sin, as some suppose; but this sin was imputed to our race, as the sins were imputed to the scape-goat by Aaron Therefore, the uncalled of our race, have no right to comprehend the things communicated unto the church by "the Spirit of God;" for these things contain nothing that stands in any way related to their final acceptance at the restoration of all things; for, if all things are to pass under the Almighty power which will then be exerted on the side of reconstructing of his damaged creation, into what condition will the Almighty energy place them?

The great question which underlies the whole, is this: May we not hope for a restoration, i. e., a replacing of all things back to their primal state, where the Most High pronounced them "very good?" If this condition is secured for the uncalled of our race, in that day, what more should we ask for in their behalf? I believe there is one thing more that is needed on the side of our race, when they have been restored to the Adamic condition of "very good," they must, and will learn that God's dear Son has borne away all the imputed guilt of the first disobedience: they will be made to know that the same Divine personage is now made, because of his relationship unto our race, the only medium by which they can approach unto the true mercy seat not made with hands. Now, when we are made to know that at this time the adversary is abolished, and that in him all enmity and antagonism unto holiness has become extinct, what will prevent the mind (that has been restored to the condition of very good before God,) from at once believing the whole sacred story of man's redemption from death? i. e., if the words "restoring" and "restoration" mean a replacing of things damaged back to their original condition of "very good?" Then, what reasonable objection can be advanced against this proposition, viz., "That when the creation itself, (i. e., the whole human race), will be emancipated from the slavery of corruption, into the freedom of the glory of the children of God," (Rom. viii 21; *Diaglott Translation*); what is there in such condition to prevent our race from at once accepting our dear Lord as their Saviour, seeing they now enjoy such perfect freedom of will, in love to all?

For they have now passed through the "Times of *Restoration of All Things*," (See Acts iii. 21, *Dia. Trans*). Hence, they now are standing precisely where our first parents stood by creation, with this additional acquisition of knowledge, they have learned to know both good and evil; which was unknown to Adam and Eve until they partook of the "Tree of knowledge of good and evil," whereby they, and all their descendants were condemned to corruption in the dust, until the times of restitution of all things," when He shall send Jesus Christ . . . whom the heavens must retain until these times of restitution "begin."

And then we are made to know that "every knee shall bend, of those in heaven, and of those on the earth, and of those underground ones, and every tongue shall confess that Jesus is Lord, to the glory of God the Father" (Phil. ii. 10–11, *Dia. trans.*)

From this point of view alone, can the wisdom and fitness of the Divine purpose, be known and appreciated by us.

New York City.

The Character of David.

BY LUCRETIA B. LAMB.

I have been requested to write my views of the character of David, the king, the man after God's own heart. Some sneeringly inquire, if this can be true and God a God of love? In the first place, I think we should consider the difference between the dispensation in his time and that in which we live. That was a law dispensation, which is not supposed to be built on mercy, but impartial justice; the requirements were, an eye for an eye, a tooth for a tooth. The blessings of Gerizim and the curses of Ebal clearly define the character of his time; notwithstanding this, we find in his history much of clemency and mercy. When sorely pursued by Saul, who had received from him naught but the obedience of a faithful subject and the filial love of a dutiful son, yet sought to take his life, and searched for him through all the coast of Israel,—when in the Providence of God he was completely in David's power, merely took the cruise of water from his head, and the skirt from his coat; and when the Amalekite brought to him the intelligence that he had killed Saul, expecting to obtain his favor, he commanded his men to fall upon him and slay him. Two men came to inform him that they had slain Saul's son, his rival in the empire: he commanded them to be slain.

He grievously sinned in the case of Uriah, which was no doubt the result of neglected duty. He had, previously, accompanied his forces to to the field of battle, but now, he stays at home in idleness and luxury; an easy prey for temp-

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tation. When his sin is brought home to him, by Nathan the prophet, and he pronounces his own condemnation, he does not seek to hide or excuse himself, or throw the blame on others, but like a contrite heart, humbles himself before God, confesses his guilt, and declares his sin is ever before him. When fleeing from Jerusalem, for fear of Absalom, he went up Mount Olivet weeping, and on foot, with his head covered for very shame as he saw the fruit of his own sad example.

When Shimei came out and cursed him, he would not suffer him to be smitten, as his chief officer desired to do. His reply, "Let him curse, perhaps the Lord hath bidden him." What an evidence of true humility and godly sorrow, that is unto life.

His imprecation of vengeance upon his enemies, that is so severely criticised, is, I think, but the outgrowth of law and justice. Some of them had been his familiar friends, they had taken sweet counsel together, had walked to the house of God in company; others, when they were sick, his clothing was sackcloth; he fasted and humbled himself and mourned as a mourner for his mother; who when he was afflicted rejoiced, and said, Aha, aha, so would we have it. The age had not commenced when men were taught, "If thine enemy hunger, feed him; and if he thirst, give him drink;" neither had they learned that they must forgive even until seventy times seven,—implying that forgiveness was to have no limit.

The law was until John: from that time the kingdom was preached, and its principles of grace, such as love and mercy, have been taught, until we regard them as the foundation of Christian character. In David's life we behold a sinful man; while most of his character is Godlike, which is manifestly the approbation of the Most High and His promises to him and his house forever. He will in the ages to come be a prince under the leadership of his Royal Son, who is KING of kings and LORD of lords.

St. Paul, Minn., Oct., 1874

NOTE BY THE EDITOR.—One word more on what is said of David as "a man after God's own heart." The text referred to has been greatly misunderstood and misapplied. It was spoken of David before he was king over Israel, and was addressed to king Saul, by Samuel, when condemning his wickedness in not keeping the commands of God; telling Saul that his kingdom should "*not* continue;" for, "The Lord hath sought him a man after His own heart," etc. (1 Sam. xiii. 13, 14). It was not till after this that Samuel anointed David (1 Sam. xvi. 12), when he was young and "ruddy and of a beautiful countenance." It was still a number of years later before he was king in fact; so that commendation—supposing it applied to David—was many years before the matter of Uriah and his wife.

After all, the commendation is applied to David, most likely, only as a type of David's greater Son; for, the language is, "The LORD hath sought him a man after His own heart, and the Lord hath commanded him to be Captain over his people." See also Isa. lv. 3–5, where the "sure mercies of David" are promised to those who accept Christ: of whom God says, "I have given Him for a witness to the people, a leader and a commander to the people." Here is one "after God's own heart."

THE NEXT POPE.

IT is a question of much interest, "Who will be the next Pope?" It is certain that Pius IX. cannot officiate much longer, as he is now in his eighty-third or fourth year. The following shows the drift of things connected with the Papal power:

"Prince Bismark has doubtless his own idea as to who the new Pope is likely to be; and he is apparently fomenting the quarrel with the Catholic Church—which he himself originated—so that he may not be astonished, and that he may even seem to have some show of right on his side, if, on the result of the election, or rather appointment, being made known, Germany refuses to recognize it. Cardinal Lucien Bonaparte, Italian by birth and education, Italian, of course, by race, and entered as "Italian" in the official list of Cardinals, is believed (as I have already written to you) to be the Cardinal already designated for succession to the Papal throne. This able and energetic prelate is not much heard of; but it appears that last Friday, at Rome, on the anniversary of Napoleon III.'s death, he celebrated five hundred masses for the good of the late Emperor's soul; as he was the hope of Bonapartism in the past, so, in connection with Rome, is he still its hope in the future.

"Dates are sometimes very eloquent. Now it is a curious fact that Prince Bismarck has several times declared the end of the year of 1866 to be the particular period at which the Church of Rome, alarmed by the defeat of the great Catholic German power, resolved to do its utmost to break up North Germany and to prevent, at all

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events, the formation of a German Empire under the leadership of Prussia. Accordingly, at the earliest possible opportunity, in 1868, Monsignor Lucien Bonaparte, then only forty years of age, received a Cardinal's hat, and, if things had gone well with the Emperor Napoleon, then fifty-nine years of age, it might have been reserved for Europe to see the Bonapartist power represented, at the same time, in France by a Bonapartist Emperor; at Rome by a Bonapartist Pope. The war of 1870 seemed to have put an end forever to Bonapartism on the throne of France; but Lucien Bonaparte is still on the list of Cardinals, and with the changes constantly taking place, it is impossible to say in how short a time the reins of the government may not be in the hands of a Napoleon—either of the son, put forward by Bonapartist Ministers and Generals, or of the cousin, putting himself forward as the representative of extreme republicanism and Bonapartism combined.

"No one of late has heard anything of Prince Napoleon—"Plon Plon" of other days—but he bides his time, and may be expected to come forward at the proper moment as a candidate for the Presidency of the French Republic, on Radical and Bonapartist principles—every thing to be done through the people by the Bonapartists, with Prince Napoleon at their head. There would not, perhaps, be much danger to Germany in that alone; but the danger would be considerable if, at the same time, a Bonaparte occupied the Papal chair. That is an eventuality against which Prince Bismark is resolved, no doubt, to guard; but it is one which is possible, which is more than possible, and which has been spoken of in clerical society at Rome as a thing already decided upon. Under present circumstances, it could easily enough be brought about. It is believed to be, or rather to have been, a tradition in the Catholic Church that when a Pope had reigned twenty-five years—a term to which the reign of no Pope has extended since the pretended Papacy of St. Peter—he shall, as a matter of right and duty, do two things: declare himself infallible, and name his successor. Now Cardinal Mastri-Ferretti ascended the Papal throne in 1846, as Pius IX. Consequently he was entitled and called upon in the year 1871 to perform the two important acts just specified. We know that he has performed the one, and there is good reason for believing that he has performed the other.

"Whether the Pope has or has not designated Cardinal Prince Lucien Bonaparte as his successor, can, of course, only be known as a matter of certainty when the good old Pio Nino is no more. But he has, beyond doubt, named some one whom Prince Bismark thinks he will have good reason for fearing, and some one who will feel himself bound to do all in his power to raise the church from its present depressed position."
—*N. Y. Times' London Letter, Jan. 12th.*

Hope in Death.

My life's a shade, my days
Apace to death decline;
My Lord is Life, he'll raise
My dust again, o'en mine.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

My peaceful grave shall keep
My bones till that sweet day
I wake from my long sleep,
And leave my bed of clay.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

My Lord his angels shall
Their golden trumpets sound,
At whose most welcome call
My grave shall be unbound.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

I said sometimes with tears,
Ah me! I'm loath to die!
Lord, silence thou these fears:
My life's with thee on high.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

What means my trembling heart,
To be thus shy of death?
My life and I shan't part,
Though I resign my breath.
Sweet truth to me?
I shall arise.
And with these eyes
My Saviour see.

Selected by Mrs. E. F. Lockwood.

The triumphs of Zion's King, will be the joys of Zion's children.

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"Waymarks:" Truth Returning from Captivity.

A man who is engaged in an enterprise—no matter what—that taxes the utmost energies of his mind, in his efforts to commend it to the sympathy of others, believing its success would be a benefit to the community, naturally takes note of any fact or circumstance that gives him hope, and thus sustains exertion. He is cheered by the thought that his labor is not *all* lost; that he is not thinking about it from dawn to darkness every day of the year in vain. Of course his estimate of the public utility of the enterprise may be greatly, even absurdly, exaggerated,—for there is a gracious law of nature that makes one's own child the most lovely in the world;—and it may be too, that self-interest, that subtle but powerful motive, quietly prompts the zeal which declares itself in action only for the public good. Incredulity may seek to justify itself by such arguments as these, so that our enterprising friend, notwithstanding his honesty and patriotism, has to do battle with a host of prejudiced enemies who pride themselves on their superiority to the weakness of credulity. Happily, however, all men are not sceptical, and in due time, he finds a sufficient number of believers to appreciate his project and crown it with reward. But when the test of public utility has been applied for a time it is found that the thing was indebted to imagination for many of its rose-colored virtues, and project and projector are speedily forgotten by an ungrateful generation.

What a number of schemes "for the public good" can we call to mind of which this is the history! It requires no undue pressure upon memory to bring them up one by one, with their magniloquent certificates of virtue, their short-lived popularity, their ignominious collapse. For the ills of the body politic, as well as for those of the Church, one panacea after another is prescribed by the professional healers, and each in its turn is found inadequate to the necessity. The seat of the malady is not reached, and the patient continues the victim of exhausting experiments. There is a peculiar institution in the world, called "the Church." For the formation, government, life, and design of this institution, Divine directions have been given; but these directions are practically a dead letter to a most mournful extent: whilst the truth, which is essential to the healthy life of the Church, has been so grossly corrupted during the lapse of ages, that what was meant for its nourishment and joy has made it sickly and sad. Its testimony, consequently, to the world is not now the same as that which it gave when it came forth from the pentecostal room at Jerusalem with the baptism of the Holy Ghost on its intellect and heart. Then its speech was clear as the light, and the love of Christ constrained it to cry, "Whosoever shall call upon the name of the Lord shall be saved;" now it speaks feebly and mystically, and encumbers its message with so many theological conditions and impossibilities that "the common people," who heard the Great Master gladly, can make nothing of it, and "leave Church to their betters." And then it spoke joyfully about the return of its beloved Lord as life and victory and immortality; but now, by a preposterous process of marching backward, it teaches that the return of the Lord means death with its sorrow and lamentations and bitter tears, only, to prevent the absurdity from appearing too gross, it gives us the marvellous consolation of a "triumphant death," and sends the soul straightway to glory, although the Bible teaches that resurrection precedes glorification. Secondary senses of words, metaphor, and the so-called spiritualizing mode of "interpretation" (?) have made a riddle of a book which its glorious Author meant as a revelation to mankind.

How is all this to be accounted for? Easily. Truth is in captivity. Jeremiah (xxxi.21) has suggested the title of this brief paper; and we are profoundly thankful that though there is not yet any imposing procession on the return journey, one truth after another is being delivered from its thraldom to corrupt theology, superstition, popery, and paganism, and one man after another is, by the grace of God, hailing the returned captive, the ransomed verity, with expressions of heartfelt joy. The enterprise in which the writers and patrons of the Rainbow are engaged, unlike some of those enterprises to which allusion has been made, is *not* destined to cause a little temporary excitement, and then to pass away and be forgotten, leaving no permanent benefit to men as its durable memorial. No, no! This work is surely of God. The leaders in the noble labor of emancipation, by which Great Britain stood forth before the world without a single slave in any portion of her dominions, will never be forgotten. The men who gave their money, and time, and moral influence, and mighty eloquence to the divine work of breaking every yoke and letting the oppressed go free, will be enshrined in the memory of Christian philanthropy as long as history lasts.

And is the emancipation of truth less important than that of men? What wonderfully blessed results would follow if the true, that is to say, *the revealed*, doctrine respecting God, and Christ,

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and man, and the Church, and Israel, and the nations and the world to come, were everywhere preached! It may be but a fond dream—an earnest desire springing from the conviction that these truths are of inestimable moral, intellectual, theological, and practical value—but the ideal perspective of might occur in such a case is so beautiful that we are extremely reluctant to conclude that it is only a dream. We see, in imagination, Plato, with his philosophical guesses about the nature of the human soul, banished from the Christian pulpit to make room for Christ, with his infallible declarations, and Paul, with his inspired doctrines. We see faithful men "rightly dividing the word of truth," according to the inspired precept, and earnestly placing before the faith of their hearers the wonderful love of God in offering to mortals the glorious prize of immortality in Jesus Christ the Lord: and, in consequence of this doctrinal reformation, ecclesiastical reformation is a matter of course; many of the things which now separate Christians are removed; and they learn to love one another as in the ancient days, and thus repeat to the world the clear testimony of the early Church respecting the Saviour, the Church, the King, and the coming kingdom. It is upon such an issue as this that the heart rests as the goal and reward of labor,—an issue which cannot fail to shed gladness upon the hearts of millions, and to glorify our Father who is in heaven.

We have received the following most valuable letter from a ministerial brother in India, for which we heartily thank him, and which will gladden our friends as it has greatly cheered us:—"Although unknown to you either by name or in person," writes our correspondent, "yet sympathizing heartily with you in your views touching the Second Advent, and the immortality of believers only; and admiring the gentle loving spirit in which you have advocated them; I feel it to be my duty to communicate to you a few matters relating to myself and my missionary work here, the knowledge of which will, I hope, cheer and sustain you a little in the truly good but comparatively thankless labor in which, as Editor of the RAINBOW, you are engaged.

"I cannot, like yourself and Brother White, rejoice in years of clear conviction that *deprivation of being* is the punishment which a righteous God will mete out to unbelievers in his Son. I have rather to regret that, as a minister of the Gospel, I have wasted the best of my prime in suggesting and enforcing *figurative* interpretations of eternal life instead of letting plain words have their primary and natural meaning. And yet amidst it all I was ill at ease. For nearly twenty years I had been unable to satisfy my mind, either from Scripture or from reason, that men are naturally immortal beings; consequently I could not receive, nor have I preached, the dogma of endless suffering in hell. On the other hand I felt that the Scriptures *did teach* that good men would live on forever, but how they became possessed of such an extraordinary privilege I failed utterly to see. Reason gave me no help in my inquiries, indeed proved rather a stumbling block to me than otherwise, suggesting, as it did, that if men are not naturally immortal beings—which I did not believe them to be—how could the saved among men be immortal? The burden of proof seemed to be thrown upon me, and hampered as my mind was in its thoughts by the notion that life in Bible language meant happiness, and that perishing and destruction were mere figures of speech for intense misery, the missing link, though it lay so very near to hand remained unseen.

"At length, after many years of missionary labor, my health giving way, I went home to recruit. Passing a newsvender's stall one day, I purchased a copy of the *Christian World*, containing the first of three letters on "Life in Christ,' by Edward White, of London. I had scarcely read half way through the letter before I saw rising up before me, in glorious distinctness, the very idea after which I had been groping for years. The following two letters made brightness brighter, and filled me with shame and confusion that the prejudice I had entertained against a literal interpretation of God's word should have so blinded me that what was light I had called obscurity. Of course I read Dr. Angus's reply to the three letters: but much as I love him, and highly as, in most things, I prize his opinion, he did not shake my faith in the newly-received blessed doctrine of immortality for believers only. The few perplexities which it raised in my mind, calm deliberation, aided by Mr. White's reply to the doctor in the June number of the RAINBOW for 1870, completely dispelled.

"From that day to this I have rejoiced in the light; have been enabled to think about, and speak of, the character of God without a wringing thought or a drawback of feeling, and to behold even in the destruction of the wicked a benevolence of intention fitly harmonizing with holy John's unqualified assertion—'God is love.' After having tested the new conviction I had arrived at, by bringing it to bear upon all the texts of Holy Scripture which allude to future rewards or punishments, and being joyfully satisfied by the result, I felt it to be my duty to endeavor to

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spread my opinions. With this object I wrote to Mr. Constable, requesting him to aid my efforts with a grant of his books at a reduced rate. He generously complied, and twenty-five copies of his work, "The Restitution of all Things," and twenty copies of "Will Sin and Suffering be Everlasting?" by J. Stratford, were sent by post to my most intimate friends and acquaintances both in England and in India. A lady, unknown to me,—Mrs. S.—sent me a sovereign to purchase me a little "Life in Christ" library. Putting an additional sum to it, I bought a second stock of books, and circulated them by post as before. I never made any secret of my views when in England, and was surprised to find among my brethren in the ministry what an under-current of sympathy many of them had with my professed opinions. I believe many of them are prepared very considerably to modify the expression of their views in relation to eternal punishment, when new impressions shall have commenced to operate decisively upon the thinking part of our Church members.

"On my return to India, I determined that Bengalee native Christians also should, so far as my influence extended, be set free from the heartwithering dogma in which they had been instructed. This I found to be no very difficult task, inasmuch as the natural gentleness of the Hindoo disposition—except when under the influence of passion or revenge—makes everything like harshness repugnant to his feelings; whilst the influence of the Shasters' teaching,—which holds out re-absorption into God, *at some time or other*, to even the vilest of the race,—as far as it may insensibly affect them, to regard any alleviation of terrible eternal punishment as a gladsome relief to Christian faith.

"With one exception, my native helpers—the catchists and preachers—are believers in the doctrine of eternal life by Christ only: the natural immortality of the soul is never asserted in our prayers or preaching; Jesus is set forth as the Author of immortality as well as the Author of faith, and we love to have it so.

"To encourage you in your uphill work by the knowledge that your labors are indirectly bearing fruit, I will briefly mention a few encouraging facts which have come to my notice.

"1. A native deputy magistrate, after a long conversation with me upon Christian doctrine, said, with joy beaming in his face, "Sir, until to-day I have never before conversed with any religious European who did not at the outset indispose me to listen to Christianity, by his arrogant assumption of the soul's immortality, and the improbable doctrine of perpetual torment which he professedly erects upon it. I have always rejected Christianity at the outset on this ground. *Now* I find that there are Christians who disbelieve these two things, I shall be more inclined to think of Christianity with respect." I subsequently lent him "Popular Ideas of Immortality;" by Rev. W. Ker, from the perusal of which book he professed to derive almost unspeakable satisfaction.

"2. A godly indigo planter and zeminder, who, though a Ritualist, has for years disbelieved the common dogma of eternal misery, wrote me hearty thanks for the "Touchstone" and "Restitution of All Things," and giving in his cordial adherence to the doctrine of life in Christ only.

"3. A European deputy magistrate—a man full of faith and of good works—has embraced the doctrine with all his heart.

"4. An ex-missionary, after reading Constable's Eternal punishment," and hearing the doctrine argued and preached, is also among the converts.

"5. The European judge of our district has conversed with me often upon the subject, has read several books I lent to him, and now rejoices in the doctrine as freeing God's character from an imputation which he never could think about without discomfort.

"6. Another indigo planter—not a decided Christian—wrote me a very thankful letter for a copy of "Restitution of All Things," stating it to be his conviction *that this is the sort of doctrine* to make men think of God, and not the dreadful one of everlasting torment in fire.

"7. My beloved wife now sees the doctrine to be both scriptural and reasonable.

"8. My eldest son is thoroughly inquiring about the doctrine.

"9. My native companions in the ministry and our native Church have accepted the doctrine.

"10. And, finally, the villages and markets of the district in which I am laboring, hear, in their own Bengali language, God's great truth declared—"He that hath the Son hath life: and he that hath not the Son shall not see life. *this is* the record that God hath given to us *eternal life*,—immortality.—and this life is in his Son."

"I trust, dear brother, that you will feel cheered by knowing that even in India the views which you are laboring to spread have a few hearty sympathizers."—*The Intuitive.*

He that would be angry and sin not must not be angry with any thing but sin.

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Account of Travels and Labor.

BY ELD. JACOB BLAIN.

As I find it necessary to call on brethren for means while devoting all my time in promoting the blessed reform in which we are engaged, it becomes a duty to let them know what I am doing to effect our object. I gave a statement of my work and wants last year, and will do the same this.

Last winter and spring, as in the winter before, I continued to look up names to whom I could send our works by mail, and sent out over 700 packages to new readers. Bro. Storrs furnished me with back numbers of the Examiner free. In two years, over 2000 of them have gone out into most of the States with at least 12000 tracts—"New Light," and the six Bible Examiner tracts,—the postage alone costing over $20. This course becomes important as we have so few to proclaim the whole truth by preaching.

In August I attended the Springfield and Alton Bay campmeetings, and God blessed with health and strength to walk and talk for twenty days, and scatter about 3000 of our works; 1200 "New Light," 700 Bible Examiner Tracts, 200 of the Examiners, 1000 Bible Examiner Extras, 26 "Oath and promise of God," and 140 "Hope for our Race." Bro. Storrs furnished his works free, except the 700 Bible Examiner Tracts, which I paid for. The papers and tracts were all given away. I put over 300 in carriages around the campgrounds, threw them in tents and cars, and on steamboats; and by conversation found scores willing and anxious to read works on our new views. Being in debt, I felt it duty not to give my large work as freely as for three years past: but as opposition and hard times prevented selling less than half I took with me, the rest were given, or sent out with brethren who wished to deal them out by lending, giving, or selling them. Thus much seed is sown, and I believe will yield fruit; even if I live not to see it I shall learn the result in the kingdom, if not before; I for one, am willing to trust my Master a long time, *knowing* the pay will come.

In a number of the conferences at both camps, I plainly avowed our new views, and warned them not to stop at the "half way house," as Prof. Hudson called the Life and Death theory. Let us hear more of *life* and less of *death*, seeing Christ says, "I am come that they might have life, and that they might have it more abundantly." Most of the preaching and talk in conferences was on the soon coming of Christ; but I often told them in public and in private that I could not wish nor pray for his coming if I believed as they did, that when he comes, many of our children and friends, and nine-tenths of our countrymen, and ninety-nine out of a hundred, or more, of our race were to be *burned* up. I could not rejoice in such a coming, for it could NOT be "a time of *refreshing*, nor of restitution," as Peter says it will be, Acts iii. 20, 21. As liberty was given in conferences, I feared not to occupy my share of the time; and though no *Amens* were given to my sentiments, I did not need them to animate me, as my *subject* cheered me enough.

I was grieved to learn that Advent preachers were trying hard to prevent investigation of these views. One of them told me they had driven the subject out of North Fairfield and Norwalk, in Ohio; but I learn from Bro. Alling that he was much mistaken. The truth, when seen is too glorious to be given up by the frowns of fallible ministers who have not studied it themselves. I have not yet found one who did not soon betray his utter ignorance of this matter by a little conversation. Like the torment teachers, they fly to their routine of texts in the New Testament and explain them to contradict all the old prophets say, while they refuse to look at the unanswerable proofs we have in the Old Testament, besides much in the New. Thus half of the Bible is neglected to keep up a God-dishonoring theory and avoid losing popularity.

I was some grieved to see what seemed to me a *lack* of moral courage in some who hold our views. Excuses I know exist, and fear of division is a prominent one. I never before saw the importance of heeding Christ's saying in Luke xii. 51, "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather *division*." "First *pure*, then peaceable," is a just proverb. I have found it good to follow Paul, who "shunned not to declare the whole counsel of God" (Acts xx. 27. "If (we suffer, we shall also reign with him;" and to reign means more than to be a subject. "Salvation" and "eternal glory" are two things, as we see by 2 Tim. ii. 10–12. Let us try and feel the *greatness* of being the "bride" of Christ, when he comes, and reigning in his kingdom forever. Rulers under earthly monarchs prize their station, though it lasts but a short life-time.

I have attended the Conferences the past season in N. Y., and given out our works, and earnestly contended for the faith which was once delivered unto the saints; but in all the meetings I have attended for three years past, except in two places, has there been one to hold up my

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hands by *openly* backing up the truths we hold. I have verily become "a speckled bird," but not yet entrapped, frightened, nor disheartened. God has been my strength, and thanks to His name for letting me see some good effects of labors. I am not as bad off as Paul, in his trial in Rome, when, through fear, "all men forsook him." I have many good brethren who will stand by me, and in some way, "contending for the truth."

But few who take the EXAMINER attended the campmeetings; but all I saw prized it highly; yet the times checks getting subscribers, but they are increasing, and a number told me they should subscribe for it as soon as possible: it will be sustained; and also "*Our Hope*," an able magazine edited by WM. MAUDE of England, advocating our views. A number of the best Bible scholars of England are writing for it, as can be seen by articles taken from it in the BIBLE EXAMINER. I could say much more on what I have learned by observation in traveling, but will leave it for a future article, lest this be too lengthy.

I again find it necessary to appeal to brethren for aid to live and relieve me from debt, unavoidably brought on me by being unexpectedly forbidden to sell my works at campmeetings for three years past, and by the continued opposition of most of our preachers to our blessed reform, which prevents my selling only a few anywhere. The times have prevented much help being sent me the past year, yet by economy I have managed to reduce my debt from $400, to about $300. In years past I have obtained help when traveling in summer so as to bring home something to live on in the winter; but this year I only received enough to pay traveling expenses; and as I gave out in tracts and my book some over $30, I returned so much the poorer. To some, this situation would be disheartening; but as I have labored for twenty-five years as a pioneer in our special reforms, and not suffered for the necessaries of life, I must believe my Master will still move hearts to see that my "bread and water will be sure."

His love in times past, forbids me to think
He will leave me at last in trouble to sink.
"Each sweet Ebenezer I have in review,
Confirms his good pleasure to help me quite through."

My debt has come by feeling that it was duty to give to all the joyful light, which God in mercy has given to us.

"Shall we, whose minds are lighted by wisdom from on high;
Shall we, to men benighted, the lamp of light deny!

The lepers in the Syrian camp felt that "they did not well to hold their peace while their brethren in the city were starving." 2 Kings vii. 7.

My health and strength is much better than for years past. I preached twice last Sabbath without weariness, in a new place in this county; and should preach every Sabbath were not the doors of Advent Churches closed against me, just as popular churches have been closed against them. The command to "prove all things, and hold fast that which is good," seems to be forgotten by the mass of Christians in our day. The "Lord lay not this sin to their charge."

My address is simply, Buffalo, N. Y.

LETTERS AND EXTRACTS.

FROM J. HUBBARD COTTON.

BRO. STORRS: A few here are inclined to receive the Gospel as God preached it to Abraham: but now think it of little or no consequence to us and dangerous to preach to others. But it is of vast importance to me; for the mere assertion that God loved the world, while He gave that knowledge to very few, not making known to them the way of life and salvation through Jesus Christ, hiding it from a vast majority of the race, is not sufficient to give constant hope and perfect confidence in Him. Christ commanded to "Search the Scriptures." Simply to *read* does not meet that command.

It is impossible to prove, to the full satisfaction of my mind, believing in the creeds of the churches of the present day, that God is impartial in His dealings with the race of man. Their words may assert He is "no respecter of persons," but their belief contradicts it, and their minds are governed by their belief, not by their assertions. Hence, they are constantly in doubt as to their own acceptance with God, and they do not believe that He has any particular care for their welfare in this life, and they cannot have full proof that He has in regard to the future. They do not feel in their hearts that God is a kind Father, to whom they may go for aid under all circumstances. The fact that God does indeed love them, is to them a matter of great uncertainty. For, why should He have any particular regard for them if He designs to send millions on millions, just as good by nature as they, to destruction or endless misery without giving them any knowledge of the way of life through Jesus Christ? They can give no reason why God should not have the same regard for those as for themselves.

The belief that God would place himself under the most solemn oath to grant some great

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blessing to all the families of the earth, through Abraham and his seed, then leave the mass, as they were, to eke out a miserable existence without giving them any knowledge of that blessing, nor an opportunity to obtain it, is incredible. Then after they are dead to raise them to life again only to destroy or send them to eternal torments is enough to drive faith from all who are believers in such an administration of the Divine government; for, who could have any confidence in a being that would treat the intelligent creatures He had made in such a manner?

De Kalb Centre, Ill.

MRS. D. O. HOPKINS, North Foster, R. I., writes: I must tell you that my husband, though he does not fully indorse all your views, is leaning very hard that way, and soon, I trust, will fall on the side of the most blessed truth ever revealed to man. It seems as though we had got it all: as though there could not be anything more glorious to be revealed to us. I never rested and trusted so fully in God as since I believed the views advocated in your Magazine. I do thank my heavenly Father for the glorious light and truth I have received. I do believe, without a doubt, that God will, in the end, bring more honor and glory to His name, and more happiness to His creatures than if sin had not entered the world. Praise His holy name, "For His mercy endureth for ever." Yours, in the blessed hope.

NOTE BY THE EDITOR.—Let us not think that we have "got all" of God's "blessed truth." Jesus, you know, brought in the "best of the wine" at the close of the marriage feast in Cana of Galilee: and it was "after men had well drunk." Let us drink in the truth as God gives it to us, and give Him glory: but there are "*unsearchable* riches of Christ" which will be unfolding in "the ages to come," yet will never be exhausted, but eternally new glories of His love and fulness to delight us and increase our joy. How much more may yet be revealed to us, in this life, who can tell? Let our hearts be open to receive it. Other ministers, besides our beloved Bro., Eld. Hopkins, are "*leaning*" strong towards the truths which so much rejoice us now; and may we, who now believe, so "follow on to know the LORD" that we, and they who are "learning," may "know His going forth is prepared as the morning" (Hosea vi. 3): the light increasing till the "Sun of righteousness arise with healing in His wings" (Mal. iv. 2). Then will the children of God, made immortal, go forth to carry the light of life to their fellowmen who have not, hitherto, been enlightened and blessed, with the knowledge of "the only true God and Jesus Christ," as they have been. That will be glorious *work*, as well as *faith* is glorious now. But we may well rejoice in hope of that blessed *work*, for which God is now preparing the followers of Jesus. What more glorious work can any one be called to do than that of telling the untaught of the love of God and of Christ to them? That will be "heaven," indeed; but it will be on earth, and not in the fancy region called, "heaven, beyond the bounds of time and space." Their work is not a fancy one; nor the field an imaginary one: but they shall be "kings and priests unto God and the Lamb, and reign on *the earth*." See Rev. v. 9 and 10, and similar texts throughout the Scriptures of truth.

LEVI BOUGHTON, Victor, N. Y., writes: I am rejoicing, in my declining years of life, that a great flood of light has been allowed me, to see the great and unbounded mercy of God to a world of beings of His creation. Jesus said to his crucifiers, "And I, if I be lifted up, will draw all men unto me" (John xii. 32). Again He said, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up" (John iii. 14). Now the brazen serpent was placed in sight of all, and whosoever looked on it lived. So Christ is to be manifested or made known to all; and none but those who will not look on Him will finally perish: and as thousands in this life have not had this opportunity, therefore they will have it in some future time, if Christ does draw all men unto him. There seems to be one resurrection better than another, as stated in Heb. xi. 35. One was women receiving their dead raised to life again; and others were tortured not accepting deliverance, that they might obtain a better resurrection. That is, as I understand it, the first will have a mortal life; and the other, or better resurrection, an immortal life, and to be kings and priests unto God and reign with Christ on the earth.

ELD. J. PARRY, Sandy Hill, N. Y., Oct. 1st, writes: To day I have completed my four score years of pilgrimage. I have seen many changes of scenes and circumstances. Like you, I have lost many old friends, both by death and desertion. Change of views, on theology, is not a very good speculation in a worldly point of view, as you and I have found it. The great

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majority of our race stay where they were born and educated, and make no progress. Some even boast, they have had no new ideas for 30 or 40 years. To change from good to bad, or from bad to worse, is lamentable, but too common. May we be saved from this calamity by the grace of God. I have noticed your progress for many years, and rejoice for the light that has marked your pathway: may you go on to the perfect day of a full assurance of understanding of the revealed truth of God. Yours, in hope of light, truth, and life through Christ.

MARY A., BEASLEY, South Otselic, N. Y., writes: I like the BIBLE EXAMINER very much. I see great light and beauty in the prophecies which I never saw before. I hope the new light on the coming ages is true. Though I am not fully established, I love to read those views better than any I have ever seen; there is more love and justice in them. I have loaned my EXAMINERS to a dear sister in Madison Co., who embraced the Advent faith before I did. She has read your works years ago. She is much interested in your new views. She is in poor health and poor circumstances or she would subscribe for the EXAMINER. May the Lord bless you, my aged brother, and spare you till he comes. I subscribe myself, your sister in the Lord, seeking for the truth as it is in His word.

NOTE BY THE EDITOR.—If you will give me the name and Post Office address of the sister spoken of, I will send her the Magazine gratis, cheerfully.

J. D. SHERIDAN, Osage, Iowa, writes: I cannot do without the MAGAZINE on account of the words of comfort and encouragement its pages are filled with, each number. I would like very much to contribute something for the advancement of the glorious truths you are struggling so hard to promulgate, and against the tide of opposition you are obliged to meet: but to tell the truth, it is more than I feel able to do to renew my own subscription; but I send so much, and have some encouragement of getting another subscriber.

ELD. WM. BRAYTON, Waterloo, Iowa, writes: A friend gave me "HOPE FOR OUR RACE:" that with what I have read from your pen, has fully convinced me that God will give all an opportunity to obtain life. O how good our heavenly Father is. Yours in hope.

DR. E. C. BALCOM, Bashan, Ohio, writes: I send my mite for the support of the EXAMINER, hoping it may live till Jesus comes; though I can truly say, "Thy will be done, O Lord." I rejoice to see the many triumphs of the doctrine of probation in "the ages to come," which are being made. It shows the truth is in it.

LUTHER F. ARNOLD, Winsted, Conn., writes: I am much pleased with the EXAMINER since I commenced taking it last Spring. As long as it is as good as it is now, you may put me down as a *life* subscriber. Yours, in hope of the "Ages."

D. C. BLAKEMAN, Jessup, Iowa, writes; I must have the EXAMINER, for it is filled with truth, and the best of any reading except my Bible. Yours, in hope of soon seeing Jesus the Saviour of the world.

ELD. W. H. BARNES, Albany, Mo., writes: I am well pleased with the EXAMINER and can't well do without it. I have hard work to make a living. I am so crippled in my hands with something of years standing, and still getting worse, that I can hardly write intelligibly. I hope and pray that your health and strength will, in the providence of God, hold out, and your life be spared till the Master comes. Yours, in the hope of the soon return of our blessed KING.

CHAS. H. STACKHOUSE, Philadelphia, writes: I do thank God that, through you, my views of the Government of God over the children of men have been so grandly and gloriously enlarged.

THE MAIN TEXT.—In opposition to the view, that if a man dies in unavoidable ignorance of "the only true God and Jesus Christ," in "the ages to come" that knowledge will be given him and an opportunity granted him to secure an endless life through faith and obedience, it is said, "As a tree falleth so it lies." That, they think, proves our view of the matter false. The text referred to reads, "If the tree fall towards the south, or toward the north, in the place where the tree falleth, there it shall be" (Eccl. xi. 3).

Does this text have any reference to a man's death or his condition after death? None at all. But suppose it did,—what does it prove? Must a tree lie in the place where it falleth and rot there? May it not possibly be removed? Yes, may it not be taken away and wrought into some beautiful wood work? If the text proves that when a man dies his condition is unchangeable; then it proves a resurrection is impossible as much as that no moral change can be affected. The truth is, it has nothing to do with man's state in death or afterwards. It is our opposer's dying effort to find a text in the Bible in disproof of our position. Let him try again. ED.

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J. L. KNAPP, Santa Clara, California, desires any of the preaching brethren, who may be traveling in that part of the State, to call on him. He recently removed from Saratoga, N. Y., to the above named place.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

LETTERS RECEIVED TO OCT. 22.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Henry Seitz, Levi Boughton, Henry Dunbar, E. A. Poole, Polly G. Pitts, Mrs. Austin Andrews, Jacob F. Huber (2), Isaac S. Small, Emeline Wood, Mrs. D. O. Hopkins, Dr. E. Perkins, W. Deverell for Peter Elford, Clarendon Kelly, Eld. J. Parry, S. Battery, Lucretia B. Lamb, M. A. Tillottson, Dr. J. F. Lee, Eld. Wm. Brayton, N. D. Wight, James Crawford, N. L. Thayer, Geo. M. Prince (2), F. Gladding for Wm. Smith, Geo. Storer, J. Beeching, J. H. Mills, Eld. Jacob Blain, Mrs. R. W. Pierce (much obliged), N. T. Wight, Samuel Brown (Thank you), J. Lewis, A. S Whitney, W. H. Whitman, Joseph L. Russell (2), D. B. Cutter, Stephen Benton, G. W. Long, Wm. H. Simmons, E. Royce, Israel Putnam, T. W. Wight (I do not know where the work you speak of can be had), J. S. Hatch, J. L. Swain, Jas. Crawford, E. D. Adams, J. W. Maffit, Whitefield Townsend, Charles Hope, Jane Alderson, Rufus Wendell, Cora M. Clemence, Daniel W. Fike, Geo. Atkinson (Thank you), Martha C. Lee, J. L. Knapp, J. W. Dye, L. D. Tanner, J. Lewis, Geo. H. Waterhouse, Eld. J. Blain, James H. Jacobs for J. H. Oak, Amy Cobb, S. W. Bishop, Jacob Blain (by Express).

PARCELS SENT TO OCT. 22.

Henry Dunbar, Prof. J. F. Huber, N. D. Wight, W. J. Crawford, Mrs. Clinton white, John B. Day, Geo. M. Prince (2 par.), G. B. Martin, J. Chapman, Prof. J. F. Huber, Samuel Brown, Eld. J. Lewis, Joseph L. Russell, Mrs. Mary Wood, Stephen Benton, G. W. Long, J. L. Swain, James Crawford, E. D. Adams, Mrs. Mary Winchester, G. W. Long (2), D. W. Fike, Prof. E. R. Hill, L. D. Tanner, Eld. J. Lewis, J. S. Hatch, Eld. J. Blain, by Express, Geo. H. Waterhouse, S. W. Bishop.

To Clubs.

THIS MAGAZINE will be sent to *one address*, to Clubs, at the following rates:

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15	"	"	"	"	15.00
25	"	"	"	"	22.00

These offers are made to encourage individuals to get up *clubs* in every place possible. The money to be sent me, in advance, by a Postal Money Order on Brooklyn, N. Y. If sent otherwise, to be at the risk of the sender. The Postage on the Magazine you will pay at your own Post Office. See the Notice on "POST OFFICE MATTERS," on second page of cover.

The Bible Examiner is a Monthly Magazine *Terms*, $2 per year, in advance. When postage has to be prepaid, 12 cents must be added.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

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No. 2.—"WE ASK FOR PROOF. 8 pp.; 70 cts. per 100.

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No. 6.—"A SECOND CHANCE TO BE SAVED;" and ABRAHAM AND HIS SEED: *The Work they have to Accomplish.* 8 pp.; 70 cts per 100.

No. 7.—WHY EVIL WAS PERMITTED. A Dialogue. 16 pages; $1.25 per 100.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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To Subscribers.—The new postage law goes into operation Jan. 1, 1875. You will, therfore, have no more postage to pay on this Magazine, as I shall be obliged to *prepay* it in New York. At this change it may be proper to say a few words to those to whom the Bible Examiner is now sent:

First: Those too poor to pay anything. To such the Magazine is cheerfully sent without charge: but some of these have made no response expressing even a desire for its continuance. To such it will now be discontinued.

Second: This Magazine has been continued to all persons who paid the full price ($2) for volume 18. A considerable number of these have not yet made any response by a remittance nor informed me that they would do so for volume 19. As the publisher will now be obliged to *prepay* the postage, it is to be hoped a response will be made, in some form, soon. The Publisher is willing to wait; but he wishes to know that he will not have to wait in vain.

Extracts from Letters.

Geo. M. Prince, Eldorado, Ark., (a man aged 72 years), writes: By some means a gentleman in Pennsylvania recently sent me a number of your Magazine, and it opens to me astonishing new light on the finalty of the human race, as to salvation. I am struggling for light and sympathy from some source, having been set at naught by old "orthodoxy." I trust in Christ, and abide my time for an outpouring of truth, as it is in Christ, in these dark and proscriptive regions. I am aged, infirm, and very poor, unable to work at hard labor. Have been cut off by the Baptist as Minister for heresy. Can you send some holding your views over here to help me (for I am alone). I want to do something in the way of getting up some interest in your *New Light* doctrines. Will you send me your Magazine as a torch bearer, and some tracts? I will do the best I can to introduce the Examiner and get subscribers.

Note by the Editor.—I sympathize with this aged friend, and have sent all he asked for, and more, of printed matter. But to supply such calls our Tract Fund needs replenishing. Will the friends remember this branch of the work? Friend Prince's call, from Arkansas, reminds us of the Macedonian cry, "Come over and help us." May the Lord send help in "due time." I trust that time will soon come.

Joseph L. Russell, Pittsburg, Pa., writes: Oct. 12. I feel that I have been remiss in discharging my obligations to you for the many blessings and favors I have received from the truth of God's Word through your instrumentality; and particularly during your short visit to our City in May last; though I have not written you since your visit among us, I have not forgotten you. I often think of you and the good cause in which you are engaged; and I pray God that you may be long spared in life and health to continue in the good work to which you are devoted. I hope you will not suffer during these dull times for means to publish the Examiner. I trust that God will sustain you in the good work of love.

Note by the Editor.—Bro. Russell is one of our elder brethren, with whom I formed a most agreeable acquaintance while in Pittsburg last May, and I think of him only to love and respect him. "When shall we meet again?" The Lord bless him, and all lovers of Jesus in that region and elsewhere.

Eld. Thomas K. Allen, Winona, Minn., writes: I read the Examiner with much interest, and my sympathies are with you in the faith of the endless succession of the ages. It does seem to me to be the only consistent way of understanding the Scriptures. But then the great burden of my soul and preaching is a full and present salvation from sin: To know the love of God that passeth knowledge, and then we shall be ready. But, O, how glorious and satisfying the hope of being kings and priests unto God, and to be "sent unto the nations, to Tarsish, Pul and Lud, Tubal and Japan, to the isles afar off to declare God's glory to the Gentiles," when a King shall reign in righteousness and Princes shall rule in judgment." Being Christ's, we are Abraham's seed, and with Christ and Abraham of being the means of blessing all the families of the earth. Truly, "Every man that hath this hope in him, purifieth himself, even as He (Christ) is pure."

Dr. J. K. Finley, Niles, Mich., writes: The subject of the Examiner loses none of its interest with me, but increases greatly. I talk with many persons, who are much pleased with the views; others seem to hate them. History repeats itself on this as on other matters. Many professed Christians seem to feel towards those who have not enjoyed their advantages, very much as the Jews, in our Saviour's time, did towards the Gentile world. I will endeavor to write some for the Examiner this winter if I possibly can. Since my sickness, several years ago, my health has not been good, and I have felt its effects the last year more than ever before.

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BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XIX. NEW YORK, DECEMBER, 1874. No. 3.

"THE RESTITUTION."

"As by the offense of one, judgment came upon *all men* to condemnation" [to death]; "even so, by the righteousness of one, the free gift came upon *all men* unto the justification of life; for as by one man's disobedience *the* many [all men] were made sinners, so by the obedience of one shall *the* many be made righteous" (Rom. v. 18, 19).

That is, As all men die by one man's sin,—Adam's—so by one man's righteousness—Christ's—shall all men be made alive from the dead. This revival from the dead is to all men unconditional: but a revival to immortality and eternal life is conditional. The universal revival restores all men from the death that came upon them as the result of Adam's sin. In this respect, Christ has "abolished death"—annulled it; made it void, or powerless to hold one of Adam's race. This is the salvation "God *will have* all men" receive, irrespective of any will of their own.

The present state is, to all men, a state of discipline; or, as the Apostle calls it, "This present evil world," or age (Gal. i. 4); from which it is the "will of God" that "Jesus Christ" shall "deliver us;" and to this end, "Christ gave himself for our sins:" and it is "according to the will of God," that his Son should accomplish this work. It is partially accomplished in the present age by preparing a "few" of the race for immortality, eternal life at the return of Christ from heaven; who are then to be associated with their Head in delivering the mass of the race from the evils that have befallen or may yet befall them.

As I have said, all men were subjected to evil and death through Adam, or as the result of his "one offence," and not by their own fault. From these evils and death they are all to be delivered by the second Adam; not for their own merit, but as an act of God's free grace through his Son. This act of love and mercy removes all the evils resulting from Adam's sin,—bruises the serpent's head,—destroys the works of the devil, *d'evil*, and places the entire race (excepting the immortal ones) in a state of trial for a continued life, with the advantage of the experience of evil, or of the afflictions of this present life; hence, in higher and more favorable circumstances than that of Adam, who had none of this experience before his disobedience.

The experience or discipline of "this evil world" must act powerfully, in the resurrection state, to induce men to accept Christ and His service; especially, when they shall see His true character and great love to them, and the glory bestowed on those who chose His service in this life. Then will all men see the full import of Paul's words, when he said, "But God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by *grace* are ye saved): and hath raised us up together . . . that in THE AGES TO COME He might show the *exceeding* riches of His grace, in His kindness towards us, through Christ Jesus," . . . "who were by nature children of wrath, even as others" (Eph. ii. 3–7).

Such an exhibition of Divine love and power must act powerfully on the race who had not hitherto known "The only true God, and Jesus Christ" who came "to seek and to save that which was lost;" and it will place before their minds a powerful motive to accept Jesus Christ as their Redeemer, Lord, and King, "For the same Lord over all is rich unto all that call upon Him: for whosoever shall call upon the name of the Lord shall be saved. How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" (Rom. x. 12–14).

Thousands and millions have died without ever having heard of "the only true God and Jesus Christ;" they can only hear of them through a resurrection from the dead, in the ages to come. Without such a work, *the restitution* can never be accomplished; but the restitution cannot fail, for "the mouth of the Lord hath spoken it;" and every son and daughter of the human race shall be placed in a better condition to secure an endless life than Adam had before his "one offense;" for they

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will have a knowledge of evil and an experience of its bitterness of which Adam was ignorant. The discipline they have passed through, in this life, will prepare them to place a proper value on the love of God to them; and, hence, have a powerful influence in leading them to give "glory to God and the Lamb," and to become willing *subjects* of His government.

Thus, there is not only a *restitution*, but "all things" will be made "new" (Rev. xxi. 5); and Christ will be "all and in all," to the glory of God the Father; and every creature in heaven and earth will celebrate the praises of God and the Lamb. (Rev. v. 13.) Such is to be the finale of the restitution: "old things" will "have passed away," and all things become new. Then will be fulfilled the saying of the "great voice out of heaven,"—"Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God: and He shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 3, 4). ED.

JUSTICE AND LOVE.

THESE are two attributes of our God which nearly all theologians so divide as to make them irreconcilable enemies. This view of the subject is much to be regretted. Justice is as much a friend to the human race as love; and they are in perfect harmony in their work for the highest good of every soul of the human race: This subject is well set forth in the article, "A Dying Belief," page 79 of this number of the EXAMINER, which appeared a short time since in the "Christian Union." I call attention to the article not because there is anything new in the sentiments in my own mind; for, thirty four years ago I commenced the same train of argument on the same subject; but have not stopped at the one doctrine of endless misery; it bears on the entire government of God over the human race. To maintain that *this* life is the only time in which any of the human family,—no matter how unavoidably ignorant they may have been of God and of Christ,—can have an opportunity to secure an endless life, by becoming reconciled to God in Christ, is an error as opposed to the justice of God as endless torture, itself; and is nearly as horrible; and quite as God dishonoring. Let the article be read, keeping in mind that the whole train of thought bears just as strongly against the doctrine that any man shall perish without first knowing "The only true God and Jesus Christ" and having an opportunity to secure an endless life through that knowledge. The doctrine of death, in unavoidable ignorance, with no hope of a remedy in a future life, is a twin doctrine with endless misery,—both condemned by the love and justice of God, and are a gross outrage on all God's professions of love to the world and His declarations that His "ways are equal."

I give the above mentioned article because it expresses in forcible language not only my views of the doctrine of endless misery, as held by me for more than thirty years past, but because I see the same sentiments or arguments equally support my present position that every son and daughter of Adam will have a true knowledge of "the only true God and Jesus Christ" and an opportunity to become a partaker of the great salvation there is in "Christ, who gave Himself a ransom for all "men, "to be testified in due time." To deny this, is, to me, a blasphemy against the true God and his beloved Son. But, happily for such blasphemers, Jesus says, "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:" with one exception, viz., "blasphemy against the Holy Ghost" (Mark iii. 28, 29). ED.

SUPPOSED LACK OF EVIDENCE.

"I cannot see that you have any Scriptures that positively or directly sustain you in the new views that you advocate." A.

So writes one who addresses me as a "Bro. in Christ." That he is honest in supposing so, I do not doubt; and so were a multitude of Christians in thinking I was destitute of "any Scripture that positively or directly sustained" my "new views" on the immortality question, first promulgated in 1841–2. Yet many of the same persons have since been convinced and see clearly that the general tenor of the Scriptures sustains the view I took on that subject as fully as any "positive" declaration could do.

So of the "new views" that I now "advocate." If it seems to some that I have not "any Scriptures that positively or directly sustain" them, I ask, Does not the general tenor of the Scripture fully sustain them? And further, Can

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the veracity of God be vindicated by any other system of theology in existence?

Let these questions be weighed by an impartial mind, cleared of all *isms*, as before God alone, and I have no fear of the result. This truth, will not be disputed by any believer in the existence of a God infinite in wisdom, knowledge, power, justice and love, that He fully comprehended the result of the work of the creation of this earth and man upon it; and with the perfect knowledge of "the end from the beginning" (Isa. xlvi. 10). He created all, thus taking upon Himself the *responsibility* of the result. No plea of man's moral agency, or the freedom of his will, can avoid this conclusion; because such freedom was the work of his CREATOR, who thus assumed the responsibility of the working of that free agency. Let these facts be kept in mind and we may yet learn that the Scriptures do *positively* sustain "the new views" which I "advocate," viz., That God has pledged Himself in the most solemn manner that every son and daughter of Adam's race shall have all necessary means and opportunities to secure an endless and happy existence, and have a competent probationary state, "in due time," in which to secure such a result, which can only fail by a wilful persistence in rejecting God's love in the provision He has made to secure that result.

Let us now briefly contemplate the teachings of the Scriptures in relation to this subject. "Sin entered into the world, and death by sin" (Rom. v. 12). The CREATOR foresaw this, and provided a remedy for it "before the foundation of the world" (Eph. i. 4: Titus i. 2; Rev. xiii. 8). This remedy was first announced in Eden by the LORD GOD in the declaration that "the seed of the woman shall bruise" the *head* of *d'evil:* which is an assurance that *the evil* shall be ultimately destroyed, or entirely exterminated; that though an apparent disaster had befallen the race, God had provided a remedy and an ultimate exaltation would be the result; the introduction of *the evil* was only temporary, and would make man's end more glorious by the knowledge of "good and evil" than under any other administration. True, the end was to be attained by a course of discipline indicated by two expressions, (1.) Evil shall bruise *the* "*heel;*" (2.) "labor and sorrow all the days of thy life;" but the assurance remained of the final removal of all *the evil* by its destruction—the bruising of its *head*.

The next statement of the final result is the promise to Abraham, "In thee shall all families of the earth be blessed" (Gen. xii. 3); confirmed by an oath (Gen. xxii. 16–18), embracing not Abraham alone, but his *Seed*, in whom "shall all nations of the earth be blessed." These assurances were repeated to Isaac and Jacob, Gen. xxvi. and xxviii., and embraced "all the *kindreds* of the earth" (Acts iii. 25).

Passing over the many prophecies of the blessing to come on all people, languages and tongues, and the oath of God, that to Him "every knee shall bow," and that "the whole earth shall be full of His glory:" yea, "The glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it" (Isa. xl. 5); "and all flesh shall see the salvation of God" (Luke iii. 6): I say, passing for the present all these testimonies, let us come to the statement of facts in the New Testament, and see if my "new views" are "built on the sand," and are not rather built on the Rock of ages, the eternal truth of God.

First, then, "God so loved *the world*" (the race of Adam, of course), "that He gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life" (John iii. 16). Will any one presume to say that God's love covered the entire race in giving His Son, and yet that He has denied to millions on millions the means of ever having the knowledge of that love, and so prevented the possibility of the exercise of *faith*, without which they must perish? In what light does such an assumption set the character of God in his profession of love to the race? What less is it than a charge of hypocrisy? And shocking to think, it makes Christ a deceiver; for, He represents the love of God as extending to the world, as a whole, while He knew, according to all the theological theories which my "new views" oppose, that the mass of the race never would hear of that love nor have an opportunity to believe.

I cannot, therefore, regard those theories, which my "new views" oppose, in any other light than as blasphemous: they speak evil of God and of his "only begotten Son;" ignorantly, so far as their advocates are concerned, who are, many of them, as jealous of the honor of God and Christ as myself; and towards them I have no other feelings than those of grief at their position, in which they and myself, formerly, have been involved by early education, and kept in it through dread of change and fall-

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ing into some fatal error. But it is high time that we "put away childish things" (1 Cor. xiii. 11), and become "*men* of God,"—"strong in faith, giving glory to God" for "His wonderful works to the children of men" (Psa. cvii. 15, 21).

Again: "God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John iii. 17). And yet the theories which my "new views" oppose represent an almost total failure of this end of Christ's mission into the world, and the vast majority of the race are to be condemned to perdition for not believing that of which they never heard; God never having given them a chance to believe. Is the God of love and truth to be thus impeached? If others can persist in such work, I cannot.

Again: "The bread that I will give is my flesh, which I will give for the *life of the world*" (John vi. 51). This bread must be eaten: that is, *faith* must be exercised in Christ as the LIFE-GIVER in order to "live forever." Did Christ give himself for the life of the world, and are men to be condemned to eternal death without having an offer of this bread of heaven? Are they to be mocked with professions of love and concern for their salvation, and yet never permitted to see nor hear of the "bread that came down from heaven" for them? Perish the blasphemous thought! God does not thus trifle with the children of men, nor practice such hypocrisy towards them.

But I must pass over multitudes of declarations of the New Testament, as well as those of the Old, and now notice only one or two more, which are "positive" enough for my faith, if not for the faith of others.

"There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 5, 6). Did Christ, by God's appointment, give himself a ransom for all men, and yet God have no "due time" in which this glorious *testimony* should be made to all men? and are unnumbered millions to perish forever without ever hearing of this provision of God's love, and without any chance to accept the mediation of the Son of God? All the theological systems of this age, not excepting those called Adventists of every class, do assume that the mass of the race will thus perish in their ignorance, however unavoidable that ignorance may be. Perhaps I ought to except from this charge those called "Restorationists;" but I was speaking only of such as confine probation to this life. Once more: "God hath highly exalted him (Christ), and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9–11).

Strive to evade the force of this language, as men may, it is "positive" enough to sustain the "new views" I now maintain. It shows, first, God's purpose that every soul of man "*in* the earth and *under* the earth" (the dead, of course) shall *hear* of "the name of Jesus," and shall "bow" to it; "and every tongue confess that He is Lord"—is the Ruler and Deliverer. If this is not done, "the Father" fails of that "glory" which He has "sworn" shall be given "Himself," by whom He aware (Isa. xlv. 23).

Whether this bowing and confessing implies reconciliation or not, it demonstrates that all the race, without exception, are to hear of "the *name* of Jesus," and to *know* that "God the Father" requires of them submission to Christ as "Lord of all" (Acts x. 36), "both of the *dead* and the living" (Rom. xiv. 9); so that of the entire race it is "positively or directly" affirmed they shall "bow to the name of Jesus" and "confess that He is Lord, to the glory of God the Father;" and God has made oath to such a result in the most solemn manner, saying, "By *Myself* have I sworn," etc.

If such facts as I have now presented do not form a sufficient ground of faith in my "new views" for others, they do for *myself;* and nothing that I have seen or heard has or can, for a moment, shake that faith. "Let God be" accounted "*true*" if it proves every theological system extant a mass of falsehood. Those systems are justly chargeable with being the cause of the widespread spirit of infidelity which threatens to swallow up all faith in the Bible revelations.

ED.

A QUERY, OR DIFFICULTY.

IN Mark xiii. 26 our Saviour speaks of his coming in power and great glory. In verse 30 He says, "This generation shall not pass, till all these things be done." Now, how do you understand this? Surely the things he had foretold did not all happen before the then present generation passed. W. T. T.

It seems to me the text has been misapplied by nearly all who have written on the subject. The Saviour had spoken of events that were to stretch over a period then unknown to men, and

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winds up the series with His return "in the clouds," etc. Then He gives them the "parable of the fig tree," and says, "When her branch is yet tender, and putteth forth leaves, ye know that summer is near; so *ye* (who see these signs, or that all these things have come to pass) in like manner, when *ye* see these things (have) come to pass, know that it (His coming in the clouds) is nigh, even at the doors." He then adds, "Verily I say unto you, that this generation (who see the completion of the signs given) shall not pass, till all these things be done;" the generation then living, who see that the events are past, which were to precede the coming of the Son of man, shall not pass away till *all* these things be done; i. e., The coming of the Son of man, and the gathering "together His *elect* from the . . . uttermost part of heaven."

That the coming of Christ and the gathering of the elect was not at the destruction of Jerusalem, as some teach, is evident from Paul's teaching 2 Thess. ii., written only a short time before the overthrow of that city. Paul speaks thus: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto Him, that ye be not soon shaken in in mind . . . as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition," etc. Here the Apostle settles the question that other great and important events were yet to intervene before the day of Christ's return; which events did not take place in the generation living at the time of our Lord's utterance of his prophecy or teaching.

Our Lord clearly spake of the generation that should be living when the series of events, He had spoken of, were winding up and so near completed that the certainty of the nearness of His coming in the clouds of heaven could no more be mistaken than that summer was nigh when the fig tree put forth leaves. *This* generation, then living, should not pass till the entire completion of the series of predicted events. But of the precise time of His coming, "knoweth no man, no, not the angels in heaven, neither the Son, but the Father. Take heed, watch and pray: for ye know not when the time is." Thus ends Jesus' instruction on the subject. Let us all "heed" it. ED.

MORE INQUIRIES.

In the EXAMINER for October I responded to some questions of a Correspondent relating to the foreknowledge of God, etc. He writes again expressing satisfaction, so far as the text Gen. vi. 6 is concerned, but says, other texts stand in his way, and wishes an investigation of them. He names Gen. xviii. 20, 21; Jer. vii. 31, and xxxii. 35. These texts appear to him, as they read, to be in the way of accepting the idea of the perfect foreknowledge of God.

Gen. xviii. 20,21 relates to the sins of Sodom and Gomorrah, the cry of which had come up before the LORD, and He says, "I will go down now, and see whether they have done altogether according to the cry of it, which is come to me; and if not, I will know."

This language seems to indicate no more than a judicial investigation; and is used in accommodation to human understanding, that the judgment, when executed, should be known as the result of the truth established of the guilt of the inhabitants by a perfect knowledge thereof. The conversation with Abraham shows the LORD knew there were not "ten righteous persons" in those cities.

The language in Jeremiah is of the same import in both places referred to, and relates to the wickedness of Israel and Judah in their idolatry in worshipping Molech, causing "their sons and daughters to pass through the fire unto Molech; which I commanded them not" [to do], "neither came it into my mind" [to command them], "that they should do this abomination."

The words I have placed in brackets show the sense of these texts. To suppose the language imports the LORD's lack of knowledge is to overlook His plain prohibitions contained in the laws He gave Israel, hundreds of years before: thus: "Thou shalt *not* let any of thy seed pass through the fire to Molech" (Lev. xviii. 21). This is what God "commanded them *not*" *to do*. Their doing it, was contrary to His express command; and He never had the thought, or "mind," to give such a command; on the contrary, He again and again warned them against every form of idolatry. See Deut. xii. 31, and xviii. 10; 2 Kings. xvi. 3; Psa. cvi. 37, and many other texts in which the LORD warned the people against the wickedness complained of in Jeremiah. To infer, therefore, that, when He said, "Neither came it into my mind," He never *thought* that such a sin would be committed by Israel, is to represent the LORD as warning them against a sin that never had come into His mind! Such a construction of His language

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will do to make infidels; but it is a gross perversion of the truth. It came into the LORD's mind to prohibit that sin; but never to command or allow it. Such I regard as the truth on the texts spoken of in Jeremiah.

QUESTIONS.

"Please tell us how you understand the seven Spirits before the throne of God, as recorded Rev. i. 4? "also, what were the doctrines of the Nicolaitanes, Rev. ii. 15?"

I do not pretend to know certainly what is meant by either of the statements in the texts quoted. I can only suggest. "The seven Spirits" are spoken of again in chapter v. 6, where "a Lamb" appears "having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." And again, "These things saith He that hath the seven Spirits of God" (Rev. iii. 1). Once more: "There were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Rev. v. 5).

The number "7" is used as a symbol of perfection. In Zech. iii. 9 it is said, "Upon one stone shall be seven eyes:" and in chapter iv. 10 it is said, "In the hand of Zerubbabel those seven, they are the eyes of the LORD which run to and fro through the whole earth." Take all these texts together, and they seem to teach the perfect knowledge of God and his oversight of all the affairs of earth; and as they are said in Zech. to be "the eyes of the LORD," and in Rev. v. to be the seven eyes of the Lamb, it seems a just conclusion that when "all power in heaven and earth was given into the hands" of Jesus, "the Lamb of God," (Matt. xxviii. 18), that, at the same time, these eyes, or seven Spirits of God, or perfect knowledge and oversight was also imparted to Him of all things in heaven and in earth: hence, the book of Revelation was the work of Jesus Christ, (see Rev. i. 1); and exhibits His perfect knowledge of all events then in "the ages to come;" for He it was,—and only He could,—that prevailed to open the seals and make known the things of the future.

As to "the doctrines of the Nicolaitanes," all we know of them is learned from history. They are said to have "taught the community of wives; and that adultery and fornication were things indifferent;" and such like abominations. Well might the "Lamb of God" say, "which I hate." All pure minded beings cannot but hate such vileness. ED.

A QUERY.—What do you think of Rom. ix. 28: "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth?" How long will the time be cut short? Did the Saviour allude to the same time Matt. xxiv. 22?

Short and long are relative terms: each term must be considered in relation to the other. "A short day" relates to one that is long; and so, vice versa. To determine how short, we must have some idea of the length of that with which it is the contrast. A thousand years with us is a long period; but with the Lord it is as one day (2 Pet. iii. 8), because His days are days of eternity.

The text on which the inquiry is made, most likely, has relation to a work to be done for literal Israel, either the whole body of that people or "a remnant." If to a remnant, then it may refer to the Lord's preparing them to bless the main body of that people "in the ages to come." This work will be a short one compared with "the endless succession of ages" (Eph. iii. 21); even though it should occupy thousands of years, as it has already done: it will be but "a short work" with Him with whom "a thousand years are as one day;" especially, compared with the endless future. If those days of preparation are to be "cut short," it is impossible to tell how much; but the expression may be intended to signify *certainly* that the work would be finished in "due time;" or would not exceed the time "which the Father has put in his own power," and has not definitely made known to men.

Whether "the Saviour alluded to the same time, Matt. xxiv. 22," I cannot say; and an *opinion* would be of little value.

A QUESTION FOR OPPOSERS.—If Christ is to "put down *all* rule and *all* authority and power: and when ALL things shall be subdued unto him,—for He has power, whereby He is able to subdue all things unto Himself" (1 Cor. xv. 25–28, and Phil. iii. 21),—will the greatest share of the human family be destroyed? If they are, How are they *subject* unto Him? If a *man* undertakes to subdue an untamed animal and destroys or kills it, we say, "The animal was too much for him, and he has failed to accomplish that which he undertook;" or, we say, "He was not competent for the work and should not have been trusted with it." Do not Destructionists place Christ in the same position as we do the man we have supposed? and is not the work He has undertaken a like failure?

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Human Redemption.—No. 14

The Resurrection a Revealed Fact.

Peter, when first announcing the resurrection *of Christ*, felt that he might confidently appeal to this event as evidence of his Messiahship, since, in their own sacred books, David had declared of this Prophet, that "His soul should not be left in Hades, nor his flesh see corruption."

The *denial* of a resurrection was, however, in all probability, not peculiar to the Sadducees. All through the Gospel history sceptics on this subject make their appearance. Paul says to the Corinthians, "How say some among you that there is no resurrection of the dead?" (1 Cor. xv. 12): and Timothy is warned of men who teach that "the resurrection is past already," and, in so doing, "overthrow the faith of some" (2 Tim. ii. 18). The Church of Christ in every age has had those among its members who have endeavored so to spiritualize this great event as to make it rather a subjective change than an outward reality; and probably there never was a time when such notions prevailed more widely among professing Christians than they do at the present day.

And yet a belief in *the fact* of a resurrection of the dead lies at the very basis of the Gospel; for "if there be no resurrection of the dead, then is Christ not risen;" and if Christ be not risen, then is preaching and faith alike "vain" (1 Cor. xv. 13, 14). The event itself is declared, on inspired authority, to be the fulfilment of the prophecy regarding Messiah, in which God says of Him, "Thou art my Son; this day have I begotten thee" (Psa. ii. 7; Acts xiii. 33). It is the proclamation by God himself that Christ is His only Son, clothed "with power, according to the spirit of holiness" (Rom. i. 4); and the reception of it as a truth is regarded in Scripture, not as a late attainment, or as "wisdom for the perfect," but as one of the very first elements of the Christian life (Heb. vi. 2).

Of *the nature* of the resurrection little is revealed; of its *results* much. The passages which relate to its nature are chiefly the following:—

(1). Luke xiv. 14—"Thou shalt be recompensed at the resurrection of the just"—for feeding "the poor, the maimed, the lame, and the blind."

Here future reward for kindness shown to the needy on earth is distinctly recognized. The promise, be it observed, is made, not to the disciples, but to one of the Pharisees that bade Him to a feast (xiv. 1). May it not, then, fairly be asked whether such a passage does not seem *naturally* to refer to a dispensation of rewards and punishments to be entered upon at the resurrection, differing, *both in kind and in degree*, from the blessedness which awaits the elect?

(2). John v. 28, 29—"The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation."

Here the retributive character of the world (or age) to come, is again clearly stated, although in this case it is rather with reference to the general course and character of the life than to any particular act.

(3). Matt. xii. 31, 32—"It shall not be forgiven him, neither in this world, neither in the world to come."

This text is properly regarded as in itself *conclusive* against universalism. Be it so; but is it not, then, equally conclusive in favor of the supposition that *some sins*, not forgiven in this world, will be forgiven in the world to come? Dean Alford says, "No *sure* inference can be drawn from these words with regard to forgiveness of sins in a future state." I admit this, for all inferences, *deduced from* Scripture, however necessary they may seem to us, introduce a *human* element, and should therefore never be placed side by side with a *Divine* statement. Olshausen understands the passage (as many others have done) to imply forgiveness on repentance *in the imperfect state of the dead* before the judgment.

(4). Matt. xix. 28–30 (compared with Luke xxii. 28–30)—"Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

This text is commonly expounded as referring to "a renewing work of grace." The apostles, it is said, "entered, *while on earth*, upon the royalty referred to, in their own persons, and continue it in their writings." If this be not rationalistic interpretation, it is hard to say what is. The word *paliggenesia* (regeneration) is construed, at the public schools and the universities, "in the resurrection," and there is no doubt as to that being its true meaning. Why not, then, take it as it stands, and regard it as teaching that at the resurrection the apostles will literally be rulers, under Christ, of their nation?

(5). Phil. iii, 11—"If by any means I might attain unto the resurrection of the dead."

Is it possible to imagine that St. Paul only refers here to that resurrection which is common to all? Is it reasonable to separate this from

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what is said elsewhere about "the *first* resurrection?" (1 Thess. iv. 16; Rev. xx. 5),—that prior *judgment of saints* which is to take place before the rest of the dead are raised, and which is so closely associated with *their taking part* in the judgment of the world (1 Cor. vi. 2, 3); a judgment which is *not* to decide whether they (the saints) are Christ's or not, but to allot to them rewards or deprivations, "according to their works."

The resurrection to which St. Paul aspired was evidently one which implied, *to him*, the reception of the unfading crown (1 Cor. ix. 25; 2 Tim. iv. 8). It is very remarkable that in the Apocalypse (chap. xx), after a symbolic vision of thrones of judgment (ver. 4), there follows a distinct explanatory assertion,—"*This is the first resurrection*," just as we are told, after the casting of death and hell into the lake of fire,—"*This is the second death*" (Rev. xx. 14).

After the actual resurrection of the Redeemer, *the doctrine* seems to assume a new form. It is now preached, not in the old form, as taught by the prophets, but as inseparable from the work of the Lord Jesus. The vexation of the Jews at the apostles is not that the mere fact of the resurrection is taught, but that they preached *through Jesus* the resurrection from the dead (Acts iv. 2). "With great power," we are told, "gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (ver. 33).

This topic, it is evident, occupied a very prominent place in the ministrations of St. Paul. To the heathen his message seems to have been very much summed up in this,—"He preached unto them Jesus, and the resurrection" (Acts xvii. 18). It was when they heard "of the resurrection of the dead" that "some mocked" and others pondered.

In relation to the Jews, the Apostle's teaching often took a similar shape. On any other supposition, it seems difficult to see *how* he could say, when before the Council, "Of the hope and resurrection of the dead I am called in question" (Acts xxiii. 6); for he was certainly not accused of preaching the resurrection as any other Pharisee would have done.

Shortly after, when before Felix, he repeats his belief, in common with the Jew, "that there shall be a resurrection of the dead, both of the just and unjust," and says, "For this one voice, Touching the resurrection of the dead, I am called in question" (Acts xxiv. 15, 21).

Before Agrippa he puts the matter somewhat differently, but still involving the same thought; "I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" (Acts xxvi. 6-8).

The resurrection from the dead, and the happy consummation of the hopes and prayers of the twelve tribes, day and night, are here regarded as one event. The triumphs of Messiah, —the fulfilment of all the promises to Abraham, and the glorious prospects held out in the Prophets, are one and all linked to the resurrection from the dead.

In later days, difficulties of another class presented themselves. They are embodied in the sceptical inquiry of the Corinthians relative to the possibility of such an event.

"*With what body do they come?*" (1 Cor. xv. 35), What is this but the question, so often put now in forms like these,—"How is it possible *so* to unite the present world and the next, as to consider the latter in any sense *the complement* of the former? The body will have dissolved in the grave. With it will have disappeared all the countless influences it exercised over the spirit. How is it possible so to bridge the great gulf which separates time from eternity, that anything corresponding to this life can be *carried on* in another world? *With what body do they come?* Discipline, and therefore probation, *must* terminate on earth, for the natural body and the spiritual body can have little or nothing in common."

To all which Paul replies,—Thou fool, didst thou never *sow* wheat and reap wheat? Is the wheat thou didst reap so different from the wheat thou didst sow? Is it not rather, in spite of the primal decay, though not the same, yet *the very same* wheat? So will it be at the resurrection.

To the inquiry, "With *what* body do they come?" St. Paul gives an answer, a portion of which seems, to a great extent, hitherto to have escaped notice. He says, in fact, that at the resurrection *bodies will differ*—"to every seed his own body." As "all flesh is not the same flesh," so all bodies, in the future world, will not be alike. Just as the sun, moon, and stars differ in glory, and one star differeth from another, so in that world will it be at the resurrection from the dead. We shall all die, or be "changed." But the dead in Christ will be raised incorruptible, and the mortal put on immortality; for of *their* bodies only can it be said, they are "sown in dishonor," but "raised in glory." What

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other changes will take place on that day, we can only infer from the words of the Prophet, "He will swallow up death in victory:" He will destroy the face of the covering cast over all people, and the vail that is spread over all nations" (Isa. xxv. 7, 8.)

THE ABRAHAMIC FAITH.—No. 2.

BY WILLIAM H. SPENCER.

WE have already shown the revealed destiny of Abraham's heirs; and now the question naturally arises: *What was Abraham's expectations regarding the destiny of those who are not his divinely constituted heirs,*—those who have passed from life without the Gospel light, as well as those in heathen lands who have had no opportunity of securing the blessing of eternal life through Christ, as revealed in the plan of salvation? This class are a very large majority of the human race, and we cannot in fairness pass the question over in silence.

We need not specially argue the importance of this inquiry. It must be recognized as one of immense moment in obtaining a correct conception of God's character and government; for, until we correctly apprehend God's character and government He does not appear to our senses what He really is. One of the principal designs of Divine revelation is to reveal to the human senses the true character of the Most High. Hence to obtain a correct conception of the Divine character we must rightly understand the revelation He has made. And indeed, we cannot truly worship God until we truly know him. If God has seen fit to reveal the destiny of those who have had no gospel probation, then, that we may truly understand the divine character and government it becomes our duty to know *what* He has revealed. Whatever He has revealed to Abraham regarding this matter He has revealed to us; whatever were Abraham's expectations must be ours.

When God called Abram out of his country to go into a land which He should show him, God said unto him: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed" (Gen. xii. 1–3).

After this God again appeared to him and reaffirmed this promise in the following words: "As for me, behold my covenant is with thee, and thou shalt be a father of many nations: neither shalt thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee . . . I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant." Again, when God had determined to destroy Sodom and Gomorrah, He said: "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" (Gen. xviii. 17, 18.) A little further on in the history of Abraham, when he was about to offer up his Son Isaac "for a burnt offering" in response to the command of God, again was the promise repeated to him: "By myself have I sworn, saith the Lord, for because thou has done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. xxii.)

In these Divine words we have the repeated and definite promise of God that all the families of the earth shall be blessed, "all nations" and "all families" being synonymous terms.

There are three prominent views of this blessing promised in Abraham, each of which have many adherents of undoubted piety. One class, which embraces the majority of so-called orthodox Christians, understand the promise to mean that whatever advantages are embraced in the statement to Abraham are limited in their operation to such as have faith. Another class admit that the blessing is of a probationary character, but contend that it is limited to the living nations during earth's millennial era. But a third class maintain that the blessing promised in Abraham is of universal extent, unconditionally bestowed, restoring all the families of the earth from Adamic death, conferring upon all men, in due time, a saving knowledge of God's plan of salvation as it is in Christ Jesus, that, "by patient continuance in well doing" as well as *seeking* for they may obtain "immortality, eternal life." It must be marked that this latter class do not contend that the blessing promised in Abraham is a universal bestowal of immortality. That would be "universalism" in its popular sense, which I do not believe the Bible to teach. But the advantage embraced in the blessing promised to Abraham is a universal salvation from ignorance of the plan of redemption through Christ Jesus, and the bestowal of all essential advantages to enable them to se-

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cure such salvation; in other words, is the bestowal upon every individual of Adam's race an *equal opportunity* to secure eternal salvation through Christ Jesus; and a second death awaits all who wilfully reject Christ, the only Mediator; the way, the Truth, and the Life, and the only name whereby we can be saved.

The important question, therefore involved in an examination of the promised blessing, to obtain a correct understanding of it, is one of *interpretation*. By what rule of interpretation are we to apply God's promise and oath to Abraham? When we settle this then we also settle all controversy over this great matter.

As a self-evident rule for interpreting all Divine promises, I maintain they must invariably be understood according to the literal and obvious import of the language used, unless God himself, or his inspired commentators in the New Testament give expressly, and in unmistakeable language, a different sense. This rule is rational, and is essential to the existence of the Christian religion. Christianity is based upon the promises of God; and unless we have an infallible means of understanding these, such as the foregoing rule implies, then the Christian faith is at the mercy of human vagaries, and may be construed to mean anything or nothing, according to human interest or fancy.

Until it can be proved that God's words, "*all* the families of the earth," are not to be understood *literally*, according to the foregoing rule, we are in duty bound, as honest Bible students, to understand the blessing of universal extent. If the blessing embraces any advantages (without which it could not be called a blessing), they will flow to "*all the families of the earth.*" There is no intimation of limitation.

Hence when we inquire, How did Abraham understand God's promise? there can be but one reasonable answer, viz., He understood the promise according to the literal import of the words used; and therefore Abraham was led to expect a universal blessing of mankind. And Paul so understood the matter, which is evidenced by his affirming that "the Scripture, foreseeing that God would justify the heathen through faith preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." In this inspired commentary we see that the gospel or glad tidings preached unto Abraham was the revelation to him of the Divine purpose to justify the heathen through faith. None, however, can be justified through faith who have had no opportunity for its formation and exercise. But as God has expressly declared all the families of the earth are to be blessed, and this blessing is revealed to Abraham to be that "God would justify the heathen through faith," therefore it is established beyond controversy that the blessing promised in Abraham is justification by faith *for all* in the sense that it will eventually be placed within the reach of all; in other words, that God will grant to all, in "due time," an opportunity to secure justification by faith, and the destiny of none is fixed as a finalty until they have had such onportunity. It embraces, as well as the enlightenment of each son of Adam, the *unconditional* removal of every obstacle in the way of their obtaining full and complete recovery from all the consequences of Adam's disobedience,—a probation for an eternal existence,—but their eternal exemption from the second death is *conditioned* upon their improvement of this "free gift."

"Justification by faith" cannot be an unconditional bestowment, but is predicated upon belief. Says Paul, "How shall they believe in Him of whom they have not heard?" Faith comes through enlightenment. But faith is an essential element of the Gospel of Christ, and if such justification is to be placed within the reach of all men, then it is a justifiable presumption that it will be done by the proclamation of the Gospel: and this becomes a revealed fact when we consider the annunciation angel's message at Christ's birth, and also Christ's commission to His disciples at the time of His departure, to preach the Gospel to "every creature."

If the Holy Scriptures reveal anything clearly it is the fact that however seriously Adam's disobedience may have affected his posterity, it is only temporary in its operation, and will not eternally debar any of them from having ample means and opportunity to secure the justification which comes by faith; and hence we find that Paul in his masterly argument in his letter to the Roman brethren reveals a justification which is wholly distinct from that which comes through faith. He reveals the fact that through the obedience of Christ a blessing,—a "free gift,"—shall come upon "all men;" i. e., as all men were involved in the condemnation that came upon Adam for disobedience, even so, through the obedience of Christ all men shall be "made righteous" in the same sense they were made sinners by the first man's disobedience. As through the first Adam "death passed upon all men," so, through the second Adam "the free gift,"—justification from Adamic death,—shall come "upon all men." "For as in Adam all die, even so, in Christ shall all be made alive," or, as the *Emphatic Diaglott* read, "be restored to life."

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A Paper on some Curious and Original Discoveries,

Concerning the re-settlement of the seed of Abraham in Syria and Arabia, with mathematical and geographical Scripture proofs. Read before the "British Association of Science," at Aberdeen, Sept. 16, 1859. by Major Scott Phillips, 21 Kensington Gate, London.

(Concluded.)

In two volumes, entitled "The Dead Sea, a new route to India, by Captain Allen, R. N." we have had an ingenious proposition for connecting the Mediterranean and the Red Sea, by a canal across the plains of Esdraelon, and clearing out the old bed of the Jordan. And, under political and engineering reprobation, we know of the plan of the Suez canal. But neither of these would give to Jerusalem the prominence and position which would be effected by an earthquake valley dividing the land of Syria through the Mount of Olives, as seen in our 2d Geographical plan; and concerning which, we have a very curious quotation, (Zech. xiv. 4–8) where it is written: that on a certain day "the Lord's feet shall stand upon the Mount of Olives which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst there of, toward the East and toward the West a very great valley; and half the mountain shall remove toward the North, and half of it toward the South, and ye shall flee the valley of the mountains, for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah." And good reason for flying—for the Mediterranean will come rushing in. For Symonds and surveyors have shown to us that the level of the Dead Sea is 1312 feet below the Mediterranean, and if we draw a line to represent the major axis of the Mount of Olives, and divide that line by a perpendicular thereto, we shall find that on the East, the division immediately reaches the Dead Sea—and on the West, if prolonged so as to indicate the course of a very great valley, it will reach unto Ascalon, whereof the *sc* changed into *z* produces Azalon, and cutting off the termination *on* will bring the valley even unto Azal on the coast of the Mediterranean, fulfiling scripture where it is written, "Ascalon is cut off the remnant of their valley." In the plan presented, the small blue lines show the valleys which bound the Mount of Olives to the North and South, while up the centre of the mountain runs the little valley of Achor, whereof it is written: "I will give thee the valley of Achor for a door of hope," and accordingly, while you may perceive that the line A B shows the major axis of the mountain, and the line C D gives the perpendicular thereto, passing precisely over Ascalon, we have taken the course of delineating the Straits of Azal, as we venture to term them, according to the present natural water lines, save only where it has seemed appropriate to cut into main channels, and so through water sheds. An earthquake valley being opened, the waters of the Great Sea, falling eight times the depth of the Falls of Niagara into the Dead Sea, will speedily cause its waters to rise; and while a mighty whirlpool will be created in the vast basin of the Dead Sea, its rising waters will be quietly permeating the drift lands of four thousand years which now conceal the southern bed of the Jordan. Yes, as surely as the waters of the Mediterranean shall enter the Dead Sea at an angle; and admirably prepared as the geographical construction of the surrounding mountains is to produce a grand gyration; so surely will that gyration of commingled waters rise from a hollow swirl to a mighty overpowering swell. And when at length the waters stand upon an heap and the sustaining power of gyration ceases to uphold, the mass of water falls and separates and strikes against the surrounding mountain sides: and now, "let the sea roar and the fulness thereof, let the floods clap hands before the Lord, for He cometh to judge the earth and the people with his righteousness," and God will make a way in the wilderness and rivers in the deserts.

The tumultuous waters, finding no other outlet, will rush down the Jordan's bed, cleansing it as in a moment. The Red Sea, rising above its desolated shores, will overflow by the Valley of Eden, completing the Straits of Azal into the long Red Sea, by the Gulf of Akabah. Thus Jerusalem, become the central city of the earth, will stand upon the highway for all nations. And the riches of the East and of the West will there find their great Emporium; and *religion reigning above commerce*, in those coming happy days, will fill that long-despised down-trodden city with the glory of the earth; and "God will extend peace to her like a river: and the glory of the Gentiles like a flowing stream."

Doubtless the ancient bed of the Jordan was the valley of Arabah. That broad Valley "is one waste of sands, worked by the winds into driving clouds." Its boundary rocks "show as an old sea-coast, grooved by torrents, and worn with water marks." And though, between the North wind and the South, its sands may be

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heaped to the height of 485 feet—and thus give drainage to the North and South—yet, how soon would the swellings of Jordan, and the rush of the ocean waters by the Straits of Azal, sweep off the sanddrift of 4000 years, and cause the commerce of ancient Petra, and of Tyre, that overthrown merchant city, to centre in the Emporium of the Holy City, the City of Jerusalem.

The Sea—the Dead Sea—shall receive the living waters of the Ocean; and thus shall be formed *the* great pool of Jerusalem the harbor for the commerce of the world.

Having thus, as we trust, been enabled to show the possibility of Jerusalem possessing the great gate of commerce between the Eastern and Western Hemispheres, we would endeavor to add what we hope may be found to be a great confirmation of our last-mentioned geographical development. For, if as by scale and measure of the cubit, we construct, as in Plan No. 2, the new Temple on Mount Zion, which, on the given scale, would be one mile square—and if, also, considering the conservancy of the great city ten miles square around the same centre—we seek for an abundant supply of waters rising from a central spot, we shall find, on turning to the 47th chapter of Ezekiel, a vision of waters rising from beneath the altar of the Temple, and issuing out from the threshold of the house eastward. These waters, at a thousand cubits, going east, were ankle deep—at a thousand more they were knee deep—at three thousand they reached to a man's loins—but, at four thousand cubits, behold "a river that could not be passed over, for the waters were risen"—the Straits of Azal were opened, the Dead Sea was risen, and the river shown was of waters to swim in, a river that could not be passed over. This last development is shown by scale and measure in our plan; and having, as we trust, been enabled to illustrate these curious combinations of Scripture with geography, we would be content with having demonstrated their possibility, leaving all our hearers to judge of their probability; only observing, that, as it is written, a fountain shall go forth of the house of Jehovah, and shall water the valley of Shittim: and, as its waters are described as going down into the Dead Sea and healing the waters, so that for the multitude of the fish thereof, the fishermen shall stand thereon from Engedi to Engallim, so, when upon our maps we find Shittim just above the Dead Sea, and Engedi and Engallim on its borders, we can no longer be led to accept what are called spiritualizing views upon such precise statements, and can but smile, when the multitude of fish, described as the fish of the great sea after their kinds, are attempted to be applied to believers in the truth of the Bible.

We would, however, beg to detain your attention a few minutes longer, when, having completed our geographical illustrations, we would turn to quote the peculiar sayings recorded in Scripture concerning the three Northern and the three Southern Tribes.

Of Dan it is written, "He shall judge his people as one of the tribes of Israel—Dan is a lion's whelp." They were wont to place lions—we frequently place them—at entrances, and judges of old sat in the gate; so Dan is in the northern entrance to the land.

Of Asher it is written, "Let him dip his foot in oil, thy shoes iron and brass, and as thy days thy strength." Antioch is just within the border of Asher; and in his blessing, we read a just emblem of a modern railway, which, from Antioch, running up the Orontes, and taking the first turn possible through the mountains on its right bank, would run its course parallel, yet sufficiently distant from the Euphrates, down to the settled seashore of the Persian Gulf.

Of Napthali it is said, "O Napthali! possess thou the west and the south"—harborage on the Mediterranean and on the Persian Gulf.

Of Issachar it is written, "Rejoice, Issachar, in thy tents," They (Issachar and Zebulon) shall suck the abundance of the seas, and treasures hid in the sand. "Issachar is a strong ass, bowing down between two burdens." Our plan shows Issachar at the harbor mouth in the head of the Gulf of Akaba. There all who come by water and all who come by land will pitch their tents and unload their land and sea burdens; the treasures hid in the sanddrifts of the Valley of Araba will speedily be developed, when the rush of the opening Straits of Azal shall establish forever the "river which shall make glad the city of God."

"Zebulon shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border unto Zidon." He as well as Issachar, "shall suck of the abundance of the seas and treasures hid in the sand." We look upon the geographical plan, and see Zebulon correctly placed.

Lastly, of Gad it is written, "Blessed be he that enlargeth Gad;" "he dwelleth as a Lion" seated at the entrance; "and he provided the first portion for himself, because, there in a portion of the lawgiver was he seated." We have already observed upon the customary position of Lions at entrances; the kings of Israel and Judah proceeding to judgment, put on their robes

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and sat in the gate; men surrounded by numerous sons are spoken as not being ashamed when they speak with their enemies in the gate; all the declarations concerning Gad point out his place as, by our plan, seated at the great gate of commerce: and Gad alone in respect of land which could be available beyond his actual portion in breadth as one of the other tribes, is capable of the enlargement spoken of where it is said—blessed be he that enlargeth Gad.

Having now concluded all that we have to say at present concerning Syria and Arabia, we would just, in conclusion, speak a few words concerning the geographical changes possibly consequent upon the effects of the mighty rush of waters created by the opening of the Straits of Azal.

The rush of the waters, possibly aided by a north wind, because Scripture says—"And with His mighty wind shall he shake his hands over the river of Egypt"—will sweep out the sands which now fill the old bed of the Jordan; and as the Gulf of Akaba is straight, and its sides steep, the sands will not rest there, but, in the quiet back eddy behind the roots of Sinai, there, among the narrows and the islands will the mass of sand be deposited; and when once the swell of the Red Sea is bounded thus, speedily the waters will fall from the tongue of the Egyptian Sea—the Sea of Suez; and as by the maps of the surveyors of the Red Sea, the bay of Cosseir is opposite to the Gulf of Akaba, and since, as by the maps of the savants who accompanied the First Napoleon to Egypt, as well as by the maps of the Society of Useful Knowledge, there exists an old river bed, stretching from Cosseir to the Nile, the rush of waters, swollen as aforesaid, and pressed on by a mighty north wind, will push up that ancient river bed—plunge into the valley of the Nile, with heaps of mud and sand: and in their refluent course drag after them the waters of the Nile—thus "beating off from the channel of the river" into the Red Sea.

Our Geographical Plan, No 1, shows this old bed taking off in a right line straight below Thebes; and rushing waters in their refluent course would never pause to take the downward curve, but would go straight onward where they found a straight course, as shown upon our map, presented for their exit. Thus the river of Egypt, as described in Scripture, would be smitten in the seven streams thereof. Egypt would be at once smitten and healed; for the lowland would soon be freshly irrigated by means of wells and water-wheels, and the newly opened mouth of the Nile would bring all nations from the sources of the Blue Nile in Abyssinia; and all from the undiscovered wilderness of the White River—from the great Mountains of the Moon in Africa, till

At Jerusalem should be fulfilled
That "Ethiopia spreads abroad the hand
And worships;" and its riches come to swell
The riches of the City of the Lord.
And not alone the passage shall be made
From Ethiopia by the long Red Sea,
But the superfluous waters of the Nile
Shall be redeemed above each cataract,
And flowing westward o'er the wastes of sand
Shall through interior Lybia be poured.
For "they shall turn the rivers far away
And I will cause thy rivers to flow like oil;"
And Science, guided by the hand of Faith
In dutcous cognizance of Prophecy,
Shall make the desert blossom as the rose,
And fill the barren sands with teeming life.

And now, having concluded a brief sketch of developments in Syria, Arabia and Egypt, we would only, in conclusion, seek to note that when as at length in these our days, so remarkable for the increase of knowledge—we have, after so many centuries of ignorance and guesswork, such correct delineations of rivers and seas, correct latitudes and longitudes, and that wonderful fact correctly established by Lieutenant Symonds, and since by many others, of the actual great depression of the Dead Sea. Surely we may say, that veraciously dealing with Geography, and taking words and things in their natural straight-forward sense, we might expect to obtain some new development of Scripture truth; and along with them bright prospects for the human race, and especial prospects for the chosen seed—the seed of Abraham.

If we have failed in deducting these, at least let us say we have not failed for want of earnest desire after true deduction. If our adduced combinations are not realities, we submit to your faithful judgment; and if happily we have been enabled to produce aught worthy of acceptance, let praise be given where alone it is due. We desire only, having fulfilled our humble duty of exposition, to make our courtesy to our kind auditors, and thankfully to retire.

A Dying Belief.

BY GEORGE S. MERRIAM.

The history of the doctrine of endless punishment in early times has been elaborately discussed in the *Christian Union*. The present phase of its history may, I think, be summed up

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in this: it is rapidly dying out of the minds of men.

A superficial view might give an opposite impression. The doctrine still stands in the creeds of almost the entire Christian church. In this country at least the avowed dissenters from it are in numbers an insignificant minority. But the very body which to the eye presents this solid front is honeycombed with doubt and disbelief. The church to-day only half believes in the endlessness of future punishment. The time can hardly be distant when it will wholly reject the doctrine.

A few broad facts may be mentioned in support of this conclusion. First, the alteration which within a recent period has taken place in the *form* of the doctrine, among its avowed supporters, is immense, and is the augury of a still more radical change. It is not long since a hell of literal fire was generally preached. Now that idea is rejected even among the most orthodox. What has produced this change? Simply the recoil of the moral sense from a thing too horrible to be true. To modern thought there is no more odious figure than the executioner, under the barbarous laws of the Middle Ages, torturing his victim with the rack and the fire; and the conception of the Almighty as doing the same on an infinite scale and forever was too repulsive for the Christian mind to retain. It was abandoned because enlightened Christian feeling declared that it *could not* be true; and men's intellects, following in the wake of their moral sentiments, learned to take as figurative texts which had formerly been held to teach a literal lake of fire.

The identical sentiment which overthrew the idea of endless physical torment tends irresistible to destroy the belief in endless spiritual torment. The former gave way first, simply because it appeals more strikingly to the imagination. As men come to feel that spiritual suffering, with hope forever banished and moral corruption forever fastened on the soul, is worse than any lake of fire, they will repel the idea that God can shut up his creatures in the one any more than in the other.

Another sign of the change of belief is the change in the actual attitude of the church. I think the time is very recent when no one who disbelieved in eternal punishment could look for admission to an orthodox church. That is changing fast. Even the Presbyterian Church, the peculiar champion of orthodoxy, often admits to its membership persons who admit their unsoundness on this point. What the Presbyterian Church does to some extent, the other Orthodox churches do more freely. Partly the alteration is due simply to an increasing spirit of toleration; but it also indicates the actual growth of a new belief within the religious community. The pulpit as yet is guarded against the heresy, but even there the line of defense is wavering. So, again, I might point to the development within a century of the Universalist and Unitarian churches, and to the unmistakable tendency toward fraternal relations between that element in those bodies which stands for earnest religion and the element in the old churches which stands for wide Christian catholicity. Going beyond our national limits, it is well known that in Germany the more hopeful belief as to the future world is strong among men of scholarship and evangelical piety. In England, that belief has a wide foothold within the Established Church; and among the Dissenters the Independent clergy, at least, tend very largely to restorationist or annihilationist views.

This also is to be said; the most promising types of practical Christianity at this time carry in themselves the ripening germs of an utter denial of the doctrine of eternal perdition. Within the old lines and under the shadow of the old creeds there has sprung up a phase of Christianity which, weds vital spiritual faith, and ardent practical activity, with new forms of thought. It is one of those rejuvenations which are the marvel and glory of the history of Christianity. Now, as in the days of Luther, corruptions of belief are being sloughed off; the spirit of Christ is clothing itself with new power, and lifting men into clearer light, and sweeter disposition, and more useful life. The movement is not local. It can be traced in all churches and outside of the churches, and in all lands. Its universal characteristic is a spirit of practical benevolence, and, corresponding to this, a conception of God which clothes him more gloriously than before to the thoughts of men, and expresses, with a fulness and emphasis unfelt before, that in his inmost nature and his whole administration he is Almighty Love. That conception, and the new life which it is inspiring in the world, carries with it, as surely as the rising sun brings the banishment of darkness, the ultimate denial of a hopeless eternity of misery and sin for any of God's creatures.

From such various considerations as these, it seems evident that the doctrine of eternal punishment is perishing from the living belief of men. The cause of its decadence is that the moral sense of mankind has outgrown it. It is perishing just as the belief in witchcraft did; as the belief in the rightness of slavery did; as

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the belief that God created men expressly that they might be damned for his own glory is perishing. There comes a time, as mankind are by the Divine spirit raised into nobler ways of thought and feeling, when immoral and unworthy ideas are quietly left behind by the better mind of the race. It is not argument, it is not historical proof, it is not even exposition of the letter of Scripture, that kills them. They perish because they stand convicted before enlightened Christian feeling as unworthy to endure.

The doctrine that at the end of this life God shuts up some men to an eternity of suffering and of sin cannot maintain itself before the tribunal of the Christian mind or heart. It is essentially and utterly foreign to any worthy conception of God. Nothing is weaker than the cry of "sentimentalism" raised against such statements. It is not the weak and unworthy side of human nature that protests against the dogma. It is the highest sense of justice, the deepest movement of the mind toward apprehending a perfect God, that is repelled and shocked by the doctrine. It is the holiest emotions of the soul that recoil most intensely from this gospel of despair. The arguments which seek to justify it to the reason and conscience wither and shrink in the light of calm reason. There are those who refuse to consider God as embodied Love, from a fancy that love in its sublimest and divine development lacks something of strength, and must be supplemented by a justice which is not of love. But if we view God as embodied justice, the case stands the same. Every conception of justice is outraged by the idea of an eternity of suffering as the award for the sins of this brief life. To say that sin is an infinite evil and therefore merits infinite punishment is a quibbling as paltry as the conclusion is dreadful. It may be said that God only knows the evil of sin. If sin then be so transcendently evil, are we to suppose that the Holy One uses his omnipotence to make it perpetual? The worst feature in the doctrine seems to be strangely overlooked by its defenders. That a just God should be supposed to inflict endless suffering for the sins of this life is bad enough; but what shall we say of the idea that a holy God shuts men up to sin forever? Any right thought of the Almighty brings us to this, that his whole infinitude of being is pledged to bringing his creatures out of sin into holiness. He cannot do other than this and be God. His whole administration of heaven and earth and hell must look to this. Otherwise, God would be less good than he calls his own creatures to be, less good than some of them actually are. To say that the wicked work out their own endless misery without his interference is simply to say that he lets the universe slip out of his hands just where it needs him most. The assumption that the resources of Omnipotence are exhausted in the reclaiming influences of this life is totally without foundation in observation of human nature or in any worthy conception of the Infinite One. All these attempted explanations are but the feeblest makeshifts to bolster up an assertion against which the moral sense steadily protests. Whatever line of honest and earnest thought we follow, the mind returns to its first position. The first impulse of the heart is the last word of the intellect—the doctrine is a slander upon God.

The supporters of the dogma are driven always to one last resort. They appeal to the letter of Scripture, as conclusive against the utterances of feeling and of reason. Now, without going into the wide and difficult question of Scriptural interpretation, there is one thing to be said. The appeal from the enlightened reason and moral sense of mankind to the letter of Scripture has never been successful and never can be. The issue has been tried again and again, and always with the same result. Mankind has followed the guidance of its own highest intelligence—its reason, its conscience, its moral sense—and learned to use the Scripture in the light of these. Witchcraft, slavery, polygamy, despotism, a hundred delusions and a hundred abuses, have been honestly defended from the Scriptures by men who thought the Scriptures were meant to supersede reason and conscience and the Divine Spirit in the human heart. And these men were not fools. As interpreters of the mere letter of the Scripture, some of them were highly competent. Mankind could never have got out of some of its ruts if it had not, by a divinely implanted instinct, trusted its own best intelligence and moral sense against what seemed to be inspired teaching.

It seems to me, on the whole, better and safer to use the Scriptures in the light of our common sense, conscience, and moral judgment, than to rely solely on the illumination afforded by the grammarians and dictionary-makers. In either case one may go wrong. But on such a subject as the eternal destiny of the race, it seems to me at least as satisfactory and reasonable to ask our own minds what is consistent with supreme beneficence and goodness, as to study the probable correctness of Aristotle's etymology of *aion*.

Further, this is to be said; whatever con-

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struction be put upon the letter of Scripture, the hope of universal restoration gets its strongest impulse from the spirit of the New Testament. The sure foundation of that hope is the character of God as revealed by Jesus. In the world, as we see it, evil appears so strong that if we had only sight to guide us we might indeed suppose evil as eternal as good. It is the very essence of the Christian revelation, that behind all the troubles and perplexities which beset us an omnipotent beneficence is guiding all. So, the New Testament is beyond any other the book of hope. Paul sets hope along with faith and love as unfailing and immortal. Christian love in its perfection is as broad as the whole human race, and Christian hope in its true development can be no narrower.

The decline and probable extinction of the dogma of eternal punishment seems to me a ground for the deepest rejoicing. It is the removal from the Divine Father of the worst imputation that his children ever cast upon him. It takes away a weight which has rested with gloom unspeakable on countless tender hearts. It opens the way—it is not necessarily and of itself the way, but it opens the way—to a religion not only of greater joy, but of firmer faith and more beneficent activity, than we have yet had. I believe too that as one effect it will give greater force to all the motives derived from the future life—those of fear as well as those of hope. At present there is very little effective use of the motive of fear by intelligent preachers, because they are overweighted by the excessive severity of the doctrine they profess. Even in attempting to preach it they recoil; their whole strength goes in nerving themselves up to an intellectual assent, and they have not strength to strike with the weapon whose weight they can barely sustain. I believe that the solemn declarations and awful imagery of Scripture will take on a new force and reality when stripped of the attribute of endless and unfruitful suffering which now repels from them altogether. And especially I believe that nothing will more promote the spread of living Christianity among men than divesting it of this excrescence. The men who zealously maintain this doctrine, with the idea that in so doing they are guarding the substance of Christianity, seem to me absolutely mistaken. They are like men in an overladen ship laboring in a storm, who should carefully protect the worse than useless ballast that is dragging the vessel down. Christianity must prevail over its adversaries by purifying itself —first in the lives of its members, and next in its conceptions of truth. The really dangerous unbelief of the time is that which ignores God and leaves the moral element out of the government of the universe. It is to be overcome by a presentation of moral truth which will irresistibly attract men by its nobility and self-evident value. Central in such a presentation must be the character of God, and any conception of God which makes him leave a part of his creatures to misery which is fruitless and sin which is endless will fail, as it ought to fail, to command the belief of men.

ANTICHRISTOS, PSEUDO-CHRISTOS.

I endorse the sentiments contained in the following remarks of Dean Trench, and found in his Synonmus of the New Testament under the following heading: I believe the Antichrist is yet to be developed. It has been the general opinion for centuries that the papacy is referred to in the titles, Antichrist, Man of Sin. I readily admit that the papacy is an antichristian system, and the Popes of Rome belong to the apostle John's company of many Antichrists (1 John ii. 18.) But I do not admit that any Pope has answered to the character of the Antichrist of 1 John ii. 22: "He is *the* (Gr.) antichrist that denieth the Father and the Son." But we will hear the Dean. DANIEL L. OSBORN.

Findley's Lake, N. Y.

"The word *Antichristos* is peculiar to the Epistles of St. John, occurring five times in them, 1st Ep. ii. 18; ii. 22; iv. 3; 2nd Ep. vii, and nowhere besides. What is the force of *anti* in this composition? *Don-antichristos* implies one who sets himself up agninst Christ, or one who sets himself up instead of Christ. Is he an open foe who seeks violently to usurp his sent, or a false friend that professes to hold it in his name? There is no settling this matter off hand, as some are in so great a hurry to do, seeing that anti in composition has both these forces.

"For myself, St. John's words seem to be decisive on the matter that resistance to and defiance of Christ, not the false assumption of his character and offices, is the essential mark of Antichrist; that which, therefore, we shall expect to find embraced in his name: thus. see 1 John ii. 22; 2 John vii, and in the parallel passage 2 Thess. ii. 4, he is, *ho-antikeimenos* (the opposer), where n[illegible] will deny that the force of anti is that of opposition: and in this sense, if not all, yet, many of the fathers have understood the word. He is, in Theophylact's language,

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enantios to Christo (contrary to Christ). Wilder christ, as the Germans have rightly rendered it; one who shall not pay so much homage to God's word as to assert its fulfilment in himself, for he will deny that word altogether, hating even erroneous worship, because it is worship at all; hating much more the churches worship in spirit and in truth, who on the destruction of every religion, every acknowledgement that man is submitted to higher power than himself; shall seek to establish his own throne; and for God's great truth, God is man, to establish his own lie. 'Man is God.'

The term *pseudo-christ*, with which we proceed to compare it, occurs only twice in the New Testament; or, if we count not how often it has been written but how often it was spoken, only once; for the two passages, Matt. xxiv. 24, Mark xiii. 22, are records of the same discourse. In form the word resembles so many others which appear to have been combined of *pseudos* and almost any other substantive at will. The pseudo-christos is not one who denies the being of a Christ: on the contrary, he builds on the world's expectations of such a person, only he appropriates these to himself, blasphemously affirms that he is the Foretold One in whom God's promises and man's expectations are fulfilled. Thus Borchachub, or the son of the star,—as claiming the prophecy of Num. xxiv. 17, he called himself—who in Adrian's reign stirred up again the smouldering embers of Jewish insurrection into a flame so fierce that it consumed himself with more than a million of his fellow countrymen—he was a *pseudo-christos*—and such have been that long series of blasphemous pretenders and impostors the false Messiah's, who, since the rejection of the true, have in almost every age flattered and betrayed the expectations of the Jews.

"The distinction then is plain. The *Anti christos* denies that there is a Christ: the *Pseudo-christos* affirms himself to be the Christ. Both alike make war against the Christ of God, and would set themselves, though under different pretences, on the throne of his glory. And yet, while the words have this broad distinction, while they represent two different manifestations of the kingdom of wickedness, we ought not to forget that there is a sense in which the final Antichrist will be a *Pseudo-christ*, as well even as it will be the very character of that last revelation of hell to absorb into itself and to reconcile for one last assault against the truth all anterior and subordinate forms of evil. He will not, it is true, call himself Christ, for he will be filled with deadliest hate both against the name and office, or against the whole spirit and temper of Jesus of Nazareth, now the exalted King of Glory. But inasmuch as no one can resist the truth by a mere negation, he must offer and oppose something positive in the room of that faith which he will assail and endeavor utterly to abolish. And thus we may certainly conclude that the final Antichrist will present himself to the world as, in a sense, its Messiah; not indeed as the Messiah of prophecy, the Messiah of God; but still as the world's Saviour: as one who, if men will follow him, will make their blessedness; abolishing those troublesome distinctions not the fruitful source of so much dis, gustude and pain; those, namely, between the Church and the world; between the Spirit and the flesh; between holiness and sin; between good and evil. It will follow, therefore, that however he will not assume the name of Christ, and so will not in the letter be a *Pseudo-christos*, yet usurping to himself Christ's Offices, presenting himself to the world as the true center of its hopes, as the satisfier of its needs, and healer of its hurts, he will in fact take up into himself all names and forms of blasphemy will be the *pseudo-christos* and the *antichristos* at once."

[I give place to the following, not because I think the article it criticizes is of any real importance, as the writer clearly misapprehends the subject about which he writes; but because our aged sister (80 years old) expresses the purpose of sending it to the "Herald of Life" if it cannot go into the EXAMINER. As I happen to know that one article on the same subject has already been refused a place in the "Herald," I would not allow our aged sister to be subjected to the same treatment from the youthful Editors of that paper. It is for this reason, alone, that it is placed in this Magazine.—ED. OF EXR.]

MISAPPREHENSION, OR MISREPRESENTATION.

BY POLLY G. PITTS.

A short time since, a friend put into my hands the "Herald of Life," with a request that I look at an article, by its Editor, headed, "Reliving of all" I read it carefully, and with surprise. The writer says:

"How widely Christians may differ in opin-

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ion on other points, they agree, so far as we are able to know, that the wages of sin is death: that death was from the first denounced as the penalty of transgression of the Divine law."

Let us search the word of God. Paul says, "For until the law sin was in the world: but sin is *not imputed* when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" (Rom. v. 13, 14). The "Herald" says,

"Our purpose in this article is to consider that position which, while affirming that literal death is the penalty of sin, affirms also the reliving from death of all men, irrespective of character."

We would ask the "Herald," What character do those spoken of by Paul sustain? Are they holy? You must say, No. Are they unholy? I think you must to this question, also, say, No. For where there is no law there is no transgression, and sin is not imputed when there is no law. How then could death be to such a penalty for transgression? Can wages *justly* be meted to any for *services not rendered?* I will quote a few words from an article by Bro. W. H. Spencer; they are to the point. He says, "None will deny to man the divine endowment of moral agency. But to be practically and truly a moral agent, man must live in a state, under law, where he can exercise the right of *choice*. Without law man is without moral character; and, therefore, as sin, properly so called, is 'the transgression of the law' man without moral character is without sin. As Adam was truly without character before God gave the Edenic law of restriction, even so are those of Adam's posterity, who have never been privileged to *choose* the enduring riches of the Abrahamic covenant, without character that can be decisive of their eternal destiny. What would have been our estimation of God's character, if after issuing His law in Eden, He had inflicted upon Adam its penalty without even allowing him to hear the law? If this would be the hight of injustice and wholly unlike the conduct of a supremely good Being, how can any persuade themselves that He will thus deal—but upon a mightier scale—with Adam's posterity? All must concede that in no sense can 'the wages of sin' be justly inflicted upon those that have committed no sin; nor will immortality be conferred upon any who do not 'seek' for it 'by patient continuance in well doing.'" The "Herald" says:

"That salvation is by grace, favor, gift, is undeniable, since Inspiration thus plainly and pointedly presents it; and that the gift is *conditional* is equally undeniable; 'By grace are ye saved through faith' (Eph. ii. 8)."

Amen. So say I. But, Does not the Bible say, "Faith comes by hearing? and hearing by the word of God? How can they believe on Him of whom they have not heard?" What will the "Herald" do with those who have died without the knowledge of the only true God and Jesus Christ, or of the law, even? So far as I see, according to its position, they are under the same condemnation as the vilest of sinners; for they are not believers, neither are they transgressors; and if Christ "tasted death for every man," He has tasted it in vain for them,—it was of no benefit to them, for they never heard of it. If the "Herald" should say, as some of its patrons have said, "They are judged by the law," it must be remembered that it is written, "If there could have been a law given, that could have given life, verily righteousness would have been by the law." The "Herald" says again:

"And it is further declared that the 'righteousness of God is by faith of Jesus Christ, unto all and upon all that believe.' While, therefore, salvation from the penalty of *violated law* is of grace, or favor on the part of God, it is *conditional*, the gift depending on *belief*, or an exercise of *faith* on man's part."

I would ask the "Herald," in the name of Jesus Christ our Lord, how can any believe on Christ having never heard of Him? and how can any one have faith in an object that never was set before them, and of which they know nothing? Therefore, it is as plain as the sun at noonday, that there are millions on millions in the dust of the earth who are *not* under the penalty of violated law,—or, the law of faith. What is the "Herald" to do with our Saviour's words to Capernaum? Jesus says, "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, it shall be *more tolerable* for the land of Sodom in the day of judgment than for thee." Now, if Sodom and her daughters, and Capernaum with all its inhabitants, yes, all of them under literal death as the penalty of violated law, how can it be more tolerable for one than for the other? for, according to the "Herald's" position, none of them will have a resurrection. If it is so, it seems to me, the Saviour's words about the judgment day for them are meaningless.

How is the "Herald" to reconcile the Saviour's words on the sin of blasphemy with its position? He says, "Whosoever speaketh

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against the Holy Spirit, it shall not be forgiven him, neither in this world or *age* (*Emphatic Diaglott*), neither in the *age to come.*" According to the teachings of the "Herald," the blasphemer will not have a resurrection, of course, it is not he who shall not be forgiven in the age to come: but it is plain, from our Saviour's words, that blasphemy against the Holy Spirit is a sin that shall not be forgiven in this age neither in the age to come; it is a sin unto death—the second death.

The "Herald," all through its article predicates eternal life on belief or faith. So do I. But the main point at issue it has not touched. The question is, Shall every intelligent, responsible human creature have the object of faith set before them for acceptance or rejection? I believe with the "Herald," that eternal life is the gift of God and by grace; yet conditional. But have the conditions, ever, so far, been set before every creature, who has come into the world? The "Herald" knows they have not: and I think the author of that article must see, if he looks at it in the light of God's word, that his position cuts off every infant and every soul who has not had the Gospel message set before him, just as truly as it does the blasphemer against the Holy Spirit: for, there is no name given under heaven or among men whereby any man can have life eternal but the name of Jesus Christ.

Let us look at our Saviour's prayer. He says, "Father, the hour is come; glorify thy Son, that thy Son may glorify thee: as thou hast given him power over *all flesh*, that He should give eternal life to as many as thou hast given him: and this is eternal life, that they might know thee, the only true God and Jesus Christ, whom thou hast sent." Now just as sure as this prayer is answered, just so sure will all flesh have this knowledge; and as thousands and millions have not had it in this life, they must have it after the resurrection, in the glorious ages to come, that Paul speaks of; yes, in the great restitution, that God has spoken of by all His holy prophets since the world began.

We will look at the closing of this prayer; Jesus says, "Neither pray I for those (the disciples) alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us; that *the world* may BELIEVE that thou hast sent me. And the glory which thou gavest me I have given them, that they may be *one*, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that *the world may* KNOW that thou hast sent me." Are all God's people one now, as this prayer indicates? No, nor ever will be till after the resurrection, till the "Lord shall bring again Zion" (Isa. lii. 8); and till they are made perfect in God and Christ. Then they who have not known God and Christ, in the ages past, will have the truth made manifest unto them, that "God is in Christ reconciling *the world* unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19). Then will come their true probation. As Christ has abolished death and brought life and immortality to light through the "Glad Tidings," and as the creation was "made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope," literal death cannot prevent one of those who have died in unavoidable ignorance of God and his Christ from having that knowledge bestowed on them that shall enable them to secure an endless life. O blessed Redeemer, hasten the time when thy people shall be *one* and "see eye to eye."

Fredericksburg, Iowa, 1874.

THE UNIVERSALITY OF GOD'S LOVE.

"The Lord is good to all: and His tender mercies are over all His work."—Psa. cxlv. 9.

LIKE myriads of people in the present day, I was brought up in the belief that what is called Calvanistic, or Evangelical doctrine, was true, and that practically God cared only for a few, to whom He confined His bounties and His love. But as I grew older, I was much struck by one fact that everywhere meets us in this world.—namely, that *all men*, without exception, are sufferers; and that trouble, and pain, and trials were being constantly and continually experienced by every one with whom I came in contact. Some, no doubt, suffered more than others, but still *all*, more or less, found out by painful experience that peace and rest were not to be had in this world.

This fact appeared to militate strongly against the supposition that the vast mass of mankind were doomed to suffer for ever in the next world; for it seemed to me very unlikely, not to say unjust, that men should suffer both in this world and in that to come. I could have understood that God should call upon His people to suffer in this world in order that they might be happy in the future; but I could not conceive it possible that He who made us all would cause His creatures to suffer so constantly here and hereafter also. Surely if He had condemned any to an eternal life of suffering hereafter, He would, at least, not have also given them such constant suffering in this world.

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This, then, was what first made me doubt about the truth of the Calvinistic theology, and engendered in my mind a *hope* that God did really care for all His creatures, and that He was not such a partial being as some would have us believe.

Again, though taught to believe that all mankind were *totally* depraved and bad, I could not but see much—very much—that at all events *looked* very unlike this; and I constantly both heard and saw many kind and virutous acts being performed by numbers of people, which I could not bring myself to believe were performed by hearts *totally* corrupt. I saw plainly enough that there was often mixed up with these good works a certain amount of sin in the shape of pride, ostentation, and other questionable motives; but after making every allowance for these, there did certainly and undeniably remain a very considerable residum of good. Moreover I saw, or thought I saw, that with most men, their very sins were generally accompanied with a large amount of sorrow and self-reproach, even at the time of their commission, and that *very few indeed* attempted to justify what they knew to be sin. Of course, there were some to whom doubtless the terrible words of Paul would apply,—"Who knowing the judgment of God, that they who do such things are worthy of death, not only do the same, but have pleasure in them that do them;" but I may be permitted to hope that these are comparatively very few. Of the majority it might rather be said that when tempted they did not yield without more or less struggle, and that they were more or less penitent afterwards, and were ready to exclaim: "O wretched man that I am, who shall deliver me from the body of this death?" In the case of habitual drunkards, for instance, I had reason to believe that many deeply bewailed their sin, and the same applied also to those who were unable to control their temper.

I therefore naturally come to the conclusion that men were neither so bad nor so corrupt as theologians would have us believe, but that though often guilty and sinful in many ways, there must yet be some good about them; and as this good could only come from God, I was forced to the conclusion that God had not forsaken His creatures, but that He loved and pitied even those who were apparently the worst.

It is very beautiful also to see how all men (with very few exceptions) do cling to God in all their troubles and difficulties, in spite of their sins and their transgressions. There is in the heart of us all a strong, and thanks be to God, an almost invincible instinct that God is a father, in some sense at least, to all His creatures. when all else is gone, there remains a strong *hope*, if it be no more, that the God who made them will make allowance for their shortcomings, and that as He knows, so he will in his own good time, send some relief. If, instead of teaching *theology*, we taught more constantly and more hopefully the love of God, we should never want for hearers. Even the instincts of the unrenewed heart prove that God is a thousandfold better and more loving than man ever was.

That God has His own peculiar people, I do not for one moment deny, but I do deny that because He gives them more privileges than others that therefore He cares nothing for the rest. The *universality* of suffering is a proof of the *universality* of His love. Just as St. Paul says that God was not the God of the Jews only, but also of the Gentiles, so is it true that both those whom we call the elect (those chosen to *special* service and privilege), and those who are not of that number, are all creatures of God, subject to His presiding care. "In Him we *all* live and move, and have our being," and there are times when we all seem to feel and acknowledge instinctively that this is the case. Both the elect and the masses of mankind are more or less sinners, and more or less sufferers, and therefore it is impossible to resist the indulgence of a very strong hope—a hope amounting to a certainty—that if God has a gracious purpose in reference to the elect, He has also in regard to mankind as a race. Even the best of God's people are always ready to acknowledge themselves as sinners, and as standing in constant need of His forgiveness.

Let us, then, cast away the miserable delusion that God, the God of the spirits of all flesh, cares only for a few; but let us joyfully and thankfully accept the words of the Psalmist in their plain, common-sense meaning: "The Lord is loving unto every man, and His tender mercies are over all His works." With the light of the glorious Gospel of the blessed God shining on the Psalmist's words, can we for a moment believe that God is *not* loving to every man? Even the heathen could see that all mankind were "the offspring of God," and shall we, as Christians, blind our eyes to such a glorious truth? Until all men are brought to see and acknowledge that God is their Father, and that He sympathizes with all their troubles and sorrows, it is impossible for Him to be loved as He should be. "We love Him *because* He first loved us." Why, then, do we repay this love with coldness and indifference? Chiefly, I think, because we do not yet understand how great His love is, and, in a large measure, also because theology has taught us that He is only the God of a few.

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Is God less perfect than we are? Is He capricious, tyrannical, or hard? No; a thousand times, No. It is utterly impossible. "When we were enemies," He loved us with an everlasting love, and he now offers to all that hear His Word the inestimable privilege of being His sons and daughters. It is in the spirit of sonship that we should approach Him, and not in that of slavish dread or terror. We may most fully apply to the God of the Scriptures the expressions that His servant, St. Paul, uses to the Corinthians: "O ye Corinthians, our mouth is open to you, our heart is enlarged." So does God also say to all the children of men: "Be ye also enlarged in love to Me." "God so loved the *world*" (not the elect only, as the Calvinist maintains,) "that He gave His only begotten Son;" and our Lord Himself says He came not to judge the world, but to save it. And what He came to do He assuredly will do. Mankind, *as a race*, will surely be at length "delivered from the bondage of corruption into the glorious liberty of the children of God;" or, as Conybeare and Howson translate it, "the liberty that belongs to the glorification of the sons of God." Then shall every creature in heaven and in earth join in that rapturous song of delight and praise—"Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen."—*Selected.*

Election to Special Service.

Mr. Dunn, in a Note to his chapter on the above subject, says:

It will probably be said that certain texts of Scripture are distinctly *opposed* to the view I have taken, since they clearly assert that the Divine sovereignty is exercised, not with regard to office or service merely, but in relation to acceptance or rejection, salvation or damnation, love or hate.

I cannot, of course, determine what particular texts any one thus arguing might think fit to bring forward, nor would it be possible *here* to deal with them controversially. But it may not be unsuitable to notice, however briefly, two or three of the more prominent ones, which are generally regarded as conclusive. They are the following:

(1) Rom. ix. 13, "Jacob have I loved" (lit., *preferred*, as in Luke xvi. 13) "and Esau have I hated" (lit., *disregarded*, as in Luke xiv. 26). These words, let it be observed, are avowedly a quotation from Mal. i. 2, 3, where they clearly refer, not to individuals, but to Edom and Israel, and the respective conditions in which it pleased God to place them. To say, as Mr. Robert Haldane does, that "Esau was *justly* the object of hatred before he was born, because he was viewed in Adam as a sinner;" that "Jacob was justly the object of God's love because he was viewed in Christ as righteous;" and that "the whole of the context proves that the declaration has reference to their spiritual and eternal state," is to *travesty* the Word of God, and to libel the Divine character.

(2) Rom. ix. 18, "Therefore hath He mercy on whom He will have mercy." This passage is grossly misread by those who imagine that mercy is here used in the sense of *saving from punishment*. Such is not the case. The Apostle uses it in the sense of *conferring benefit*. It is as if he had said, "All the Lord's mercies are sovereign He blesses whom He will, and in the way that seems best to Him." St. Paul uses the same word when he says, in this very Epistle (xi. 31), "Through your *mercy*,"—i. e., favor. So also in the Second Epistle to Timothy (i. 16), "The Lord give *mercy* to the house of Onesiphorus." So Luke uses it (xviii. 28, where the blind man cries for *mercy*—i. e., the favor of receiving sight. How very absurd, then, to read, as most persons do, "He *saveth from hell* whom He will!"

(3) Rom. ix. 21–33, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" These words are used in reply to a supposed objector, who practically says, "Why does God disapprove of any, if all alike are but clay, and moulded as He will?" "Why then He yet find fault?" The Apostle retorts, "Who art thou that repliest against God?" Is it reasonable to suppose that *you*—a creature—have a mind comprehensive enough to judge the Creator's conduct? What says Jeremiah? (xviii. 6), "Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel," an illustration, be it observed, used by the prophet to exhibit God's right to change the position or condition of His people by degading them, as He was about to do, in the sight of all the nations (ver. 7–21). It is in this sense St. Paul uses it in the passage on which we are remarking, for he practically goes on to say, "Have not these words of Jeremiah all been fulfilled, and are we not ourselves evidences thereof?" For, "if God, willing to show His wrath, and to make His power known, endured with much longsuffering (our fathers the Jews) vessels of wrath fitted for destruction:" that He might make known the riches of His glory. *rejected* them, and called us (of the new election, Jew and Gentile), what shall we say, or how ex-

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plain such sovereign grace? (ver. 22–30). The passage does *not* teach that election is to salvation as opposed to damnation, but *to honor*; to blessing and service, without doubt; but in contradistinction only to dishonor, and in no case to the prejudice in the slightest degree of others.

(4) One passage—the parable of the marriage feast,—as recorded by St. Matthew (xxii. 2–14), seems distinctly to teach that "the kingdom of God," properly so termed, is *not* for the many, but for the few. This parable, it is admitted, represents "the great marriage supper of the Son of God, i. e., His full and complete union to His Bride, the Church, in glory"—(so Alford). The guests form the Church (Ephes. v. 27.) But two things must be noticed; *first*, that the feast is neither *provided* nor *intended* for all the king's subjects. The invitation is only given to a certain part of them; and it is not till the first invited (the Jewish, as the elect nation) refused to come, that the servants are sent out to the highways and hedges (the Gentile world). *Secondly*, that even when the call becomes indiscriminate as to class, it is still limited as to number; *all* are not to be brought in, only as many as were required, that "the house might be filled" (Luke xix. 23): or, as St. Matthew expresses it, that "the wedding" might be "furnished with guests." One of these guests, represented as wanting the "wedding garment," is cast from the brilliancy of the bridal hall, into the outer (outside) darkness, deepened by contrast with the glory he has lost; and there, with others similarly disappointed, in ineffectual vexation he weeps and gnashes his teeth,—the Jewish mode of manifesting sorrow and rage.

The teaching of the parable can scarcely be mistaken. It is that God has on earth a people who, in distinction from others, are called, as the Bride of Christ, to honor and glory; that these are gradually being gathered in; but that even among them will be found some who have failed to make their calling and election sure. It *implies*,—since the number of guests is limited, while the invitations of the Gospel are universal,—that *beyond* those who are thus specially honored will be found redeemed persons, saved equally by grace, yet not in the same sense, or with the same result, as "the Church of the Firstborn, whose names are written in heaven;" saved from the captivity of Satan, and brought under the blessed rule of the Deliverer, yet not partakers of that higher glory which is to be the peculiar privilege of the elect.

Trust him little who praises all alike.

A Beautiful Extract.—"The character of Jesus unites the deepest *tranquility* with the utmost fervor of spirit. Our Lord's tranquility shines forth through the whole course of His ministry, and manifests itself alike in great things and small! It is evident to all who read the narratives of the Evangelists, that Jesus performed His mighty works as one conscious that Divine power belonged to Him of right; and that the exercise of it, even in its highest forms, was nothing new or strange.

"In connection with His greatest miracles, Jesus calmly gives directions, as if they had been ordinary occurrences.

"When He had fed many thousands with a few loaves and fishes, He said, 'Gather up the fragments that remain, that nothing be lost.' When He had raised from the dead the daughter of Jairus, He commanded that something should be given her to eat. When He had called out of the grave one who had lain there four days, He directed, 'Loose him, and let him go.' Even in Gethsemane, when oppressed with agony too great for human endurance, His self-possession remained as perfect as His submission to His Father's will. His serenity never left him for a moment during the process of His arrest, trial, sentence, and lingering death on the cross; this is a truth which shines forth from the sacred narrative, as His own raiment did on the Mount of Transfiguration. And yet this deep composure of spirit, is not that of indifference, or of cold temperament. It is the composure of a spirit, whose depth of emotion none can measure."

The Worship of Mammon. (1 Tim. iv. 12.)—Our social atmosphere is thick and hazy with insincerities and unrealities. We bow down before false gods and we profess ignoble creeds; and, what is almost worse, we neither heartily worship the one nor honestly believe the other. We are not exactly bad, but neither are we strong nor good. The religion we profess has for one of its most significant and salient features the denunciation of wealth as a trust or a pursuit;—Christianity condemns riches and the love of riches as a snare, a danger, and almost a sin; and even Pagan-nurtured sages and statesmen are never weary of pointing out how this disastrous passion vitiates all our estimates of life and its enjoyments, and fosters and exasperates all our social sores. Yet in England and America, perhaps the two most sincerely Christian nations in the world,—one, the cradle, the other the offspring, of Puritanism,—the pursuit nearest to a universal one, the passion likest to a national

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one, is money-getting;—not the effort after competence or comfort, but the pushing, jostling, trampling struggling for vast possessions or redundant wealth.—W. R. GREG, "*Enigmas of Life.*"

REVEALED FACTS IN NARRATIVE.

BY ELD. N. H. PALMER.

A long while ago, as history records it, a mighty Sovereign, who had possessed himself of a vast dominion, constituted one of his subjects a Lord, and gave him an important Province of his dominion, with all its honors and dignities, for a perpetual inheritance to him and his children forever, on the condition of their loyal obedience.

He also gave him a wife of his own race and kindred to share with him his authority, responsibilities and honors.

Before this pair had ever become parents, or had any child to take an inheritance, by an unlawful act, treasonable in its character, they both incurred the penalty of death, were deprived of their possessions, and excluded from their dominion and inheritance.

But we are told that the Sovereign had a great love for his subjects, and especially for this offending family, and was much grieved on account of their privation, poverty and distress. Desiring to save them from death and extinction, as well as to restore to them their lost inheritance, and the administrations of the government of the province, and also to restore that province to order, and reinstate all his subjects in their rights and franchises, he adopted a wonderfully wise device to consummate his purpose. We learn from the history, as it has come to us, that the Sovereign, by a legal and constitutional procedure, became the *Goel*, or Redeemer of the family, according to the law as stated in Matt. xxii. 24. Deut. xxv. 6, Lev. xxv. 23–25. That he begat a Son, who, being his only Son and Heir, might inherit the Lordship of this Province, become its federal representative in room of the dead, and who could take the inheritance, and the legal administration of its government forever. This Son, being of the disfranchised family by *maternal* relationship, constituted a second head, and restored the forfeited inheritance to their enjoyment again.

Moreover, by his relation to his *paternal* Sovereign, and his consequent dignity and power he was able greatly to enlarge the franchises, honors and riches of their inheritance beyond its original glory.

In order the better to restore this disorganized province, and to provide against the demoralized condition of the suffering subjects, the Royal Father and his Son, at first arranged a provisional government, by which this province might be provided for, its irregularities corrected, and its order subserved, till it might be restored.

Much time and patience were found requisite to get the subjects of the province, and the natural descendants of the disfranchised family educated and reconciled to the proposed administration and its measures.

The Son, from time to time, selected with great care and wisdom, from among his brethren of this family, suitable persons, and put them into a regular course of educational training in the diversified duties of his provisional economy, preparatory to their ultimate inauguration with him in the administration of his perfected government.

In selecting persons for official position in his government, it was both natural and legal that he should seek them *first* among the members of the once constituted *ruling dynasty;* (Matt. x. 5–7;) but in consequence of the marvelous depravity of that family, combined, it may be, with other great and wise considerations, he adopted the measure of completing the necessary election by *Adoption*,—selecting a great number from the nations belonging to his Lordship, and legally attaching them to *the federal dynasty.*

This he did that by the agency of this Election he might secure order, put down oppositions punish violators of law and disturbers of the peace, and bring all his subjects into a practical obedience to his administration, and to a religious as well as civil subjection to the imperial Sovereign his Father.

Having by these gracious measures, at length, secured his design, and the time arrived when the Sovereign proposed to invest his Son with his Lordship, he sent him forth into the Province, invested with all his regal power and glory.

As federal head of his kingdom, he proceeded to call around him his brethren, both of the *Covenant and the Adoption*, who had attained sufficient qualifications for official station, and to invest them, by commission from his Father, (Matt. xx. 23,) with the official and executive duties of his kingdom. He then proceeded to put down a powerful confederacy against his authority, to arrest and imprison an arrant *Usurper* of the government, and punish the leaders in rebellion; to disperse and punish all that opposed, or usurped authority in his kingdom.

Having at length put down all organized and

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open opposition to his administration, he proceeded to call all individual citizens to account, and such was the righteous scrutiny of the investigation that he rendered a just award to every one as his conduct had been, good or bad.

When he had fully established his kingdom, and had secured a universal reconciliation and perfect peace, (Col. i. 20), we are informed (Rev. xxi. 3) the Sovereign Father left his imperial palace, came into this province, and, abiding in his own royal Pavilion, received and accepted the demonstrations of love cheerfully tendered by all his redeemed and happy subjects, and the honor and reverence of his Regal Son, and all his brethren associated with him in the administration of his kingdom, who also acknowledge their dependence as a part of his dominions.

Thus did this mighty Sovereign execute and accomplish a purpose devised in a spirit of philanthropy and wisdom to restore all things in this unhappy province (Acts iii. 21), and such was the wisdom and prudence displayed in the procedure that he secured the love, admiration and reverence of all his subjects, "in all places of his dominion." A number of the subjects in the rebellion were found to be irreconcilable, and irreclaimably wicked, who were justly put to death, being so adjudged by their peers. It is reasonably believed that no further disturbance is likely ever to occur in this Province.

Cedar Ridge, Ga., Nov. 1874.

LETTERS AND EXTRACTS.

FROM ELD. JOSEPH CHAPMAN.

BRO. STORRS: Through your kindness I have read the EXAMINER the last year and concluded not to do without it as I regard it as help to the honest untrammeled Bible student. Its effects are to awaken a new and great interest in the study of the Holy Scriptures. While, like the Bereans, we receive the word with all readiness of mind, it is our privilege to search the Scriptures daily, whether those things be so. While it is well to listen to the opinion of others, the final conclusions in a thing of such vast importance must be with ourselves, in the fear and love of God. Here rests the personal responsibility as will appear in the coming judgment.

Can you help us in the following inquiries, which will be a favor to some who are honestly seeking more light?

The moral perfections of God do not conflict one with another, but are necessarily in harmony. While "His mercy endureth forever," and its infinite extent is "from everlasting to everlasting," even so with his justice. Justice is an attribute of his goodness, without which there could be no moral government. To His enemies "our God is a consuming fire, as is most clearly seen in the history of the past. As he changeth not, such he will be in "the ages to come." Future history, which is sacred, infallible prophecy, is thus written, "The day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble." Thus shall the rebellious and incorrigible, "the chaff," and "the tares," be finally, and forever removed as "cumberers of the ground." When Messiah as David's son on David's throne shall "after the order of Melchisedec as both king and priest, reign in Mount Zion, and all the saints as subordinate kings and priests with him; then, in the judgment and "restitution" age next to come "it shall come to pass that every soul (person) that will not hear that Prophet (Christ) shall be destroyed from among his people." Not as now, "longsuffering," but summary retribution. The administration changed, but not the Administrators. Thus will "David's throne" under the reign of "the Prince of peace" be "ordered and established with justice and judgment, hence forth even forever. The zeal of the Lord of hosts will perform this."

1st. Is there not great danger lest in avoiding one extreme we fall into the opposite, and seem to forget, or overlook the fact that God is just?

Nothing in prophecy is more clear and positive than the final passing away (Rev. xx. 11) by the agency of fire our present "cursed" earth preparatory to that new and most glorious economy to succeed it as described in the twenty-first chapter of Revelation. There seems to be a strange, and perhaps increasing skepticism in reference to this great cardinal truth. It is referred to in a light manner as "world burning," as if it were a mere myth. It is history in the coming future. As well might we ignore world drowning in past history.

2nd. May we follow the bad example of creed makers, and creed keepers by seeking to avoid and nullify a numerous class of Scriptures merely because they cross our favorite and fondly cherished theory?

3rd. What to your mind is the most clear and satisfactory exposition of the following Scripture "He that is unjust, let him be unjust still, and he which is filthy let him be filthy still, and he which is righteous let him be righteous still; and and he which is holy, let him be holy still." Rev. xxii. 11.?

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When? where? and to whom does or will this finally apply?

Newark, N. Y.

RESPONSE BY THE EDITOR.

In answering the inquiries of Bro. Chapman I will first notice his remarks on the *justice* of God. Justice is a glorious attribute. It is nearly the same as *equity*, which is an impartial distribution of justice; opposed to wrong or injury. In other words: It opposes all unreasonable claims, demands nothing of another beyond his means, power, and opportunity. Of Rulers it demands equity: "He that ruleth over men must be *just*, ruling in the fear of God" (2 Sam. xxiii. 3). Love and justice go hand in hand; they are not antagonisms, as many seem to suppose. Of the LORD, it is said, he is "A just God and a Saviour" (Isa. xlv. 21): and it is immediately added, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear" (verses 22, 23).

Submission of the human family, then, is God's settled purpose; and, being "unchangable," He will carry out that purpose; a purpose of which Paul speaks as follows; "Having made known unto us the mystery of His will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him" (Eph. i. 9–11). Here justice, mercy, and love are all united to carry out the promise, confirmed by an oath, of subjecting the human race to "A just God and a Saviour."

Justice, then, is not that hopeless attribute that most theologians represent it. It is as much pledged for the good of man as for the punishment of his sins; and punishment for sins is an act of love and mercy, as much as an act of justice. A wise and just parent punishes his child in love to it. And if he punishes in any other spirit than that of love, he deserves not the name of father; or, if he punishes beyond the design of the child's ultimate good, it becomes an act of injustice. By wilful obstinacy the child may not be reclaimed, and may bring on himself final ruin. Justice to the child demanded that every just measure should be used to reclaim it from evil ways: but if all these fail of securing that end, the child reaps the fruit of his own doings: that is also justice.

That "every soul that will not hear that Prophet (Christ) shall be destroyed from among his people," is an undoubted truth; but that God will "not be long-suffering" in the age or ages to come, certainly seems incredible, seeing He is God, and *changeth not* (Mal. iii. 6); for, with him there is no variableness nor shadow of turning" (Jas. i. 17).

That in "the *ages* to come" there is to be a Judgment of final decision, that will fix the eternal destiny of the whole race, I have no doubt; but that the "next to come" will do it, I cannot believe. Such an idea is not in harmony with the administration of God in the ages past; nor with the testimony that there are "ages to come." The day of Judgment, proper, does not commence till after the next age, or "thousand years" are past and the "little season," also, that is to follow the thousand years. (See Rev. xx. 3–6, 11–13). The length of that day is nowhere defined: but, if each individual is to be judged, a long period must elapse before it closes; probably many ages or dispensations. Until the Judgment ends the final sentence cannot be executed. The new heavens and new earth are at the commencement of "the dispensation of the fulness of times." If therefore, the earth, that now is, is to be literally burned, it cannot occur till the end of the *Judgment* dispensation; which must be several thousand years subsequent to the second advent of Christ; for that judgment does not commence "till the thousand years are finished." And when it does commence, the earth and sea are still in existence; for, those to be judged are collected from both elements; and if the language of Peter, relied on as proof of the burning of the world, is equally reliable as to the *time* of its burning, it proves it will not take place till "the day of judgment and perdition of ungodly men" (2 Pet. iii. 7): that "perdition" does not take place till the judgment closes, as we have seen.

That when God shall create all things new, the disturbing elements of evil will be fully removed, I have no doubt; and hence that such changes will take place in the earth and heavens as shall effect this, I readily admit; and to convert "three-fifths of the earth's surface" into land, so that there shall be "no more sea," will be a change worthy to be called a new earth. Such a change must affect an equal removal of disturbing influences in the atmosphere, or heavens; so that it may truly be said, there is a new heaven and a new earth. But, be it observed, all this takes place at a period far distant from that assigned to it by the advocates of the literal burning of the world: and if they mistake the time, so materially, may they not as materially

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mistake the manner of the change to take place? The promise to Abraham of "all the land which thou *seest*, to *thee* will I give it, and to thy Seed forever" (Gen. xiii. 14, 15), forbids the idea that the land which he was commanded to look upon, and which was promised him for an everlasting possession, was to be literally burned and another land that he never saw to be substituted. Such is not God's method of dealing with his creatures; i. e., saying one thing and meaning another; as too many seem to think, who cannot see how a promise or a prophecy can be fulfilled which appears beyond their comprehension.

I hope these remarks will satisfy my friend in his inquiry on the point of the burning of the world. My position rejects the idea that the world is to be burned at the second advent of Christ, as held by a large portion of second advent believers: and I maintain, if it is literally to be burned it will not occur till "the perdition of ungodly men," which must be several thousand years subsequent to the second advent of Christ.

To Bro. Chapman's 2nd question, I answer, emphatically, *No*. Give every word of the Bible its proper place or location.

To his 3rd question, the reader is referred to volume 18, pages 228–9; where he will find my answer.

FROM ELD. C. W. LOW.

BRO. STORRS: I have read your BIBLE EXAMINER Tract, No. 6, on "a Second Chance to be Saved;" and I think there is too much of *God* in it—too much of *Christ* in it—and too much of *Truth* in it to lie around idle, doing nothing. They ought to be sent out among the people that they may speak for God and humanity.

I want a parcel to send to my friends, to help them to take one step, at least, towards the opening field of God's great love for the race.

I preached a discourse last Sunday on "the Ages to Come," from Eph. ii. 7. I undertook to show them that there was an age, or "ages," beyond this, in which God would make greater displays of the riches of his grace than in any former age, or dispensation. I tried to show them how that Paul, in writing his epistle to the Ephesians, seemed to take his stand point in the beginning of the gospel age, and looking back to the beginning of God's plan of human redemption, he cast his eye along down through time to the culminating point, the hour of full redemption to the period of full glory and riches of God's grace in the person of his Son. Also, that there had been three distinct ages, or dispensations, since man was first placed upon the earth,—The Adamic age, the Mosaic age, and the Gospel age, and these were about two thousand years each; and the next age is supposed to be one thousand years,—which is called the age of restitution, or the Sabbath of the world, or the Seventh day of the week, the Sabbath of rest to God's people, and the world's rest from sin and corruption, from sorrow and death.

I tried to show them that the "age to come" was an an age of peace and harmony, and of a mingled society of man and animals, of mortal and immortal men, etc. Isa. xi, 6–9, and Isa. lxv. 17–25. The things to which these Scriptures refer cannot be accomplished and enjoyed in this age, under Gentile times and gentile rule. This state of peace and a mingled society, with great prosperity, cannot be realized this side of the restitution age. I tried to show them that there must be developed *on earth*, among men, a moral, social, domestic, and political order of things in their *highest state of perfection*. And we must look to the coming age under the reign and government of Christ for such an order of things. No one can reasonably expect anything of that kind while the present element and order of things pervade society. For, under the present spirit of the world, society will continue to increase in rebellion and wickedness.

In the age to come there will be the mingling of the mortal with the immortal; this will constitute a moral and social element which no previous age or society ever enjoyed. The people or society of that age will be under the most favorable and happy circumstances; the liabilities to temptation and sin will be removed during the entire age of one thousand years. Such a blessing no former dispensation ever enjoyed, but such will be experienced in the age to come.

A restitution age or dispensation seems to be necessary in order to render strict justice to infants. All infants that have been robbed of life, and every other blessing and privilege in former ages, will have it fully made up to them in the ages to come. God says, they (the infants) shall come again from the land of the enemy, and shall come to *their own border*. They come as infants or children. The dead know not any thing. There is no knowledge or work, or development in the grave; hence, they come as infants. Therefore, what they *lost* as infants under the reign of sin, will be *restored* to them as infants under the reign of righteousness, in an age to come. The far more exceeding, and eternal weight of glory, will be seen and enjoyed in the ages to come. No glory of any age will be lost. All the glory and beauty of past ages will be brought down and added to the glory and beauty of the ages

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to come; and all the accumulated and concentrated glory of the age to come, will be carried forward and added to the glory of the eternal ages.

There will be *more work* accomplished by Christ and his *Elect Bride*, in the age to come than has been accomplished in the six thousand years past. And there will be more souls redeemed and fitted for eternal life and glory, than has been saved in all past ages.

God is a God of *love*, and a God of justice, not willing that any should perish, but that *all* should come to the *knowledge* of the *truth;* and He will give to all *one* chance or one opportunity to know the truth and be saved, and only one; and if that chance or opportunity is not given in this life, it will be given in a life beyond this. One fair and just opportunity will the God of the whole earth give to every soul he has placed upon it, to *know* the truth, and to be saved by its power.

We must look to the ages to come for justice and judgment to be executed in the earth. In the ages to come there will be *one* Lord, and his *name* one. We must look to the ages to come to have the world or earth filled with the glory of God.

My heart leaps with joy when I contemplate the rest, the peace, and the glory of the coming ages. No more weeping nor crying in all the land: The blessings of God coming to the homes of all through Abraham and his seed. No more war, slavery, drunkenness, gambling, covetousness, licentiousness, and lying; stealing, swearing, robbery, etc., will not be known, much less tolerated in the age to come. But joy, peace, and harmony throughout all borders. All this for a thousand years, and then the eternal ages begin, when God will be all and in all.

Fredonia, N. Y., Oct. 28, 1874.

FROM DR. R. WILLARD.

BRO. STORRS: The November EXAMINER is at hand, and still persistent of telling truth despite of modern orthodoxy. The Lord speak by whom he will, I pray. Had there been no champions for truth, willing to risk reputation, where would the churches have been to day? Probably where Bunyan, Wesley, and others found them. I trust that "The face of the covering, cast over all people and the vail that is spread over all nations"(which I regard to mean ignorance)will soon be "destroyed" and "the rebuke of His people" taken away; then will the weeping ones be comforted. Truly our God is able and He will do it, for He has promised. O how glorious is our hope! "The everlasting doors" will soon be "lifted up! and the King of glory will come in."

Don't be weary in well doing, brother; for you will reap if you faint not. "Commit thy ways to the Lord,—trust in Him and he will bring it to pass."

I am glad there are some in the Methodist Episcopal Church who are becoming dissatisfied with their present attainments; for I think I can see precious light beyond them. I do not wonder some are fearful of moving foundation stones lest hay, wood, and stubble be exposed, and craft be endangered. The Lord overrule, I pray. Truth is immortal; don't fear. It will abide when the garnish of human etiquette, which is so much emblazoned on steeple and altar, becomes dim, and simple praise be comely. Titled dignitaries seem to be on the ascendent; clerical dynasties are burthened with distinctive prefixes, and the mention of Paul and Peter along side sound tame and simple.

But I forbear; the Lord keep us humble, I pray, lest we enter into temptation and not be found in the spirit of our Master, at his coming.

Haddonfield, N. J. Nov. 6, 1874.

FROM JAMES CRAWFORD.

BRO. STORRS: I thank you kindly for sending me the first number of Vol. 19: and I am more pleased with the taste, the execution, the paper, and the printing, than of any thing I have yet seen. And I think that it will bear examining in all of its different aspects, so that we are not ashamed to put the same into the hands of the most refined of all the lovers of virtue and spirituality. Its contents commend itself to all thinking minds. My judgment is not always in harmony with what I read in the EXAMINER. We are not yet all perfect in judgment, if there be any perfect. But, we should be all in the spirit of Christ: and if we are all in the spirit of Christ there cannot be any disfellowship on account of any difference in judgment, or, in other words, of understanding of what the will of God is. Disfellowship, on account of difference in understanding, is, now eating out, or driving out all that is Christ-like in the sectarian "Bundles" of the day. You and I are able to see but one body, one spirit; made so by the *Divine Nature;* in which nature there is no sin. (1 Cor. vi. 18). The body seems small. But the mass are multitudinous.

May the wordof truth, and the Spirit of the same, lead you triumphant over all that is in opposition to word, and spirit of Christ.

Yours, in fellowshipof the Spirit, and belief (as far as I see) of the truth.

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N. B.—My health is not good, speaking from a human standpoint. The past 18 months have been months of hard labor and trial, and of loss. But, *all right in the plan of God.*

FROM SAMUEL BROWN.

Bro. STORRS: I send you a little money to aid you in your work and labors of love; and I am more than ever convinced that God raised you up for this special work; and I am as fully convinced that the majority of what is called popular preaching of the present day is not the Gospel and hardly has the semblance of the Gospel that Jesus Christ and his apostles preached. To me, it is passing strange that men who profess to make the Bible their study that they may instruct the people and then take a text from the Scriptures and preach their own theological dogma.

To give you a sample, I send you a synopsis of a sermon preached in this City by Bishop Foster; said, by some, to be the greatest sermon ever preached in Milwaukee. He says, "There is something in human faculties that suggests that there is a future state. We know from Revelation that it is to be; but Revelation gives only a dim and imperfect light. It leaves the distinct fact that we are creatures created for an immortal existence; yet, for some reason, the Infinite has left the subject of that immortality in total darkness."

Now, in all sincerity, I ask, Is this statement of Bishop Foster's *true?* has God left us in total darkness as to how we are to obtain immortality? I think not. If there is any one thing in the Bible that shines out brighter than an other, it is, that immortality is the gift of God in Jesus Christ. And God has given us all needed instruction how to obtain this great and most important of His gifts to men.

Milwaukee, Wis., 1874.

ELD. W. DEVERELL, Canada, writes: I am trying to sow the seed of the kingdom. I am thankful for the BIBLE EXAMINER, and wish it was in my power to send some of the needful; but cannot. I shall feel it quite a loss to be deprived of it. Things are sadly out of order among the Adventists. Strife and contention to see which shall be "greatest," etc. Even godless men spring into places of trust and power. Drunken politicians stagger through the halls of legislation, and unprincipled demagogues rule the nations. Has not God rightly named the rulers of this age; the "destroyers of the earth?" Are they not indeed the "corrupters" of society, and instigators of strife, violence, and blood-shed among men, and therefore worthy of the judgments of God about to fall upon the nations? If the world of humanity was able to govern itself the "kingdom of God" would be unnecessary; and, consequently, had never been preached as the "great salvation," with which God purposes to bless the world. But as it is, neither monarchists nor republicans can accomplish what they desire. Neither party is strong enough to annihilate the other. Hence between the two forces the world is kept acting and reacting in revolution and blood, from despotism to anarchy. But when the kingdom of God is established there will be one government for all the world, which will effectually put an end to the rivalries of selfish men, and the violent collisions of frenzied parties: a government that will impartially distribute its blessings and execute justice and judgement without respect of persons. I am glad to know that God's will will be done. I am still for the kingdom.

DAVID CALKINS, Apulia, N. Y., writes: Through the goodness of God I am able to write a few lines. I thank you for the BIBLE EXAMINER. I rejoice in the truths it contains. I have received much light and instruction from it. My health is too poor to write much. I am unable to labor, and have not earned to exceed $50 in two years. I am near 65 years old: have had three hard fits of sickness within two years; the first about broke my constitution. I am now unable to sit up. Many days the least exercise brings on a paroxism of coughing which must soon wear me out. But I have a hope in Christ that I shall live again at the resurrection of the just. I should be glad to do something for the EXAMINER; but I have not a dollar to help myself and am now living on the bounty of friends; but I think my heavenly Father knows what I need, and I trust I shall be fed. Your brother in some tribulation.

NOTE BY THE EDITOR.—It is a pleasure to send the EXAMINER *gratis* to you and others in like circumstances.

W. T. TAYLOR, FOXBURG, Pa., writes: You may class me among your life subscribers; for I shall continue to take the EXAMINER as long as you are spared to publish it. I like it very much. It has learned me much about Gospel truth. the first of your writings I ever saw was your "SIX SERMONS;" which I read carefully several times, and liked your views well; so well that I wished to know more about the matter and sent for more of your works. It was then you sent me the Ex-

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AMINER. I have read Eld. Blain's "Hope for Our Race;" but am not familiar with it as with your works. I have a copy of Henry Dunn's "Destiny of the Human Race," which I think is about perfect. I often think I would like to know more of him. I think a sketch of his life would be very interesting to your readers.

EMELINE WOOD, Albany, N. Y., writes: I send the "Widow's mite" to help the EXAMINER; and may our precious Father in heaven bless you with health, strength and wisdom to carry forward His great work; and may many rise up to call you "Blessed:" I do for one; and praise the Lord that I ever heard you proclaim the word of the Lord. I was all in the dark in regard to that word. But, with the blessed Spirit to help me, I can say, It is light. I love to read the EXAMINER; but am sorry I could do nothing for its support. May God raise up those who can help you to bear the burden and bestow all the means you need. God always comes to help in time of need. He can work, and none can hinder. He can raise up those who have means: yet we must do all we can. May you continue to prosper in the work. I hope many will take the EXAMINER and read for themselves; prove all things and hold fast the good. If the Lord sends it, he takes care of his own; he will prosper it. The coming glory is most excellent, and it makes my heart rejoice to read of the things the Lord has in store for us. Dear Bro. Spencer; may the Lord bless him. I often think of him in his afflictions, for I know how to sympathize with the afflicted.

DR. E. PERKINS, Albany, N. Y., writes: Mrs. Perkin's demise took place last April (29th), and was buried on Meadoy Hill, Albany Cemetery, within one minutes walk of your son's grave. The last of my reading to her was the article in the BIBLE EXAMINER, "The City of the New Jerusalem," which interested her very much. She was able to be on her feet almost to the last, though much reduced and feeble. She was about 80 years of age.

I am quite satisfied, in my own mind, that some of your correspondents, on the advent, make sad mistakes. From the long past, we ought ere this to have learned wisdom. I am fully of the opinion that the Papacy is not hinted at, as a secular ruling power over the Church of God, in the Scriptures.

A. MCCORD, Olena, Ohio, writes: I feel glad the Lord is leading us into further knowledge of the "truth as it is in Jesus," and that some are willng to be led. I rejoice also in the Lord that He is working, and none can hinder the accomplishment of His purposes; for, "He worketh all things after the counsel of His own will." I rejoice that I have learned from the word of the Lord, that His "ways are equal:" that "His mercy endureth forever.;" that his love for his creatures prompted Him to give His Son "a ransom for all, to be testified" (made known) to all in His own time. These truths are soul cheering, and fill us with love, hope, and confidence in the Lord our God. Praise the Lord. Amen: hallelujah. May the Lord preserve you in your labors, and preserve us all, who love Him, unto his glorious kingdom.

DANIEL W. FIKE, West Irving, Iowa, writes: May thy lamp still hold out to burn, with plenty of oil, to sound more and more of the word of life through the land, until the Lord comes. How I wish I could help you; but I have a large family and a great deal of sickness, and have to work at days labor. How I wish some of the brethren could help me. I am all alone, almost, in this section, with the exception of two or three brethren. Yours in that blessed hope of a future Restoration.

J. LEWIS, Grafton, Ill., writes: I have become fully convinced of the truthfulness of the altogether glorious "Ages to Come" doctrine, and wonder how it is possible that all the dear good brethren and sisters cannot see it. But they will ere long, I have faith to believe. Glory to God. It fills my whole being with raptures of joy and praise to Him that doeth all things well.

MRS. C. BRIGGEMAN, Rutherford Park, N. J., writes: The EXAMINER has been to me a source of much joy and comfort. My having never written a line is no indication that I take no interest in it and the glorious truths it advocates. On the contrary, I see a beauty in them which I cannot find words to express. Yours in the blessed hope.

LIBRARY ROOMS, MECHANIC' INSTITUTE.

TO JACOB BLAIN: *Dear Sir:* In behalf of the Board of Managers, Mechanics' Institute, allow me to return you our sincere thanks for your donation to our Library of "HOPE FOR OUR RACE." I have examined your work and do not hesitate to say, that it fills a vacant place among our Religious essays; and I have instructed our Librarian to recommend it to readers as a work of great merit.

J. M.

Buffalo, N. Y., Oct. 10, 1874.

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The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

The Bible Examiner is a Monthly Magazine *Terms*, 52 per year, in advance. When postage has to be prepaid, 12 cents must be added.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

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No. 7.—WHY EVIL WAS PERMITTED. A Dialogue.

A DIVINE GOVERNMENT TO BE ESTABLISHED BY GOD'S NOBLEMAN AND HIS IMMORTAL CABINET: or, *Light on the the Final Destiny of Adam's Race;* and Some Thoughts Connected Therewith. By WM. H. WHITMAN, Galesburg, Ill. Price, 25 cents.

The above named work is a pamphlet of about 80 pages. It is quite interesting, and shows the author's mind is working in the right channel. Let it be read and circulated: it will do good.

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THIS MAGAZINE will be sent to *one address*, for Clubs, at the following rates:

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P. S.—Any person who is receiving this Magazine on the "Club" principle, may add to their list as many as they please at the rate of $1 each for the volume. Please try it. Some already are taking 25 copies.

LETTERS RECEIVED TO NOV. 23.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

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